Vera Effigies
THOMÆ GOODWIN. S.T.P.
Obijt Ætatis 80: 1679.

THE
WORKS
OF
THOMAS GOODWIN, D. D.
SOMETIME
PRESIDENT
OF
Magdalene Colledge in OXFORD.

The Firſt VOLUME.

Containing, AN
EXPOSITION
ON THE
Firſt, and part of the Second Chapter,
OF THE
EPISTLE
TO THE
EPHESIANS.
AND
SERMONS
Preached on
SEVERAL OCCASIONS.

LONDON,
Printed by *J. D.* and *S. R.* for *T. G.* and are to be
ſold by *Jonathan Robinſon* at the *Golden Lion* in *St. Pauls*
Church-yard, MDCLXXXI.

THE PREFACE TO THE READER.

The deſign of this Preface is not to acquaint the World with the worth of this Great Perſon, his Works already extant ſufficiently praiſe him; but to give the Reader our juſt apprehenſions of his Eminent fitneſs for ſo great an Undertaking, and of his happy performance of it.

Beſides his eminent Endowments, as to natural and acquired Abilities, He had the happineſs of an early and more than ordinary Converſion, in which God favoured him with a marvellous light, eſpecially in the Myſteries of Corrupt Nature and of the Goſpel, which afterward ſhined through moſt of his Works, and eſpecially through this Comment.

This Light was attended ſo far, as we can judge with an inward ſenſe of Spiritual things, with a guſtus Spiritualis judicii; *which after long Experience, grew up into Senſes*

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exerciſed to diſcern Good and Evil, and into an abounding in all Knowledge and Senſe. And indeed, that Perſon is the beſt Interpreter, who (beſides other Helps) hath a Comment in his own heart; and he beſt Interprets Paul's *Epiſtles, who is himſelf the* Epiſtle of Chriſt *written by the Spirit of God. He beſt underſtands* Paul's *Epiſtles, who had* Paul's *Senſe, Temptations, and Experience.*

He religiouſly obſerved the Light he arrived to, and greatly abhorred to hold any Truth in unrighteouſneſs; but lived over the Truths he knew, even to the hazard of what was moſt dear to him. And according to Chriſt's own Aphoriſms, the trueſt way of underſtanding his Doctrine is to do it: as on the other ſide, there is no great diſtance between ſhipwreck of Faith and a good Conſcience.

He had a Genius to dive into the bottom of Points, which he intended to Treat of; to ſtudy them down, *as he uſed to expreſs it, not contenting himſelf with* ſuperficial Knowledge *without wading into the depths of things. His way was to conſult the weightieſt, if not all the Authors that had written upon the Subject he was upon, greatly valuing the* Light *which every man afforded, according to the* manifold Grace of God, *and the* various Diſpenſations of his Spirit; *yet confined himſelf to no man's* Sentiments, *but made an advance from his own* Light *and* Experience *to the Notions of Others.*

As he conſulted with Books, ſo he had the advantage of intimate Converſe with the greateſt Chriſtians of his Age, thoſe living *and* walking Bibles. *And thus from reading the* living Word *in himſelf and Others, he roſe up to a great improvement in the* Truths of God, *and was able to ſpeak more particularly and experimentally in* Caſes of Conſcience *and* Practical Points, *which did not a little qualifie him for this Work.*

He was a Perſon much addicted to Retirements *and* deep Contemplation, *by which means he had the advantage of looking round the Points and Scriptures he was upon, and filling his head and heart with* Spiritual Notions, *as the Sand of the Sea.*

He had the happineſs of high and intimate Communion with God, *being a man mighty with him in Prayer, to whom he had a frequent recourſe in difficult Points and Caſes; and ſuch Men wade farther into the* deep things of God, *who have ſuch a Leader.*

He delighted much in ſearching into Points, and Scriptures which were more abſtruſe and neglected by others, and removed from vulgar Inquiry; and was very ſucceſsful in opening ſuch difficult Texts, in diſcovering the depths of Satan, *in anatomizing the* Old Man *in himſelf and others.*

He had been much exerciſed in the Controverſies that had been agitated in the Age he lived in, having a piercing Underſtanding, able to find out where the pinch and ſtreſs of Controverſies lay, when he ſtated them in his own heart from Scripture *and* Experience, *and had a peculiar faculty to bring them down to ordinary Capacities in* Scripture Language, *without hard and* pedantic *Terms.*

He *had a deep inſight into the* Grace of God, *and the* Covenant of Grace. *A Darkneſs, in which was anciently, and ſtill is the cauſe of great Errours in the Church; the Ignorance of the* Greek Fathers, *of the* Grace of God, *gave great occaſion to the* Pelagian Errours, *as* Janſenius *obſerves.*

He *had (before his undertaking this Province) gone over in the courſe of his Miniſtry the* grand Points of Religion, *and concocted them in his own head and heart. And this he had done in frequent and intelligent Auditories, which greatly draws out the* Gifts of Men, *and fits them for ſuch a work as this.*

He *had this farther advantage, That God had exerciſed him not only with* Inward conflicts, *but with* Sufferings for the Truths *he owned, leaving not only* Preferments, *but (which was more precious to him) the* Exerciſe of his Miniſtry in his Native Country: *Only he had this benefit by his receſs to review and ſtudy over again his Notions and Principles. And we never find God wanting in the diſcoveries of his Secrets to ſuch Friends in their Retirements.*

After his Return, he was made choice of to Interpret this Epiſtle, to which Work he was eminently ſuited upon all accounts, having a Light into the deep and profound Myſteries *contained in it, beyond the elevation of thoſe Times.*

As to his Comment, *it ſufficiently commends it ſelf, and therefore needs not our* Encomium. *We ſhall only give you ſome Remarks on it, which occurr'd in the peruſal of his Papers.*

According to our Obſervation, No man, who hath been exerciſed in the ſame Province, doth more happily pitch upon the true, genuine, and full ſcope of the Text. *He is frequently guided to a Scope unobſerved by Others, as to the latitude of it, and was much delighted to Interpret* Scripture *into the moſt vaſt and comprehenſive ſenſe, which the* Spirit of God *aimed at, adoring ſtill the* Fulneſs of the Scripture, *being curious and critical in obſerving the various References and Aſpects one place had upon others.*

We find him dextrous at the opening of dark Scriptures, *having a peculiar Faculty in comparing* Spiritual things with Spiritual, *one obſcure place with another more clear and perſpicuous; fetching Light, as men do in* Opticks, *by various poſitions of Glaſſes into a dark place; bringing Light to* Goſpel Truths *from dark* Types *and* Prophecies, *and reflecting back Light again upon thoſe dark* ſhadows *from* Goſpel Truths. *That what places ſingly ſend out but ſome ſmall Rays, being happily gather'd by him into a* Conſtellation, *give now a glorious light.*

He *paſſeth by no difficulty of the Text, till he aſſoils it and makes the place plain. He values the leaſt* Iota, *and makes it appear, what great and momentous things depend upon little Words in the* Scripture, *which others too careleſly paſs by.*

His Obſervations *are clear, genuine, and natural, and many times not of Vulgar and Common obſervation, which he uſually confirms by one or more pertinent appoſite Scriptures, which he Interprets as he goes along, to the great benefit and delight of the Reader; ſtill founding what he* *treats of upon* Scripture, *which is a way moſt ſatisfactory and bleſſed of God, and abides more on Mens hearts.*

He *brings down the higheſt controverted Point, and the moſt ſublime Myſteries of the* Goſpel, *in a plain and familiar way to diſcerning Chriſtians, without affectation of hard and Scholaſtick Terms. Having ſtated thoſe great Controverſies in his own heart, he makes them eaſie to the Senſe and Experience of others.*

He *makes uſe of variety of* Learning, *though in a concealed way; ſtudying to bring his* Learning to Scripture, *and not* Scripture to his Learning.

His Language *is natural, and expreſſive of his Conceptions, being adapted to convey* Truths *into the Minds of men with clearneſs and delight.*

He *ſpeaks the Intimacies of things from a inward ſenſe and feeling of them in his own heart, to the particular Caſes and Experience of others.*

He *hath a Vein of ſtrong* Spiritual Reaſon *running through all theſe Diſcourſes, carrying its own Light and Evidence with it.*

He *diſcovers a deep inſight into the* Myſteries of the Goſpel, *and a great light in the* diſcovery *of them; ſuch as is great in this Age, but was much greater about Forty years ago, when he preached theſe* Lectures. *He breaketh open the Mines of the glorious* Grace of God, *and the unſearchable* Riches of Chriſt; *and the farther you ſearch into them the greater Treaſures you will find:* Plenius reſponſura fodienti, *as one ſaith in a like caſe. No man's heart was more taken with the* Eternal deſigns of God's Grace, *than his; and no man makes clearer Schemes of it to others. None more clearly reſolves the Plot of* Man's Salvation *into* pure Grace, *than he.*

His Diſcourſes all along are very Evangelical, *carrying the Soul to an higher* Holineſs; *and from a higher Spring and Arguments, than what are to be found in* Philoſophers, *from the great Pullies and Motives of the* Goſpel; *which are higher and nobler Springs than what* Adam *himſelf had in* Innocency.

In the Whole, he ſhews himſelf a Man of God throughly furniſhed to every good work, *skilled in the whole compaſs of true Divinity, ſpeaking fully, clearly, and particularly to the Points he undertakes to handle.*

He hath frequently things out of the Road and Vulgar reach, and beyond the elevation of Common Writers, and unobſerved by Others; and yet well founded upon Scripture. There are diverſities of Gifts, diſpenſed by the ſame Spirit to divers Perſons, for the edification of the Church.

And if at any time he ſteps out of the Road, he doth it with a due regard to the Analogy of Faith, *and a juſt veneration for the* Reformed Religion; *wondring greatly at the daring Attempts of ſome Men of this Age, unskilful in the* Word of Righteouſneſs, *upon the great and momentous Points of our Religion, which are the Glory of our* Reformation; *but theſe Points will prove* Gold, Silver, Precious Stones, *when their* Wood, Hay *and* Stubble *will be burnt up. Theſe will have a verdure and greenneſs on them, whilſt the Inventions of others will be blaſted and wither. Theſe will be firm, whilſt others wanting ſomewhat within: 'Twill be with them, as 'twas with the* Jewiſh *and* Heatheniſh Worſhip, *when a Fate was upon them, all the efforts and endeavours of men could not make them ſtand.*

Upon the account of what of this excellent Author hath been already, and will hereafter be Publiſhed (by the good Providence of God,) *we think he may be looked upon as a Perſon raiſed up by God for ſome eminent Service in that Age he lived in; as* Auguſtine, *and Others, were in their Times. And therefore we are not a little aſtoniſhed at the Unworthineſs of ſome Perſons in this Age, who have made uſe of all their Arts and Intereſt, to ſuppreſs the* Light *of this, and other great* Luminaries of the Church; *who have done what in them lay to eclipſe Stars, and of the* firſt Magnitude, *and for little* Nicities *and* Nothings, *which the beſt and pureſt Times of the Church were unacquainted with. But 'tis hard to diſpute men out of* Corrupt Intereſts, *theſe* Controverſies *will have an eaſier deciſion at the Great Day.*

We have added in the Cloſe ſome weighty Diſcourſes upon ſome other Texts in the Epheſians, *and* Coloſſians, (*a Parallel Epiſtle to this of the* Epheſians,) *and upon ſome Texts in the* Hebrews, *and other Scriptures; either becauſe of their* congenialneſs *to this* Comment, *or the* ſuitableneſs *to the* Times *we live in: And, becauſe his* Comment *did not riſe up to that bulk in the firſt Projection, mentioned in the* Propoſals.

That theſe Diſcourſes *are his own, we need ſay no more, than that they bear his own Signature; he having drawn to the life the Picture of his own Heart by his own Hand.*

Thanckful Owen.

James Barron.

Publiſhed of the Author's ſince his Death.

A Diſcourſe of the *Puniſhment of Sin in Hell:* Demonſtrating the *Wrath of God* to be the immediate Cauſe thereof. To which is added, A Sermon, Proving a *State of Glory* for the Spirits of Juſt men, upon Diſſolution.

Sold by *Jonathan Robinſon,* at the *Golden Lion* in St. *Paul's* Church-yard.

AN EXPOSITION ON THE Firſt, and part of the Second Chapter, OF THE EPISTLE TO THE EPHESIANS.

PART. I.

By THO: GOODWIN, *D. D.*

LONDON,
Printed by *J. D.* and *S. R.* for *T. G.* 1681.

AN EXPOSITION

Of the Firſt and Second Chapters of the EPISTLE TO THE EPHESIANS.

A Premiſe concerning this Epiſtle.

Something of Cuſtom uſes to be premiſed by Interpreters, concerning the Epiſtles, or Books they Interpret, touching the Argument, Diviſion of the whole, and Occaſion of the Writing, and about the Perſons written to.

I ſhall only ſpeak of two of theſe, as moſt neceſſary.

1. The Excellency of this Epiſtle.
2. The occaſion of *Paul*'s writing of it.

In the handling of which two, I ſhall yet wrap up all thoſe other mentioned briefly.

1. For the Excellency thereof. It hath been eſteemed among the choiceſt, and is accordingly placed in the midſt of his Epiſtles; as the moſt ſparkling Gem uſeth to be in a Carkenet of many Jewels: or, as *Hierom*'s Compariſon of it is, *Quomodo Cor Animalis in medio eſt*; as the Heart in the midſt of the Body, ſo he liken'd it, for the Difficulties he obſerveth in it: But I rather, becauſe, as the Heart is the prime Seat, and Fountain of Spirits, and the fulleſt thereof; ſo this Epiſtle contains more of the Spirits, the Quinteſſence of the Myſteries of Chriſt, than any other; and is made up of the moſt quickning Cordials to the Inward Man. I ſhall ſay only, that I find our Apoſtle himſelf boaſting, as it were of none of his other Writings, but of this; and let his own Judgment caſt it, by what himſelf eſteemed his Maſter-piece. Thus expreſly in the third Chapter of this Epiſtle, at the third Verſe, he mentioning the Grace of God vouchſafed him, in that rich Treaſury of Knowledg diſpenſed to him, as a Steward for others, (as that Word ſignifies) and that tranſcendent way he came by it, more extraordinary than other Apoſtles, (who yet were in part taught it by Chriſt on Earth) *Have you not heard* (ſays he by the common Report went of it) *how that by Revelation* (namely Immediate) *he made known to me the Myſtery?* And thus far indeed, I find him elſewhere ſpeaking, as well; as here *Gal.* 1.12. But then in the following Words, he goes on yet further, and makes this very *Epiſtle* the higheſt Inſtance of this his Knowledge and Revelation; *As I wrote afore*, a little afore (namely in the two firſt Chapters hereof, eſpecially this firſt) whereby in the reading you may underſtand *my Knowledge in the Myſtery of Chriſt*; that is, your ſelves, not by hear-ſay only,

In Præfat.

προέγραψα ἐν ὀλίγῳ.

as afore, but by and upon your own Knowledg. There is not the like Speech utter'd by himſelf of any of his Epiſtles; he makes this very Epiſtle at once the moſt full Evidence and Demonſtration of that Tranſcendent way of his receiving the Goſpel by immediate Revelation. And ſo ſublime was the Matter contained in it, as it argued this Original, and that it could come no other way but by immediate Revelation, as afore he had affirmed of it, and likewiſe withal refers unto it; as the higheſt Specimen of the Depth, and Profoundneſs of his Knowledg, and as his choiceſt Exerciſe to ſhew his Chriſtian Learning by; ſo that, as elſewhere, he profeſſed to theſe ſame *Epheſians*, that he had (when preſent with them) declared all the Counſel of God to them, *Acts* 26. 27. So now abſent, to have ſingled out to utter in this Epiſtle the utmoſt Depths of that Counſel.

But what the Reaſon ſhould be, why *Paul* was thus more profoundly enlarged to them, than others of the *Gentiles*, to whom he alſo wrote, is worth our Enquiry, and Obſervance. Some attribute the difference unto *Paul's* (the Author's) own Spirit, and the Condition he was then in. It ſmells ſay they of the Priſon, *Paul* was a Priſoner, as *Chap.* 4. 1. and ſo more enlarged, when moſt ſtraitned, as in Sufferings our Spirits uſe to be. But I rather aſcribe it to ſome difference in theſe *Epheſians* written to. *Philoſtratus* gives Teſtimony of this City of *Epheſus*, that it excelled all other Cities in Wiſdom, and Learning, and over-abounded in thouſands of learned Men; and this their exquiſiteneſs in Human Learning, and ſearch after Knowledg, was that which made them ſo addicted to curious Arts (as the Holy-Ghoſt ſpeaking of theſe very *Epheſians*, calleth them, *Act.* 19. 19.) which were partly Human, but Vain, partly Magical and Deviliſh; as the *Syriac* renders the Words; whence alſo *Epheſinæ Literæ*, the Letters of *Epheſus* grew into a Proverb. And *Chryſoſtom* ſays, that even unto his Time, it abounded with Philoſophers, above any other City, and that the chiefeſt Philoſophers and Wiſemen of *Aſia*, had had their original, and dwelling therein, and alledgeth (in his Preface of this Epiſtle) *That*, as the Reaſon, why *Paul* ſhould write this Epiſtle with more ſtudy, and exactneſs; and why he utter'd more profoundneſs of Knowledge to them, than unto others. But ſure this his Reaſon falls ſhort of that, which may Theologically be ſuppoſed the true Ground of his Sublimeneſs therein, and it will be uſeful to improve it higher. To me it ſeems, that that ſupereminent Self-denial, which appeared in many of theſe converted *Epheſians*, even in point of Knowledge, in their renouncing all that excellency of Learning, which was then the Glory of that City, in the Eyes of all the Nations; the great *Diana* of their Brains, and Hearts, (as the Goddeſs was of their blind Devotions) as a Teſtimony whereof, they ſacrificed the very Books themſelves unto the Fire; as the Holy-Ghoſt hath given Teſtimony to their Self-Denial in this particular. *Acts* 19. 19. This might be the Reaſon, why God honoured them with an Epiſtle ſo ſublime, by way of Recompence. And it affords us this Obſervation grounded upon like Inſtances.

Abundat bonarum Artium ſtudiis, Philoſophis, oratoribuſque redundat, ut vere dici poſſit eam civitatem non equitum robore, ſed clarorum hominum millibus cæteras ſuperare, in eaque plurimum vigere ſapientiam. *Lib.* 8. *de Vitâ* Apol. *cap.* 3.

Obſ. *What ever Excellency any one hath been eminent in, or priz'd moſt, afore Converſion; but now doth undervalue, and (as Chriſt's Word is) hates, and forſakes for Chriſt's ſake, in that very thing Chriſt as apparently maketh recompence an hundred fold.* Theſe *Epheſians* forſook the moſt exquiſite Wiſdom earthly, yea, the deepeſt that Hell afforded; *Depths of Satan*, as *John* ſpeaks in another Caſe; and God therefore honours them, with this Divine Epiſtle, made as publick as their Self-denial, to all the World, in which God from Heaven enlarged this Apoſtle's Heart, to make a profeſſed Diſcovery of the ſublimeſt, and deepeſt Myſteries that Heaven affordeth, that were to be communicated to any of the Sons of Men, and that were lawful to be uttered, (as himſelf ſpeaks, 2 *Cor.* 12.) by him that was in Heaven. They burn their very Books, valued *at many thouſands*, (for their Price is on Purpoſe valued, *Acts* 19. 19.) and therefore our Apoſtle's Heart is enlarged towards them, to bring forth the bottom of that *Treaſure of Knowledg hid in Chriſt, the unſearchable Riches of Chriſt*, as *ver.* 8. of the *third Chapter*. He calls them thus alſo himſelf (the Author of it) having reckoned his Learning, when a *Phariſee* (wherein he profited above many of his Equals) at ſo high a rate, as the Account of the World then went; but now when converted, he accounting all but as Dung and Dogs Meat, for the excellency of the Knowledg of Chriſt, *Phil.* 3. 8. was therefore accordingly enlarged, and filled with an Excellency in this Knowledg above his

Fellow-Apoſtles; tho he complains of himſelf, *as born out of Time*, and as one put to this School long after them. Thus *Moſes* alſo undervaluing the *Egyptian Learning* (*wherein he excelled*, *Acts* 7.22. as well as the *Pleaſures* of that Court, *having an Eye to the recompence of Reward to come*; was accordingly in a Proportion recompenſed even in this Life, as with being exalted to be a King over the People of God (a greater Dignity than *Egypt* afforded) *Deut.* 33. for his leaving the *Egyptian* Court; ſo with being made the Prophet of the Old Teſtament for his renouncing of their Learning; to whom *God revealed himſelf, and his Law*, as never to *any other Prophet, Numb.* 12.6. He was the Giver of that Law, which by the confeſſion of all the Heathens excelled theirs; and therein made ſuch an eminent Type of Chriſt his Prophetical Office, as no Prophet was afore or after him, *Deut.* 18.15.

And ſo much for the Excellency of this Epiſtle. Yet let me add this, That of all Epiſtles, that to the *Coloſſians* comes neareſt to it, in the Matter and Argument thereof; and in many things, the one is a Comment upon the other; only in the Doctrine of God, *Free Grace*, and *Everlaſting Love* (which is that Myſtery of the Myſtery of Chriſt.) This far excells it.

2. In the ſecond Place, for the *Occaſion* of this Epiſtle, Interpreters are much put to it to find what it ſhould have been, nor need we trouble our Thoughts much, if we find not any; for perhaps the Apoſtle took one, (as a good Heart is apt when there is no ſet Occaſion given) for to do Good; which ſeems all the Occaſion of that other Apoſtle's writing his, 2 *Pet.* 1.13. *I think it meet, as long as I am in this Tabernacle, to ſtir you up*, *&c.* But for any ſpecial one of this, the beſt and moſt probable, which I by conjecture can find, is that which the Apoſtle by the Spirit of Prophecy foreſaw, *Act.* 20. where calling *all the Elders of* Epheſus *together* (even the Elders of this Church, which here he writeth unto, as you may ſee *ver.* 17.) he tells them *ver.* 29. *I know this that after my departure ſhall grievous Wolves enter in among you; alſo of your own ſelves ſhall Men ariſe, ſpeaking perverſe things, to draw away Diſciples after them.* He forewarns both, that ſome of their own *Elders* ſhould riſe up (for oftentimes ſo it falleth out in Churches) and alſo that others from other Churches and places ſhould *enter in among them* (*Wolves* he calls them) *teaching perverſe things.* And *I know this*, ſays he; he knew it by the ſame Spirit of Prophecy and Revelation, that *ver.* 25. he ſays, *he knew he ſhould ſee their Face no more.* And altho he perhaps knew not the particular Errors which they ſhould teach; yet in General, you ſee he knew that groſs Errors, overthrowing the Foundation of the Goſpel, ſhould ariſe amongſt them, and be taught. Now therefore to prevent their being carried away with any of thoſe Errors, whatever they might prove to be, he writeth this Epiſtle in a poſitive way, to eſtabliſh them afore-hand in the greateſt Truths of the Goſpel. And what is the great and main Argument of this Epiſtle, eſpecially in the firſt part of it? It is to lay open the Doctrine of Free Grace, and of God's Eternal Love in, and Redemption by Chriſt, and the Bleſſings iſſuing therefrom; and the dependance that our Salvation hath on both. The Apoſtle not knowing what particular Errours ſhould ariſe, he yet chooſeth to teach ſuch Doctrines, as might be the moſt univerſal Preventives to all whatever, that were of any dangerous Conſequence; and for this Purpoſe of all other Doctrines, he pitcheth upon this of *Free Grace.* The Obſervation then is this.

Obſ. *That if Chriſtians Judgments be well and throughly grounded in the Doctrine of God's Free Grace, and Eternal Love, and Redemption through Jeſus Chriſt alone, and in the moſt Spiritual Inward Operations of God's Spirit, which he ennumerates to have been experimentally communicated; That will fence them againſt all Errors, you may then even venture them from taking in any Falſhood of any great Moment.* Their Souls being *well ſhod with the preparation of the Goſpel of Peace*, (to uſe the Apoſtle's Similitude, as it is in the *6th* of this Epiſtle, *ver.* 15.) Then, as they are Tentation-Proof in reſpect of Sin, or practical Doubtings, (which is the Apoſtle's Scope there) ſo in like manner, when their Judgments are thus ſhod with the Doctrine of Grace, they are Errour-Proof alſo, (I ſpeak in reſpect of taking in any dangerous Hereſy) and this fully agrees with what the Apoſtle directs, Heb. 13. 9. *Be not* (ſaith he) *carried away with divers and ſtrange Doctrines.* He calls them *divers* or various

Doctrines: for tho there is but one Truth, yet Errours about Truth are divers; and he calls them *Strange*, that are brought in differing from the Faith the Apoſtles taught, and *was once given*. And he inſtanceth in one, namely, the putting an Holineſs, in an elective outward abſtinence from ſome Meats rather than others (ſo in the next Words.) But what any one thing was there that would of all other fix, and ballance their Minds againſt this, and all other ſuch empty Doctrines, and waverings towards ſuch Superſtitions? He adds, for it is a good thing that the Heart be ſtabliſhed with Grace. Both inherent *Grace* in the Soul it ſelf, (for the *New Creature* taſtes and diſcerns *Truth* as the *Palate* doth *Meat*.) As alſo with the Doctrines of Free Grace, without us in God's Heart toward us, as it is declared, and taught in the Scriptures, and in this Chapter, and in the ſecond of this Epiſtle; and let their Hearts be *ſtabliſhed*, and ballaſted, and made ſteady with theſe, and they will not eaſily be *toſſed to and fro, and carried away with every Wind of Doctrine, by the ſlight of Men, &c.* as the Apoſtle ſpeaks, *Chap.* 4. 14. of this Epiſtle. And the latter Sence of *Grace*, in that *Heb.* 13. I underſtand to be principally meant: for the Doctrine of God's Grace revealed to us in the Goſpel, is eminently ſtyled the Grace of God bringing Salvation; *Titus* 2.11. but yet withal, take in thoſe *Bleſſings*, and bleſſed Operations wrought within us, which our Apoſtle here enumerates, in *Chap.* 1. and goes on to do it in *chap.* 2. to *ver.* 11 of that Chapter; the working of which in theſe *Epheſians* he all along aſcribes unto the Grace; the exceeding Riches of Grace, Mercy, and Love in God, founded in Election, and Redemption; and theſe, together with his Doctrine of Grace, will keep you ſtedfaſt and immoveable.

I ſhould now add, as the cuſtom of Expoſitors likewiſe is, ſome more general Analyſis, or Diviſion of the whole Epiſtle; but let that ſuffice, which in going over the Particulars, will ariſe naturally to every Man's Obſervation: That the half of it, to the end of the third Chapter, is Doctrinal, laying down the Myſteries of Salvation, and Man's Miſery; the other half to the end, is wholly Practical, exhorting to ſeveral Duties in all ſorts of Relations. I haſten to the Expoſition it ſelf.

An

AN EXPOSITION OF THE FIRST CHAPTER OF THE EPISTLE TO THE EPHESIANS.

SERMON I.

VERSE 1, 2.

Paul an Apoſtle of Jeſus Chriſt, by the Will of God, to the Saints which are at Epheſus, and faithful in Chriſt Jeſus.

Grace be to you, and Peace from God our Father, and from our Lord Jeſus Chriſt.

ALthough the matter of the two firſt Verſes is found almoſt in every Epiſtle, and is accordingly Expounded by every Interpreter; yet that there may not be an uncomely *vacuity* at the very firſt entrance, I ſhall add ſome Animadverſions upon the words of them.

Paul an Apoſtle] The reaſon why in his Epiſtles he uſually prefixes both his *Name* and *Office*, is, *Firſt*, To aſcertain them he wrote to, that the Epiſtles were his own, or Genuine Epiſtles; as you may perceive his intent to be by that cloſure of his ſecond Epiſtle to the *Theſſalonians*, 2 *Theſ.* 3. 17. *The ſalutation of me Paul with my own hand, which is the ſign or token in every Epiſtle: ſo I write*, &c. ſo then *this Inſcription* is both a *ſalutation* and a *bleſſing* of theſe *Epheſians*, of which afterwards.

Secondly, He adds his ſacred Office, *And an Apoſtle*]——Apoſtleſhip was an Office extraordinary in the Church of God, appointed for a time for the firſt rearing and governing the Church of the New Teſtament, and to deliver *that Faith which* was but *once to be given to the Saints*, (as *Jude* ſpeaks) and the

Serm. I.

Apoſtles are therefore entitled the *foundation* the Church is built on, *Epheſ.* 2.20. which Office accordingly had many extraordinary Priviledges annexed to it, ſuited (as all the *Callings* by God, and his Inſtitutions, are) to attain that end, which was ſo extraordinary: As namely *unlimitedneſs* of *Commiſſion* to *teach all Nations*, Matth. 28. 19. They likewiſe had an *Infallibility* and *unerringneſs*, whether in their *Preaching* (a), or in *Writing* (b), which was abſolutely neceſſary for them to have, ſeeing they were to lay the Foundation to all Ages, 1 *Cor.* 3. 10. Although in their perſonal walkings they might err, as *Peter* did, *Gal.* 2. 11. And further, they had *Authority* and *Juriſdiction* committed to them, as *Elders* in any Church, where Providence ſhould caſt them, 2 *Cor.* 11. 28. together with Authority and Power therein, 2 *Cor.* 4. 21. and 2 *Cor.* 10. 8. And

(a) 2 *Cor.* 1. 18.
(b) *Verſ.* 13. (for which compare both theſe Verſes together.)

Thirdly, This our Apoſtle had this ſpecial Grace and Honour from God vouchſafed him above moſt of the Apoſtles, to be particularly moved and inſpired by the Holy Ghoſt, the Conſcience of his own duty concurring, to edifie not only the preſent Churches then extant, but to write Epiſtles to leave them to the Ages to come, which every Apoſtle did not; and there were none that did write any part of Scripture, but as, and when they were moved by the Holy Ghoſt, as *Peter* tells us, 2 *Pet.* 1. 21. As *no Propheſie came in the Old Time*, i. e. under the Old Teſtament, *by the will of man: but holy men ſpake*, and ſo by like reaſon wrote *as they were moved by the Holy Ghoſt*; and thus 'tis under the New as well as under the Old. But God was pleaſed to uſe this man to labour more than they all. We owe the third part of the New Teſtament to him: Inſomuch, as he wrote Epiſtles to ſome by ſpecial and perſonal Inſpiration, whom he never ſaw in the fleſh, as the *Coloſſians*.

And this practice of affixing his Name and Office to his Epiſtles, as well as the Epiſtles themſelves, is greatly to be heeded by us that do come in after Ages. Excepting that to the *Hebrews* for a ſpecial Reaſon, not ſetting down his Office of Apoſtle, which in two or three Epiſtles, where it is leſs needed, is omitted alſo. It is to be heeded, I ſay, by us in after Ages, for it has this inſtruction in it, (which was his ſcope of doing it) that as the matter of them did bind and oblige thoſe whom he wrote to, ſo all Saints in after Ages to come, for they do Inherit theſe and other Apoſtles Writings, to own them, and embrace them, and to obſerve what is written in them, as of a Divine Authority, the Word of God, as well as of man, and as intended to all Saints and Faithful in Chriſt Jeſus, as well as thoſe at *Epheſus*. As thoſe Inſtances declare, that the Epiſtle that was writ to the Church of *Coloſſus*, *Paul* commands to be read to the Church of *Laodicea*. The Inſcription likewiſe to the Church at *Corinth* commands the ſame; *To the Church of Corinth, with all that call on the Name of the Lord, both theirs and ours*, 1 Cor. 1. 1.

Know therefore, that when you read any Epiſtle, the whole weight of their Apoſtolical Spirit and Authority in them is to fall upon all our Conſciences and Spirits, as it did on theirs, unto theſe purpoſes, both to aſſure our hearts of the unerring truth of every tittle of them, and their word in their writings to be as true as God is true, 2 *Cor.* 1. 13, 18. As alſo to receive all their Injunctions, and commands therein, as coming with the ſame Apoſtolical Authority, that it did to thoſe to whom they were by name written; and as immediately warranting us in all thoſe practices, which their living commands did put them upon. In a word, to ſpeak in the words of the Apoſtle to the *Theſſalonians*, *To receive them all as the Word of God*, even as if we had heard them out of *Paul*'s own mouth, * which work as effectually in you that believe, as it did in them. So that as in theſe their writings we enjoy theſe Apoſtles Miniſtry, and ſhall to the end of the World, *Matth.* 28. *ult.* and are therefore ſaid to believe through their word, *Joh.* 17. 20. In like manner their ordinary Directions to Believers to any duty belonging to them, to become Churches, or joyn themſelves to Churches; or elſe to Churches how to demean themſelves, left us in their Epiſtles, or the Acts of the Apoſtles recorded, have the ſame Authority to bind us, as they did them, and he gives the ſame warrants and commands to us, which their Perſons, by living voice, did to thoſe Saints in their Times; which their very Commiſſion, *Matth.* 28. 19. holds forth to us, *Go and teach them to obſerve*

1 *Theſſ.* 2. 13.
* As there he urged, that they had heard.

ſerve all that I have commanded, ſaies Chriſt, *and Lo, I am with you to the end of the World.*

And in this reſpect theſe few words (*Paul an Apoſtle*) which we find prefixed, are of great uſe to us; and let this Name, and Title, and Commands of his, which are from Chriſt, be for ever precious throughout all Generations.

There are three things in theſe two firſt Verſes:

1. The Author of this Epiſtle, *Paul.*
2. The Perſons to whom it was written, *Saints at Epheſus*, &c.
3. The Salutation, and bleſſing therein uttered, ordinary in all his Epiſtles, *Grace and Peace*, &c.

1. The AUTHOR.

PAUL.] I will not ſpeak much of his perſonal ſupereminent worth. In his own opinion he was the leaſt of Saints on Earth; in mine, the higheſt Saint in Heaven, and next the man Chriſt Jeſus. To whoſe labours (more abundant than of all the other Apoſtles, 1 *Cor.* 15. 10.) the one half of the now Chriſtian, then *Roman* World doth owe, and the Catholick Church in all Ages, the third part of that unvaluable Treaſure of the New Teſtament; taking together all either written by him, as the Epiſtles, or written of him, as the greateſt part of the *Acts*.

Only this name of his here [*Paul*] and the change thereof from that of *Saul*, is a difficulty among Interpreters, which I ſhall not here meddle with further than thus, that this change might be from his former Jewiſh name *Saul* into a *Roman* name *Paul*, it being evident, that ſeveral Nations did uſe to alter mens names according to their own Tongue, and very often the firſt Letter of a mans name is changed in the ſame Language, whom *Iſaac* calls *Merodach*, him the Writer of the Book of the *Kings* calls *Berodach*. So the eldeſt Son of *Simon*, whom *Moſes* calls *Jemuel*, *Gen.* 46. 10. and *Exod.* 6. 15. the ſame man doth *Moſes* call *Nemuel* in *Numb.* 26. 12. And the Author of the Book of the *Chronicles*, 1 *Chron.* 4. 14. and the name *Paul* was a name uſual among the *Romans*, given to a *Roman* Deputy, *Acts* 13. 7. and thus the name *Saul* might have been fitted unto the *Roman* Mode, *S* being turned into *P*, and that which ſtrengthens this conjecture, is, that we read of this change of his name firſt, when we read of his Converſe with that *Roman* Deputy, *Acts* 13. but chiefly when he was a-new ſeparated to the Work of Preaching to the *Gentiles*, by the command of the Holy Ghoſt, *Acts* 13. 4. It may be added, that this new name hath been the rather given him by the *Romans*, and the more readily accepted by him, as fitly glancing at the littleneſs of his ſtature (which the more illuſtrated the glory of God's Grace in the gifts of his mind) of which Antiquity gives Teſtimony from Tradition, and Antient Images of him four hundred years after in *Chryſoſtomes* time, *Niceph.* lib. 2. cap. 37. And *Chryſoſtome* in his Homily *De princip. Apoſtol.* calls him ὁ τριπηχὺς ἄνθρωπος, A man of three Cubits, whereas the ordinary proportion of men is four: which may moſt probably be thought to be that baſeneſs and weakneſs of preſence, which himſelf acknowledgeth in himſelf, 2 *Cor.* 10. 1, 10. It is certain that the name *Paulus* was firſt given to the Family of the *Æmylians* in *Rome* for the littleneſs of their ſtature. And this change himſelf might well permit and take on him. A new *Gentile* name inſtead of his *Jewiſh*, as an Indication of his new Office. The *Apoſtle* of the *Gentiles*, *Rom.* 11. 15. It being withal ſo fitly ſuited to expreſs the Character of his Spirit, and his moſt eminent Grace, littleneſs in his own eyes, which accordingly you find him ſtill inculcating, as if it were his *Motto*, both interpreting his name and expreſſing his Spirit, *Leſs than the leaſt of Saints*, Eph. 3. 8. *Leaſt of Apoſtles*, 1 *Cor.* 15. 9. perhaps in ſome alluſion to his name *Paul*; but this is only a conjecture on which I inſiſt not.

Paulum *Modicum quid.* Aug. in *Pſal.* 72.

Sigon: *de Nom.* Rom.

Paul an Apoſtle.] It was made a wonder in the Old Teſtament, *Is Saul among the Prophets?* And it is as great a wonder of the New, that *Paul* the Perſecuter ſhould be among the Apoſtles, and ſo it was when *Paul* Converted began firſt to Preach that Chriſt was the Son of God, and was firſt heard at *Damaſcus* by the people. What the effect whereof was, the words

Serm. I. of the Hearers do ſhew. *Acts* 9. 21,22. *But all that heard him, were amazed, and ſaid, Is not this he that deſtroyed them which called on this name in Jeruſalem, and came hither for that intent, that he might bring them bound unto the Chief Prieſts? But Saul increaſed the more in ſtrength, and confounded the Jews, which dwelt at Damaſcus, proving that this is very Chriſt.* Whoſe Office in the Church was the firſt, 1 *Cor.* 12. 28. *God hath ſet in the Church* [*firſt*] *Apoſtles*; and thereſore the higheſt under the Goſpel next Chriſt, even as the High-Prieſthood was the Higheſt of the rank of Prieſts under the Law. Hence both theſe are coupled together, and in way of honour given unto Chriſt himſelf (God's firſt and great Apoſtle ſent out by him, *Joh.* 20, 21.) *The High Prieſt and Apoſtle of our profeſſion, Jeſus,* &c. *Heb.* 3. 1.

Obſerv. *No ſins before (and I may add to it, nor yet after Converſion) can hinder God's Free Grace from uſing men in the higheſt Employments in the Church, but magnifie it the more. David,* after his Adultery, was a Pen-man of Scripture, *Pſalm* 51. *Solomon* after his fall, of *Eccleſiaſtes*; *Peter* after his Converſion, denied Chriſt with Oaths and Curſes, is a chief Apoſtle, and converts three thouſand fifty daies after, with the ſame Mouth he had denied Chriſt; and *Paul* after he had been a Blaſphemer, was made an Apoſtle.

Of Jeſus Chriſt.] This addition ſhews the Author of this Office, whoſe deſignment it was, *Jeſus Chriſt.* 1. *Chriſt* as the Author and Founder of his Apoſtleſhip, ſo he was of all the other Apoſtles, *Joh.* 20. 21. *As the Father ſends me, I ſend you.* Apoſtle ſignifies *one ſent*: Chriſt was God the Father's Apoſtle, *Heb.* 3. 1. and appointed by Him, *verſ.* 2. and *Eph.* 4. 11. It is attributed to Chriſt, that he aſcending, *Gave ſome to be Apoſtles,* &c. It is the Prerogative of a King (yea every Maſter of a Family) to appoint what Offices and Officers ſhall be of his Houſhold. And 2. It imports alſo the Dignity of this Office above Human Offices; the ſtyle of it runs, *An Apoſtle of Chriſt.* As the Offices that belong to the King's Perſon in Court have a peculiar denomination, expreſſing a relation to his Perſon, which other Offices in the Kingdom have not: As, the King's *Chamberlain,* the King's *Steward,* &c. And as others in the Kingdom, are all Subjects of the King as their Prince, but Courtiers in Offices are peculiarly Servants of the King as a Maſter; ſo they write themſelves Servants to the King: and *Paul, Jeſus Chriſt my Lord,* Phil. 3. As they in Court, the King my Maſter: ſo though all Chriſtians are Subjects and Members of Chriſt; yet, Apoſtles and Miniſters are in a more peculiar reſpect Servants of Chriſt, as *James* and *Jude* ſtyle themſelves in the firſt Verſe of their Epiſtles.

But although he ſtyles himſelf Chriſt's Apoſtle, yet he leaves not out his Commiſſion alſo from, and the Influence of God alſo into it, *By the Will of God,* that is both of the God-head, and of all three Perſons. For to Apoſtleſhip, and all Offices in the Church, they all concur, as well as to our Salvation.

To *Apoſtleſhip,* ſo *Gal.* 1. 1. *Paul an Apoſtle of Jeſus Chriſt, and God the Father*; there you ſee are two Perſons——. And then the *Spirit,* the third Perſon, ſaid, *Separate me Paul and Barnabas,* Acts 13. 2. And ſo they concur to all other Officers more inferiour, 1 *Cor.* 12. 4, 5, 6. *There are diverſities of Gifts, but the ſame Spirit.* (The Gifts which Officers are endued with, are aſcribed to the Holy Ghoſt.) There are differences of Adminiſtrations, and the ſame Lord, *viz.* Chriſt, who, as a Lord, appoints the ſeveral Offices wherein Gifts are exerciſed: and there are diverſities of operations, but it is the ſame God, (*viz.* the Father) who worketh all in all. The bleſſing upon Gifts, and the ſucceſs of all Adminiſtrations or Offices Miniſterial are from the Father. Thus *By the Will of God*; all three Perſons are at the Ordination of every true Miniſter, and lay on their Hands of Bleſſing each of them, and ſet their hands to every Miniſters Commiſſion.

More Particularly.

By the Will of God.) This *firſt* imports that ſpecial Decree of God, in ſeparating him to this Office, which *Gal.* 1. 15. and *Rom.* 1. 1. he with an Emphaſis expreſſeth, ſet apart to it; ἀφορίζειν is to ſelect choice things: Therefore choice ſentences are called Aphoriſms. And in this Reſpect our Apoſtle is called a choſen Veſſel to bear his name, that is, a choice Veſſel for the purpoſe, *Acts* 9. 15. And thus the Election of the Twelve at firſt, is as expreſly aſcribed to Chriſt's Will as here this is. So *Mar.* 3. 13. *He called to him whom he would, and he ordained Twelve*; and this out of meer Grace and the good pleaſure of his Will, ſo in the ſame *Gal.* 1. 15. *It pleaſed him*, &c. And that is one reaſon, why he mentions it here, even to mind his own heart of the Original of this his great Dignity, wholly to have been the Will and Grace of God, and nothing in himſelf, calling it therefore elſewhere, *Grace and Apoſtleſhip*, Rom. 1. 5. that is, the Grace of Apoſtleſhip; yea, he reckoning this as great a mercy well-nigh as his Salvation, for ſo that great and ſolemn Thanſgiving of his, 1 *Tim.* 1. from the 11. to the 18. (where he relates his Converſion) doth imply, it being chiefly for putting him into the Miniſtry, *verſ.* 12.

Of God.] This imports, *Secondly*, The immediateneſs of his Call, in diſtinction from other Officers. And likewiſe for their Direction, whither to go, and what to do; they were ſubordinate to none other: And this latter was peculiar to this Office. *Evangeliſts*, though extraordinary Miniſters, yet were ſent out by the Apoſtles, as *Titus* 2 *Cor.* 12. 18. and ſo *Timothy*, but Apoſtles, they immediately by God; thus *Gal.* 1. 1. (which place Interprets this) *Paul an Apoſtle*, ſaies he, *not of men, neither by man, but by Jeſus Chriſt and God the Father, who raiſed him from the Dead.* To Interpret the words; *Firſt*, *Paul an Apoſtle, not of men*] that is, my Office is not a human Office, which men have inſtituted, and invented, *It is*, ſaith he, *of Divine Inſtitution.* And this is common to all Miniſterial Offices in Churches. And this he ſpake in diſtinction from Offices in Common-wealths. In a Common-wealth the Offices thereof are (as the Apoſtle calls them by way of diſtinction from thoſe in the Church) ἀνθρωπίνας κτίσεις *Human Creations* (we Tranſlate it, *Human Ordinances*) whereas all Church Offices are Divine, and *not of men* in *Paul*'s ſenſe: But yet becauſe this firſt requiſite [*not of men*] was common to all Offices of the Church as well as Apoſtleſhip; therefore, *Secondly*, he adds by way of further diſtinction from them alſo, *Neither by man.* The ordinary Offices in the Church, although they are not of men, *i. e.* there ought to be an inſtitution for every one of the Offices themſelves; yet, the man, the perſon, is uſually put into the Office by men, though guided in it by the *Holy Ghoſt*, *Acts* 20. *By men*, that is the particular deſignation of the perſon, that is by men, (though according to ſuch rules in the Word as are to guide their choice) (and that is the difference of thoſe two phraſes of men, and by men,) But (ſaith he) this my Office of Apoſtleſhip is neither *of men*, nor *by men*, but as the Text here ſaith, *by the Will of God*, that is, by God's immediate deſignation of my perſon to it, ſo it alſo there to the *Galatians* follows, but *by Jeſus Chriſt and God the Father.* And which was yet further, a more peculiar prerogative above other Apoſtles, this our Apoſtle was called into it by Jeſus Chriſt, as *Riſen from the Dead, and aſcended into Heaven*; other Apoſtles were called by Chriſt living here in the Fleſh, but *I was born out of time*, ſaith he, and ſo had like to have miſſed of being capable of this Office, (whereof one requiſite was to have ſeen Chriſt) but to make up that requiſite alſo, Chriſt deferred the calling of me unto it, until himſelf came again; Chriſt roſe again and converted me himſelf from Heaven, *when laſt of all he was ſeen of me*, 1 Cor. 15. And this difference of himſelf from other Apoſtles, he ſeems to inſinuate, *verſ.* 12. of that *Gal.* 1. *That he neither received the Goſpel from men*, as *Evangeliſts* did, 2 *Tim.* 1. 13, 14. and as ordinary Teachers do, 2 *Tim.* 2. 2. nor was *taught* it namely by Chriſt in the Fleſh in the way of outward teaching, as the other Apoſtles were by Chriſt himſelf: but meerly, and wholly by *inward and immediate Revelation*, and this made him (as was obſerved) ſo much excel all the other Apoſtles, his gifts were anſwerable to his Call, which was ſo extraordinary.

If it be objected, That he was ordained an Apoſtle by laying on of hands of *Ananias*, Acts 9. And again by the Teachers of *Antioch*, Acts 13. The anſwer is, *Firſt*, That he was ordained an Apoſtle before at his Converſion by Chriſt himſelf, *Acts* 26. 16, 17, 18. *But riſe ſtand upon thy feet, for I have appeared unto thee for this purpoſe, to make thee a Miniſter and a Witneſs both of theſe things* *which thou haſt ſeen, and of thoſe things in the which I will appear unto thee, delivering thee from the people, and from the Gentiles, unto whom now I ſend thee. To open their eyes and turn them from darkneſs to light, and from the power of Satan unto God*, &c. *Secondly*, That *Ananias* laying on of hands was to Miniſter the *Holy Ghoſt*, and fill him with it, *Acts* 9. *Thirdly*, That which was done at *Antioch* by man, was for a bleſſing on the work and exerciſe of his Apoſtleſhip, and of the Office of Apoſtleſhip it ſelf, which was to ſpend his labour and endeavour upon the *Gentiles*, among whom they ſent him. *Fourthly*, That, even that was firſt appointed and declared by the Holy Ghoſt, *Separate me Paul and Barnabas to the work I have called them, The Holy Ghoſt* (who is God) did immediately ſay this e're they layed their hands on him with Faſting and Prayer.

No Apoſtles now in the Church.

I hear there are Apoſtles abroad, at leaſt thoſe that ſay there are to be Apoſtles ſtill in the Church, and to the end of the World; and thoſe that affirm it, are not of the *Romiſh* Party only (who make the Popedom a perpetual Apoſtleſhip in the Church) but of thoſe who would be in all other things moſt contrary unto the Pope. To refute whom, this here is ſufficient that the Apoſtles Call is to be (*by the* (immediate) *Will of God*) as hath been opened in *Acts* 1. you read that when *Judas* was dead, all the Eleven Apoſtles could not have choſen another Apoſtle; yea, they would never have thought of adding another, had not God by a Prophecy ſaid, let another take *his Biſhoprick* (and he quoteth a *Pſalm* to warrant it, *Pſal.* 69.) that is, *his Office of Apoſtleſhip*; and he there mentions a qualification that was to be in him that ſhould be choſen to that *Office*, which I am ſure hath not been found in any man theſe fifteen hundred years, and he puts a neceſſity upon it, that he that was to be choſen ſhould be ſo qualified, a [δεῖ] a [*muſt*] upon it, *verſ.* 21, 2. of thoſe men that have accompanied with us all the time that the Lord Jeſus went in and out among us, beginning from the Baptiſm of *John* unto the ſame day that he was taken up, [*muſt*] one (if any) be ordained to be a witneſs with us of his Reſurrection: And though they named two, for God to pick one to ſhew that God's immediate Call was requiſite to Authorize an Apoſtle (that it might not be *by man but God*) they by Prayer caſt Lots, and it fell upon *Matthias*; and it is God alone, who by an immediate hand, doth diſpoſe the Lot, as *Solomon* tells us: For Apoſtles were to be by the Will of God immediately. But this is not a new Impoſture, this very Church of *Epheſus* he writes to, had thoſe that came among them with this claim; for *Rev.* 2. 2. it is made one of their chiefeſt commendations, *That they had tried them that ſaid, they were Apoſtles and were not, and had found them Liars.* If therefore any be ſo impudent and preſumptuous againſt Chriſt and his Church, as to arrogate the Dignity and write themſelves ſo, they may be tried, you ſee, and that by the marks of an Apoſtle, as our true Apoſtle ſpeaks, 2 *Cor.* 12. 12. Let us examine theſe men, Have you the ſigns of an Apoſtle? Have you ſeen Chriſt in the Fleſh? That is one ſign of an Apoſtle, 1 *Cor.* 9. 1. Yea, where are the Miracles, Wonders, and mighty Deeds that confirm your Preaching, which are made ſigns to prove your Apoſtleſhip, as 2 *Cor.* 12. 12? I would fain ſee the man that dares ſay he is an Apoſtle, he will be found a Liar, as thoſe at our *Epheſus* were.

The ſecond Head, The perſons to whom he writes:

To the Saints which are at Epheſus, and to the faithful in Chriſt Jeſus.

Here is a double appellation, *Saints*, and *Faithful*, or Believers, as I ſhall ſhew by and by: Theſe two are ſeldom both thus joined together in the Inſcriptions of his Epiſtles, (though ſingly elſewhere; ſometimes he ſtiling them whom he writes to *Saints*, ſometimes *Believers*) only in that parallel, Ep. *Col.* 1. 2. you have it in like manner joined, *To the Saints* and *faithful* Brethren in Chriſt. The ſcope in which words is to ſhew two diſtinct qualifications in thoſe Brethren at *Coloſs*, that they were both Saints, and alſo Believers and Faithful. Now in this here he placeth his words a little otherwiſe, *To the Saints which are at Epheſus, and the faithful in Chriſt*, inſomuch as I a little conſidered, whether his ſcope were not to inſcribe this Epiſtle not to the Saints at *Epheſus* only, but to others, even all the faithful in Chriſt elſewhere in the World; as if the particle [ϗ] or [*and*] ſhould import all other believing perſons beſides theſe *Epheſians* to have been written to, and ſo for him to intend this as an Epiſtle general, as he inſcribed that to the *Corinths* to be, which he inſcribes not only to the *Corinthians*, but adds, *With all that in every place call on the name of Jeſus Chriſt our Lord.* But he not prefixing the Article, and alſo the comparing this with that to the *Coloſſians*, doth carry it rather that he ſhould mean only another Epithet, or qualification, he dignifies the ſame *Epheſians* with, ſuperadded to that of Saints, and ſo his intent to be (as in that to the *Coloſſians*) *To the Saints and Faithful that are at Epheſus*; though, as I ſaid, to be received and made uſe of by all Saints to the end of the World.

Saints] thus he ordinarily ſtiles thoſe in the Churches he writes to: as the *Romans*, Chap. 1. 7. thoſe at *Jeruſalem*, *Rom.* 15. 2, 5. the *Corinthians*, both 1 *Cor.* 1. 2. and alſo 2 *Cor.* 1. 1. A Title not to be appropriated to the Chriſtians of thoſe firſt times, but common to all that are ſaved in all after times alſo, as *Eph.* 4. 12. the very naming which, daſheth Morality and Formal Profeſſion out of Countenance, as light doth a Glow-worm, as importing a more Divine workmanſhip created, and ſome ſingular thing (as Chriſt's Word is) even holineſs in truth, as *Paul* dignifies it in this Epiſtle, and is the uſual appellation of the new Teſtament; and we ſhould keep up the name that the reality of true Religion be not lowned (as it is) by avoiding this Title, which in theſe times is out of uſe; but 'tis becauſe true holineſs is out of faſhion. They are not only called Saints which are in Heaven, but that are on Earth, *Pſal.* 16. 1. ſo theſe, whileſt living in *Epheſus*.

At Epheſus] Of all the Cities of the *Gentiles*, the moſt generally diſſolute and profuſe, who baniſhed *Hermodorus*, a man of ſingular modeſty and temperance, meerly for his vertue; making this Law when they did it, *Let no man be frugal and temperate among us: Let no one man excel another in vertue; or if he do, let him be gone from among us.* Yet out of theſe, doth God make Saints: ſo free is Grace, not Calling according to Works.

Epheſii Hermodorum *ſingularis modeſtia virum cum deſeciſſent, Nemo, dixerunt, apud nos, frugi ſit, nemo unus excellat, vel ſi excelluerit, abeat. Quo nomine dignos fuiſſe qui ſtrangularentur Cives ſuos* Epheſianos *pronunciavit* Heraclitus *in* 5 *Tuſculum* Cicero: (Ælius Rodig. *Antiq. l.* 4. *c.* 25. *ex* Strab. *l.* 14.

Again, *At Epheſus*, although he ſaies not, *To the Church of Epheſus, Saints*: as elſewhere, *To the Church of Corinth, Saints*, 1 *Cor.* 1. 2. yet he intends it; for the Saints at *Epheſus* were now a ſettled Church when this was written. At firſt indeed at *Epheſus* there were but a few, about twelve, called Diſciples, that knew nothing of the way of the Worſhip of the New Teſtament, nor ſo much as of the Holy Ghoſt, *Acts* 19. 1. whom our Apoſtle laies hands upon, and gathers into a body a Church, for ſo *Chap.* 20. 17. they are called, and after that it was that this Epiſtle was written to them, who therefore, *Chap.* 2. of this *Epiſt.* 22. are ſaid *to be built together for an habitation of God through the Spirit a little Temple* (beſides that general univerſal *Temple*, whereof he ſaies (*verſ.* 20, 21.) that they were a part in another conſideration) as the word [*Alſo*] in the 22 Verſe implies, in his writing to the Churches he takes notice of no other but Saints, for of *ſuch living Stones* only ſhould this *Temple* conſiſt; ſo the *Corinthians*, 1 *Cor.* 1. 2. *To the Church that is at Corinth, Saints.* Yea, 1 *Cor.* 14. 33. *To all the Churches of the Saints.* That was the Primitive language, for that was the conſtitution of Churches then. He ſaies not to all the Saints in Churches, but Churches of the Saints, as we ſay Colledges of Schollars, Houſe of Peers. The Primitive conſtitution acknowledged no other Members, and he ſpeaks not of the Univerſal Catholick Church, but particular Churches. They generally, when they had a ſufficient number of Converts in a place, put them into a Church ſtate, for he ſaies Churches, and yet ſpeaks Catholickly or Univerſally of them; *All the Churches*, for of ſuch did all then by the Apoſtles directions conſiſt, from which rule theſe times, how have they ſwerv'd, not only in practice, but in Judgement? But let us take heed, leſt whilſt we make the Church more Catholick, and take in all that will profeſs Chriſt, we leave out *Holy* which is a neceſſary Attribute to Church. *Bellarmin* hath even in this point a Speech which made me wonder to hear from him, 'The Church (ſaies he) 'in her intention gathers only true Believers, and if ſhe knew who were wicked

Eccleſia ex intentione fideles tantum colligit, & ſi noſcet impios & incredulos, eos aut nunquam admitteret, aut caſu admiſſos excluderet. Bell. *l.* 9. *de Ecc. Mil. c.* 12.

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‘wicked and Unbelievers, either ſhe would never admit them, or being by chance ‘admitted, would exclude them. Now ſurely there are many rules in the Word, whereby it is meet for us to judge who are Saints (as *Phil.* 1.7.) and alſo whereby the moſt of the Chriſtian World may be diſcerned *to lie in wickedneſs*, though profeſſing to know God, their works are ſo abominable, and themſelves *to every good work reprobate*; by which rules thoſe who are betruſted to receive men to Ordinances in Churches, are to be guided and ſo to ſeparate between the precious and unclean, as the Prieſts of old were enabled and commanded by Ceremonial differences, which God then made to Typifie the like diſcrimination of perſons either by viſible manifeſt ſins are found that men are in; or viſible profeſſion of Graces, ſo far as it is meet to judge of other men by: *ſome mens ſins are open afore-hand and afar off*, as to *Timothy*; ſo that the common light of true Chriſtianity is eaſily able to difference them from Saints, *We know we are of God*, and that *the whole World lieth in wickedneſs*, as *John* ſpeaks. And we need not travel to *Rome* or *Turkey* to find the World. And though *de facto* other than ſuch be received into Churches, yet the Churches are true Churches conſidered as to their Adminiſtration; for to be a Church and fixed ſeat of Worſhip, is an Ordinance of Divine Inſtitution.

And faithful] the word πιστὸς Tranſlated faithful, is both of a paſſive and active ſignification; it ſignifies one that is really and truly faithful in what he profeſſeth, or undertaketh. So, according to the language of the Old Teſtament, Godly men are called, as *Prov.* 20.6. *Many will boaſt of their own goodneſs, but who can find a faithful man?* Thus likewiſe in the New, *The things that thou haſt heard of me, commit to faithful men*, 2 Tim. 2. 2. with many other the like places.

Secondly, It ſignifies *Believing*, or one that is a *Believer*, *Joh.* 20. 27. *Be not faithleſs but believing*; in the Original it is the ſame word that is here; yea, in the Phraſe of the New Teſtament it is an ordinary Title given Believers to expreſs their very believing, and having Faith in them, ſee *Acts* 10. 45. 1 *Tim.* 4. 12. there is nothing againſt it to take in both theſe here, ſo as the Apoſtles meaning ſhould be *To them at Epheſus* that are *Believers*, and alſo *conſtant* and *faithful*, or *true Believers*, which the Apoſtle elſewhere calls *Faith unfeigned*, and *Heb.* 10. *A true Heart.*

Obſerv:

What God has joined, as here *Paul* ſaith, *let no man put aſunder*, *Saints and Believers*, *neither really in our own Hearts and Lives*, *nor in our judgments*, either of our *ſelves or others*. Do not think this enough, that they are true Believers, that is, that they make a profeſſion of the *Doctrine of Faith*; but ſee that further they hold forth a work of *Faith* wrought by that Doctrine, and not only ſo, but do approve themſelves *faithful* (as here) in that Profeſſion (as *Lydia* ſaid, *If ye have judged me faithful*) and that they add evidences of Saintſhip, they muſt be Saints too, ſaith he, were Saints and Faithful. It is not a Profeſſion of Faith joined with Morality, and no grand ſcandal: but a Profeſſion of ſuch a ſtrictneſs as will riſe to Holineſs, that you are to judge men Saints by; neither ought any other than ſuch to be Members of Churches, which are the Body of Chriſt; this word *Saint* and *Faithful* added to that, daſhes a formal, an outward, and a meer Orthodox Profeſſion. Theſe very words we love not; to ſay men are Believers or Chriſtians, they can bear it; but to add, and require being Saints, and true Believers, or faithful in believing theſe kind of denominations men think ſound too high to be applied to the ordinary common ſort of Profeſſors, whom yet they own. But much more, if you would judge of your ſelves, do not look upon legal holineſs in your ſelves, as a ſign or mark of a good eſtate, be ſure you have a work of Faith too (from whence that Holineſs flows) diſtinctly working toward the Lord Jeſus Chriſt, and your Hearts drawn out to him, as much and more than ever, after Holineſs, 2 *Theſ.* 13. *God*, ſaith he, *hath choſen us to Salvation* through *Sanctification* of the Spirit and belief of the Truth; there's Faith and Sanctification joined both together, and both made neceſſary to Salvation; it is in effect one with what he ſaies here, *Saints and Faithful in Chriſt.*

In Jeſus Chriſt, Becauſe theſe words follow next after Faithful, or Believers, therefore ſome would have Chriſt, as he is the Object of Faith, or of our Believing, to be here intended, and ſo in Chriſt to be all one with what elſewhere is expreſſed by believing [in Chriſt Jeſus ;] but the ſcope of theſe words here rather is, to note out in whom the perſons of theſe Saints or Believers are ſaid to be, as members in the head, or which is yet nearer, that they conſidered as Saints and Believers, that even as ſuch, they are what they are in him; and the reaſon why theſe words [*in Chriſt Jeſus*] import rather being in Chriſt as Believers, than their believing in Chriſt, as the object of their Faith, is, from the like Inſcription from that parallel Epiſtle to the *Coloſſians*, (which is ſo like, that in many things it will conduce to explain this Epiſtle, as one *Evangeliſt* doth another.) Now there, and there only, *Cap.* 1. *verſ.* 1. we find theſe two, *Saints and Faithful*, joined together even as here, and [*in Chriſt*] comes in too, but ſo as Brethren comes between: the words there being placed thus, *To the Saints and Faithful Brethren in Chriſt*; now [*in Chriſt*] coming in after [*Brethren*] cannot import the object of Faith, but the ſubject rather, in whom thoſe as Brethren were, and as Saints and Faithful; ſo elſewhere, 1 *Theſ.* 1. 1. *To the Church in God, and in the Lord Jeſus Chriſt*, that is, both their Perſons, and alſo as they were a Church, they are in God and in Chriſt, ſo as theſe words here [*in Chriſt Jeſus*] refer both to their being Saints, and to their being Believers in him. And ſo, as I take it, it is not ſo much meant, that theſe *Epheſians* their Perſons were in Chriſt (though that be true and is after affirmed in every verſe, yet that is not all,) but that conſidered as *Saints* and *Believers*, and what they were as *Saints*, they were it all *in Chriſt*.

Obſerv. All Holineſs in Chriſt.

My Brethren, all our Grace muſt be Grace in Chriſt; Saints and Faithful in Chriſt. The Apoſtle ſpeaking in a way of difference and diſtinction from the formal Jews, their legal Godlineſs, (which many Chriſtians take up and reſt in) uſeth this phraſe, *They that will live Godly in Chriſt Jeſus* (ſaith he, 2 *Tim.* 3. 12.) implying that there is a holineſs in Chriſt Jeſus differing from all other. An holineſs, whereof the ſpring and riſe is in him; all your holineſs, it muſt be wrought *in Chriſt, we are created in Chriſt Jeſus to good works*, ſo the Apoſtle ſaith, *Eph.* 2. 10. All your holineſs muſt be acted in Chriſt, and by motives from Chriſt, and by ſtrength fetched from Chriſt; ſo in that 2 *Tim.* 2. 1. *Be ſtrong in the Grace*, what! the grace that is dwelling in your ſelves? No, which is in Chriſt Jeſus, ſo it follows; here lies your ſtrength. And then, all your holineſs and faith, and every good thing in you muſt be accepted in Chriſt too, and you muſt go out of your ſelves to God, to have your Perſons and Graces accepted in him, as the Apoſtle, 1 *Pet.* 2. 5. he calleth them *Spiritual Sacrifices acceptable to God by Jeſus Chriſt.*

Obſerv.

It is the nature of true Faith to make men Faithful unto God, as well as believing and depending upon God. The word *Faithful* (as you have heard) being ordinarily uſed for both in the New Teſtament, as here in this place. Look what Faith eyes in God, and expects to receive from him, that in a ſuitableneſs it frames the heart in a way of conformity unto, ſuch is the Ingenuity, the *Honeſty* (as the Scripture calls it) of genuine Faith. As, if it looketh for the Righteouſneſs of Chriſt for Juſtification; it bows the Heart to imitate that Righteouſneſs for Sanctification, and to hate all that ſin it ſeeks the pardon of, as truly as it ſeeks for the pardon of it: it knows not upon what other terms to deſire it; ſo in the inſtance in hand, Faith eyeing God's *Faithfulneſs*, and depending thereon for Salvation, cauſeth the heart (in ingenuity) to be as *Faithful* to God. Again, in all that he requires and commands; It could not look up ſteadily to God for his performance, without framing the heart to this reſolution.

Verſ. 2. *Grace be to you, and Peace from God our Father, and from the Lord Jeſus Chriſt.*

Here is the third general Head of theſe two firſt Verſes, the Salutation he gives them, or the Bleſſing, as ſome would have it.

Serm. I.

1. *The main General Scope.*

I take theſe words to be both a Salutation Chriſtian, and alſo a Bleſſing Apoſtolical and Miniſterial, and both Tranſlated or continued (though with an hightning addition) from the like Salutation of the Jews, and the bleſſings of the Prieſts in the Old Teſtament.

These words, 1. A Salutation.

1. *A Salutation*, ſo himſelf expreſly terms it, ἀσπασμὸς, *The Salutation of me Paul, the Grace of our Lord Jeſus Chriſt*, 2 Theſ. 3. 16. and 1 Cor. 16. 21, 23. Now Salutations both among Jews and Gentiles were well-wiſhes, by deſiring ſome good thing, either when they met or parted; or in Letters or Epiſtles, at the beginning or end, or both; in which they ſtill wiſh'd the beſt things they knew of. The Heathens they wiſh'd Health, Joy, *&c.* The Jews and Eaſtern Nations (whoſe Language the Apoſtles more follow) all Proſperity, and that under the name of Peace, thereby underſtanding a perfection or integrity of Good. This Language the *Gentiles* uſed. Thus that *Egyptian* to *Joſeph's* Brethren, *Gen.* 43. 23. *Peace be to you*; ſo likewiſe the *Aſſyrians*; for *Nebuchadnezzar*, writing to all Nations, *Dan.* 4. 1. begins thus, *Peace be multiplied unto you.* Alſo the *Perſians*, for *Artaxerxes* the King of *Perſia*, in his Letter, thus ſalutes them he writes to, *Ezra* 4. 17. *Peace, and at ſuch a time* (both which are inſtances alſo for their kind of ſalutes in Letters and Epiſtles to have been then in uſe, as we ſee here;) So the Jews uſed to enquire of one another's welfare, when they met, under the name of Peace, and alſo wiſh'd all outward Proſperity under that name at their meetings, and alſo partings, which they thus expreſſed, *Go in Peace*, 2 Sam. 15. 9. Not to name many places for either, I will inſtance in one that hath both together at once in it, 1 *Sam.* 25. 5. when *David* intended to ſend to *Nabal* a kind Meſſage, he bids the man that went, *Greet him in my name* (ſaies he;) the Original hath it, *Ask him in my name of Peace*; like unto what we uſe to ask when we meet, *How do you do? Are you well?* And then *verſ.* 6. further bids him wiſh Peace to him (as the manner then was) thus ſhalt thou ſay to him that liveth in proſperity, *Peace be to thee and thy Houſe*, and *peace* be to all that thou haſt, where by *peace* is meant all good and proſperity, and in that Notion is *peace* often elſewhere taken. And this ſame kind of Salutation was in uſe in Chriſt's time, and preſcribed by him to be uſed by his Diſciples, *Luke* 10. 5. ſalute them and ſay, *Peace be unto this Houſe.*

The manner of the Eastern Nations ſalutes

See *Judges* 6. 23. *Gen.* 27. 14. 2 *Sam.* 18. 19. 2 *King.* 9. 17, 18.

Job. 5. 24. *Jer.* 29. 7. *Iſa.* 54. 12, 13, 14.

Iſa. 66. 12.

Now this Duty of common Friendſhip, which Nature taught the *Gentiles*, and Brotherhood which Religion taught the *Jews*, Chriſtianity, and the Goſpel teacheth us now. And this is one reaſon why theſe Salutations are ſo frequently and ſolemnly uſed by the Apoſtles in their Epiſtles, and herein Chriſt himſelf inſtructed them when he ſent them out, *Luke* 10. 5. and by his own example alſo, as I ſhall ſhew by and by, uſing the ſame phraſes and form of Speech, yet ſo (as under the ſame expreſſion of words) they intended to wiſh higher and greater good things, than the *Jews* or *Gentiles* ordinarily either meant or underſtood, even as the Goſpel it ſelf hath a clearer revelation of better good things, as our Apoſtle to the *Hebrews* ſpeaks. Thus whereas the *Grecians* uſually ſaluted with χαῖρε, which the *Latins* expreſs by *Salutem, Health and Salvation*, which is all one with our *Engliſh* of old, ſending greeting, or all Hail or Joy; that very ſame word the Angel himſelf uſeth to *Mary* in his ſaluting her, *Luke* 1. 29. when he brought her the firſt news of the Meſſiah; *Hail, Mary*, &c. And the very ſame do the Apoſtles in the Church of *Jeruſalem* in their Letters, *Acts* 15. 23. which we Tranſlate, *Greeting*; the ſame alſo, *Jam.* 1. 1. yea, Chriſt himſelf to the Diſciples after his Reſurrection, *Matth.* 28. 9. *All Hail*, ſaies he. In all which phraſes the *Syriack*, according to the phraſe of the Eaſt, ſtill renders thoſe words, *Peace be to you.* Now by this Heatheniſh Salutation, thus turned Chriſtian, they all did mean and intend a Spiritual and Heavenly joy, even joy in the Holy Ghoſt and eternal Salvation; whereas the *Gentiles* meant only, what was carnal and outward; ſo in like manner whereas the Eaſtern Nations, both Jew and Gentile wiſhed peace, the Goſpel retains the ſame; thus Chriſt himſelf at another time after his Reſurrection, ſaies to his Diſciples, *Joh.* 20. 26.

Chriſt's Salutation conformed thereto.

20.26. *Peace be to you,* yet thereby meaning not a Jewiſh outward peace, but that Heavenly peace which he doth, with an Emphaſis, and by way of diſtinction call [*his peace*] *my peace I leave with you,* Joh. 14. 27. (which place, becauſe it opens and confirms this very Notion I have been upon, I will a little open and explain.) Chriſt was then taking his farewel of them, having in that Sermon firſt plainly told them he was to go away, and among other things, whereby he expreſſeth his love and friendſhip to them, he, at his parting, condeſcends to frame his Speech conformable to this very cuſtom of men in the World (which we have been ſpeaking of) in their Farewels, thereby to take their Hearts the more in a way of kindneſs, which was wont among men ; his words are theſe, *Peace I leave with you, my peace I give unto you; not as the World giveth, give I unto you.* The meaning of which words is, that whereas it is the cuſtom of the World when they part with Friends, and take their leaves, to wiſh them *Peace* (which they call giving *Peace* (as we in *Engliſh* call it giving Joy, and ſending Greeting) or ſending away in peace ; as *Abimelech* ſaid to *Iſaac, Gen.* 26. 29.) I do the like (ſaies he) *Peace I leave* (that word imports Farewel) *with you.* And accordingly as the manner of men in hearty Farewels is, to double their wiſh, and ſay it twice, as *Farewel, farewel,* and the like ; ſo there he doubles this, *Peace I leave, and peace I give.* Yet withal, induſtriouſly inſtructing them, both that it was another manner of peace than the men of the World in their Farewels uſed to wiſh; *My peace I give unto you,* (*my peace*) that is, a peace with God, *Rom.* 5.1. purchaſed by my blood, *A peace which paſſeth underſtanding* ; and further withal intimating the difference between this laſt ſolemn Farewel of his, and thoſe which the World uſeth to make, *Not as the world giveth, give I unto you,* that is, they uſe in their Farewels to wiſh or give Peace but out of Complement ; or if they be hearty, they can't give what they wiſh, ſuch wiſhes are but words in them, and have no force to convey a bleſſing ; only they wiſh their good will, and at beſt it is but an outward peace they mean ; but I am moſt hearty real in mine, and I am able to give what I wiſh ; for it is *My peace*, a peace of my own purchaſing, and in my power to make good, and I will give it indeed. Phil. 4. 7.

Now all this tends but to open the Salutation of the Apoſtle here, herein he followed Chriſt : for although he wiſheth theſe *Epheſians* (as the *Jews* and *Gentiles* uſed to do) *Peace*, yet I may ſay of it as Chriſt did of his, not as the World, or in their ſence doth he wiſh it, for it is both a further peace than they intended in their Salutes, even the ſame that Chriſt wiſhed, [*his peace*,] therefore here [*from Jeſus Chriſt*] is added by our Apoſtle ; and he gives it them alſo not as the World by a bare well-wiſhing, but with an Apoſtolical and Miniſterial bleſſing. And whereas the Salutation of the Jews was but *Peace be to you*, the Apoſtle (as became the Goſpel and Preachers of it) adds Grace thereto, *Grace be to you* ; yea, Grace as the firſt and principal and moſt comprehenſive of all good elſe. And withal (as became the Goſpel alſo) he makes a diſtinct mention of thoſe perſons of the Trinity, that were the fountain of that *Grace* and *Peace*, *God the Father and the Son.*

Obſerv. Thus Religion doth not aboliſh but Spiritualize and improve Civility and Humanity, as it alſo turns all outward good things (which the Jews ordinarily intended, when they wiſh'd *Peace, and which were but the ſhadow of good things to come*, Heb. 10. 1.) into ſpiritual and heavenly ; and the Goſpel further adds *Grace* thereunto, and diſcovers it as the fountain of all, it ſelf being called the *Grace of God*, Tit. 2. 12. (as the Patent for a Pardon, is called a mans Pardon) as containing and revealing it, *The Law came by Moſes, but Grace and Truth by Jeſus Chriſt : Grace and Peace be to you,* &c. This for the *firſt*, as they are a Salutation. Joh. 1

Secondly, Theſe words, ſay ſome, are not a bare ſalutation, but in an Apoſtles Mouth and Pen, an Apoſtolical bleſſing ; and ſo, an Inſtitution, an Ordinance to convey a bleſſing, ſuch as that of the Prieſts, *Numb.* 6. The Apoſtles were the Patriarchs of the Church of the New Teſtament, as the Sons of *Jacob* of that of the Old, the *Foundation*, as they are called, *Eph.* 2. 20. And as there were thirteen Tribes, reckoning the two ſons of *Joſeph* : ſo thirteen Apoſtles, taking in this of ours, and theſe therefore as Patriarchs and Spiritual Fathers, 1 *Cor.* 4. 5. bleſſed their Children, as here, with *Grace and Peace*; ſo our Apoſtle bleſt *Timothy* under this very relation, 1 *Tim.* 1. 2. *To Timothy my own Son in the Faith, Grace and Peace*, &c. the like he doth to *Titus*, and ſo to theſe *Epheſians* and others he wrote to. And that which more confirms the taking it for a bleſſing, is the conformity which the matter of the bleſſing hath with that bleſſing the Prieſts (the Miniſters of the Old Teſtament, as we are of the New) were to pronounce upon the people as an Ordinance of God, *Numb.* 6. 23, 24, 25. for if you more exactly view and compare the matter of their bleſſing there, and of this here, it comes all to one, and is the ſame for ſubſtance; which I the rather obſerve, that you may ſee how the words of bleſſing under the Goſpel were derived from the Jews, as the words of ſalutation were (as was afore obſerved.) The Bleſſing then ran thus, *verſ.* 25. *Jehovah make his face ſhine on thee, and be Gracious to thee* (his *Face* imports *his grace* or *favour*, as *Pſal.* 80. 19. *Cauſe thy face to ſhine, and we ſhall be ſaved*; and ſo the words following Interpret it, *and be gracious to thee*) here you ſee is *Grace*; then *verſ.* 26. *The Lord lift up his countenance and give thee Peace*, namely, as the fruit of that his favour, and as the concluſion of all bleſſings, as it is often made (ſo *Pſal.* 29. 11. *The Lord will bleſs his people with peace*; and likewiſe *Pſal.* 125. 5. *Peace be upon Iſrael*) which he pronounceth at laſt as the ſum and ſubſtance of all *Bleſſings*, there is *Peace* alſo. But yet whether it be a New Teſtament Inſtitution for Miniſters to pronounce ſuch words as a bleſſing, or a farewel ſalutation only, is a Queſtion made by ſome, becauſe in the New Teſtament there is no mention of any ſuch Ordinance under the term of bleſſing; there is of praying for them, *Jam.* 5. 14. There is of bleſſing the Elements in the Sacraments; ſo 1 *Cor.* 10. 16. but no where of bleſsing (ſay they) the Churches publickly; and further, ſay they, the Prieſts in that were Types of Chriſt (as in Sacrificing alſo they were) who was *ſent to bleſs his people*, Acts 3. 26.

But the miſtake I conceive lies in this, that that eminent way of bleſsing us, which is peculiar unto Chriſt Jeſus, was typified out on purpoſe by a far greater Prieſthood than that of *Aaron*'s ſons, even by *Melchiſedech*'s Prieſthood, who therefore as a more tranſcendent Type of Chriſt, bleſſed *Abraham* the Father of the Faithful, and ſo all faithful in him, *Heb.* 7. 6, 7. and in that Bleſsing perſonated a greater Perſon than *Abraham*, *verſ.* 7. even Chriſt——But otherwiſe to bleſs is a moral Inſtitution, and not meerly Typical, for one man bleſſeth another, and that as Brethren, *Pſal* 129. 8. they that go by the Reapers of Corn, ſay, *The bleſſing of the Lord be upon you: we bleſs you in the name of the Lord.* And as thus one man may bleſs another; ſo thoſe who have any ſpecial relations unto others, may according to the compaſs or extent of that relation, bleſs thoſe they have relation to, and that with a ſpecial bleſsing ſuiting that their relation. Thus Parents bleſs their Children with a ſpecial bleſsing; thus King's, Subjects; ſo *David*, 2 *Sam.* 6. 18. and *Solomon*, 1 *King.* 8. 55. And ſo in like manner the Prieſts the people, in reſpect of their Miniſterial relation unto them; And therefore there is not the like reaſon for their bleſsing the people, and of their ſacrificing for the people, which Kings were not to do; Sacrifice was wholly a Ceremonial action, but Bleſsing a Moral Inſtitution. And beſides the Prieſts as they are Types of Chriſt; ſo of the Miniſters of the Goſpel alſo, as in the Prophecy of the times of the Goſpel, *Iſa.* 66. 21. and therefore in what was Moral in their Office (as in teaching, &c. ſo in bleſsing) what they did may ſafely be taken as Types of thoſe Miniſterial actions which we are to perform: And that which confirms me in it is, that the Apoſtles bleſsing (as we have ſeen) for the matter of it, is the ſame that that of the Prieſts was, *Numb.* 6. and ſo the action of bleſsing, of the ſame Morality with the matter it ſelf. And I ſee no reaſon but that if they bleſs the Elements in our Sacraments, as the Prieſts did their Ordinances then, but that they ſhould bleſs the people alſo, and that as Miniſters, they being in Chriſt's ſtead in and unto both, as the Apoſtle ſpeaks, 2 *Cor.* 5. 20. And ſurely (as was ſaid) every relation of receiving or doing good to others, is made by God a ground of conveying a bleſsing by the well-wiſhes of thoſe in that relation. Thus if a Poor man receives relief from a Rich man, ſo he is endowed with power or rather priviledge from God to bleſs him that is the inſtrument of good to him, and by his hearty bleſsing him effectually to return that good which he received, and is an Inſtrument of God ſo far to convey that bleſſing, of that promiſe made to thoſe that conſider the poor, *Job* 19. 13. The bleſſing of him (ſaies *Job*, having relieved them, *verſ.* 12.) that was ready to periſh, came upon me: ſo in like manner thoſe whom God hath made Ordinances of ſome ſpecial good to others, God alſo accompanies their Prayer and well-wiſhing with power to convey that good in a more ſpecial manner than others, that yet do in a common relation of Brethren wiſh it: Thus Parents being inſtruments of conveying life in this World and the good bleſſings of life to their Children, and if Godly, have the Promiſes of the Covenant of Grace to them, thence they are eſpecially honoured, that by bleſſing their Children they ſhould bring down thoſe good things which they are in other reſpects really appointed the inſtruments of; and when through their Childrens obedience they are comforted (the promiſe of long life, &c. being made to ſuch Children) and they thereupon bleſſing them (as the Patriarchs did) God regards that bleſſing of theirs ſo far as to fulfil thoſe promiſes thereupon: ſo it is in Kings alſo bleſſing their people, being ſet up for their good, *Rom.* 13, &c. And anſwerably Miniſters being ſet up as Stewards of the good bleſſings of the Goſpel, *To bring the glad tidings of Peace*, &c. hence their well-wiſhings of Grace and Peace, and of all thoſe bleſſings of the Goſpel, which in their Preaching they bring, they are a ſpecial means ſanctified by God to bring down thoſe bleſſings upon thoſe that obey their Miniſtry; and therefore as when they come to a people, they are ſaid to come in the fulneſs of the bleſſing of the Goſpel, as *Rom.* 15. 30. ſo when they depart, their farewels, and ſalutes, and well-wiſhes made up of thoſe deſires of the bleſſings of the Goſpel which they Preach, have a ſpecial efficacy in their Mouthes above any other, as their Miniſtry alſo hath, and their Prayers are ſaid to have, *Jam.* 5. and therefore God bad them as to Preach Peace, ſo to wiſh Peace, *Luke* 10. even that Peace which they Preached. But however in that (as was ſhewn) *Grace and Peace*, &c. are as well a ſalutation Chriſtian, there is in that reſpect warrant enough for Miniſters to diſmiſs their Congregations with them, or the like to them. And it is certain that ſo far as any ſuch kind of well-wiſhes are warranted of God to be uſed, (as it is acknowledged of all hands they are, either by way of Farewel, or inſtitution) that there will an anſwerable bleſſing from God accompany them; for elſe holy things, and ſo God's name ſhould be uſed in vain.

Thus much as concerning the more general ſcope of this and the like Apoſtolical ſalutations and bleſſings uſed ſometimes at the beginning, ſometimes at the end of their Epiſtles, ſometimes in both. What difference there is in this from thoſe in other Epiſtles (for they uſed a variety of words) I will not now take notice of, my work being to Interpret this only.

The Parts thereof are theſe,

1. The good things wiſh'd, *Grace and Peace.*
2. The Author's of both theſe, *God the Father, and the Lord Jeſus Chriſt.*
3. The Perſons to whom, *to you*, whom he had afore ſtiled *Saints and Faithful.*

The Particular Expoſition of the Words.

The difference between Grace and Peace.

Grace and Peace. For the underſtanding of theſe two, I ſhall ſhew the difference between them.

[*Grace*] is the free favour of God, and that importing here, not the Attribute as it is in God (for that is incommunicable unto us, and ſo cannot be wiſh'd us) as thoſe gracious acts of his favour and love towards us *immanent* in God, but ſet upon poor Creatures, whom he hath choſen in Chriſt, even *thoughts of Grace and Peace towards us*, as *Jer.* 10. 11. which are the cauſe, the Fountain of all the good things beſtowed, which *good things* are therefore diſtinguiſhed from *this Grace* as it is in God towards us; thus *Rom.* 5. 15. [*The Grace of God, and the Gift by Grace*] are made two diſtinct things; *Grace* is there mentioned

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tioned as the Cauſe of beſtowing the *good things* beſtowed, or rather called *gifts by Grace*. And thus Grace and the free favour of God are held forth in this very Chapter, as the ſpring of all good to us, for he reſolveth all the bleſſings beſtowed on us into the *Riches of his Grace* as the efficient cauſe, *verſ.* 7. and *to the glory of his Grace* as the final, *verſ.* 6. and ſo likewiſe *Chap.* 2. *verſ.* 7, 8. yea, and in the Text here he ſaies, *Grace be to you* ſingly, and apart, that only firſt; (and not *Grace and Peace* to you, as uſually elſewhere) and when he after adds [*and Peace*] he ſeems to ſpeak of it but as a thing caſt in by *Grace*, as all other things are ſaid to be to the Kingdom of God ſought firſt.

Peace then is the Fruit and effect thence flowing, and one of the effects or gifts of Grace, and that Synecdochically mentioned for all the reſt. *Peace* with God is the firſt benefit beſtow'd, that follows upon Faith; ſo *Rom.* 5. 1. (the ſcope of that Chapter being to enumerate the fruits of Faith, he mentions that firſt,) *Being juſtified by Faith we have peace with God*; and as it is put to expreſs the firſt, ſo the laſt bleſſing beſtowed alſo, *The end of that man is Peace*, ſaith the Pſalmiſt, *Pſal.* 37. 37. ſo the joyes of Heaven are termed, *Iſa.* 57. 2. The Righteous when he dies, is ſaid to enter into Peace, and it is called Peace in Heaven, *Luke* 19. 38. and accordingly peace is reckoned as the reward given the righteous at latter day, *Rom.* 2. 10. *Glory* (ſaith he) *and Peace be to him*, &c. and therefore it muſt needs comprehend all other bleſſings coming between, and ſo even all from the firſt to the laſt, it is a perfection of good, as in the acceptation of the Jews, and the perfection of all ſpiritual good in the ſenſe of the Apoſtles, *Rom.* 14. 7. The whole Kingdom of God conſiſts in *Righteouſneſs* [*and Peace and Joy*] thus not Juſtification only is called Peace but Sanctification alſo, 1 *Theſ.* 5. 23. *The very God of Peace Sanctifie you*; yea, and the growth and perfection of that is ſaid there to be from God, as he is a God of Peace; ſo it follows [*Sanctifie you wholly*] the word ὁλοτελεῖς is totally and finally; it ſignifies both. Thus likewiſe, *Joy in the Holy Ghoſt*, and *Communion with God* is called *Peace*, *Peace which paſſeth all underſtanding*, Phil. 4. 7. To conclude then, as Grace and Peace are the ſum of the Goſpel, ſo of this Evangelical bleſſing here; and ſo expreſs even the fulneſs of the bleſſing of the Goſpel, as the expreſſion is, *Rom.* 15. 9. And more particularly and reſtrainedly, our *Reconciliation* with God conſiſts of two parts, *peace* and *good-will*; as with men alſo all Reconciliation doth. Thus if you would make an enemy to be friends with one, you muſt firſt make peace for him; and when you have done, becauſe a man may ſtill ſay, I will be at peace with him, but I can never love him again as I have done, therefore to have him made a Friend, a Favourite again, and ſo reconciled perfectly, you muſt obtain grace and favour and good will for him too. Thus it is between God and us, *Col.* 1. 20. *Chriſt having made peace through the blood of his Croſs, he reconciled all things to himſelf*; when he had once made peace, then he reconciled them, made them friends, which is clear out of Free Grace. You have both in the Song of the Angels (for they began to Preach the Goſpel) ſay they, *Luke* 2. 13. *Peace on Earth, good will towards men*; here is *grace* and *peace*, i. e. *good-will*, that is, he will not only pardon you, and be at peace with you, but he will love you, and be a friend very gracious to you. Theſe two are all one with what here are termed *Grace* and *Peace*.

Now for the *Second* thing, the Author of both theſe,

From God the Father, and from the Lord Jeſus Chriſt.] You ſhall obſerve how in that bleſſing of the Old Teſtament, *Numb.* 6. *Jehovah* is mentioned three times, *Jehovah bleſs thee*, &c. *Jehovah be gracious*, and *Jehovah give thee peace*, &c. whereby the three Perſons, and their bleſſing of us are intended, though not explicitly mentioned; but here (as became the Goſpel) they are diſtinctly named, *From God the Father, and from the Lord Jeſus Chriſt.*

Why God is called the Father, and Chriſt the Lord, I ſhall ſhew in opening the next Verſe. Only this here, That God beſtows not this Grace as he is a Creator, or Author of nature in common to men as his Creatures, but as he is become a Father in Chriſt, and ſo beſtows it in a peculiar love, out of which he

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will give all good things, *How much more ſhall not your Father which is in Heaven, give good things*? Matth. 7. 12.

And although Peace, as well as Grace, are both of them from God the Father, and both alſo from the Son (for *God* is the *God of Peace*, Heb. 13. 20. as well as *God of Grace*, 1 Pet. 5. 10. And likewiſe *Jeſus Chriſt* he is the *Prince of Peace* (and ſo *Peace* is his gift) ſo *Grace* alſo, and therefore the Grace of our Lord Jeſus, is wiſh'd in the end of all Epiſtles, of whom we are graciouſly accepted (ſaies *verſ.* 6. of this Chapter.) Yet,

Grace from the Father.

[*Grace from the Father*] it is more uſually and eſpecially attributed to him, for it is his *free grace* that choſe us (*verſ.* 4, 5, 6. of this Chapter compared) that alſo juſtifies us, *Rom.* 3. 24, &c. And as he is the Fountain of the Deity, ſo is his *free grace* the ſpring of *peace*, and alſo of all thoſe works of the other two Perſons for us.

Peace more eſpecially from Chriſt.

[*Peace from Jeſus Chriſt*] and this is from him in a more peculiar manner, for *the chaſtiſement of our Peace was upon him*, Iſa. 5. 3. and *he is ſaid to have made peace by the blood of his Croſs*, Col. 1. 20. and thereupon God out of his free Grace owns us, accepts, juſtifies us.

And although the Particle from Jeſus Chriſt be not in the Original, yet other Epiſtles warrant the putting it in, ſo 2 *Joh.* 2. hath it expreſly from the Father, and from Jeſus Chriſt, and the Grammatical conſtruction in thoſe parallel Salutations, *Gal.* 1, and 2 *Tim.* 1. 2. do all evince it againſt the Cavils of ſome Hereticks.

From both in a double ſenſe.

Now *laſtly*, Both Grace and *Peace* may be ſaid to be from the Father, and the Lord Chriſt in a double ſenſe: *Firſt*, Efficiently, that is, in reſpect of real influence into theſe things themſelves, as the Authors and cauſes of both. Thus God the Father is the Author of Grace in his Decreeing firſt to ſet his love upon us: and Chriſt our Lord in purchaſing all that good which was out of this love Decreed. And *Secondly*, Objectively, that is, this Grace and Love in God the Father, and this peace and ſatisfaction that is in Jeſus Chriſt, as they come to be more and more apprehended by us, they thereby come to be more and more communicated unto us, and multiplied in us and upon us. This that Benediction, 1 *Pet.* 1. 2. evidently holds forth, *Grace* and *Peace* (the ſame things there wiſh'd) be multiplied unto you, *Through the knowledge of God, and of Jeſus Chriſt*; mark how he ſaies, *through the knowledge*, &c. the meaning is, that as thoſe two perſons are the cauſe of theſe things towards us, ſo through our apprehenſion of them, and of what they have done therein for us, and wrought in us, theſe are increaſed towards us, and multiplied upon us.

Why the holy Ghoſt is not mentioned.

But then you will ſay, Where is the Holy Spirit? Here is only God the Father, and Jeſus Chriſt mentioned as thoſe that he wiſhed Grace and Peace unto from the Holy Ghoſt; What ſhould be the reaſon of that?

Anſw. 1.

For Anſwer *Firſt*, It is not that the Holy Ghoſt is not the Author of both theſe as well as the Father and the Son, nor that he is not intended here in this bleſſing; No, the works of the Trinity are undivided; if therefore from the Father and Son, then alſo from the Holy Ghoſt; and to this purpoſe it is obſervable, that by that forementioned form of bleſſing preſcribed the Prieſts in the Old Law, the word *Jehovah* (as we obſerved) is repeated Thrice, to note it was pronounced in the name of all three Perſons. And beſides once in the New Teſtament it ſelf, you have Grace and Peace in one Benediction wiſh'd from all three Perſons, and therein the Spirit mentioned as well as God the Father, and God the Son, and it is in the laſt of all Apoſtolical Benedictions in the laſt Book of all [the *Revelations*] Chap. 1. *Firſt*, *From God the Father*; and ſo in *verſ.* 4. *Grace and Peace from him, that is, and was, and is to come.* Then *Secondly*, *From the Holy Ghoſt*: ſo it follows [*and from the ſeven Spirits*] (the Holy Ghoſt being ſet forth by the fulneſs of thoſe gifts, (even a number of perfection) which he works in us, for *though there be diverſity of gifts, yet one and the ſame Spirit*, 1 Cor. 14. 4.) And then *Thirdly*, *From Chriſt*, and *from Jeſus Chriſt*, &c. *verſ.* 5.

Yet

Serm. I.

Anſw. 2. Yet *Secondly*, So as ordinarily in all other Epiſtles in their bleſſings prefixed, the mention of the Spirit is omitted, and the reaſon is, becauſe it is both his Office and work to reveal and communicate this Grace from the Father, and peace from the Son; hence indeed and in truth bleſſing from the Holy Ghoſt comes to be wiſh'd, in the very praying for a communication of Grace and Peace *from God the Father and Chriſt*; for, as *Rom.* 5. 5. *The love of God is ſhed abroad in our hearts by the Holy Ghoſt* which is given us; he is that Perſon that leadeth us out of our ſelves unto the grace of God the Father, and the peace and ſatisfaction made by Jeſus Chriſt. Thoſe other two perſons are in their ſeveral works rather the objects of our Faith and conſolation, but the Holy Ghoſt he is the Author and efficient both of our Faith on them, and comfort enjoy'd in and from them. We look up to God the Father as the fountain of Grace; and we look up to Jeſus Chriſt as the fountain of our Peace. But we are to look at the Holy Ghoſt as the Revealer of both theſe from both. You will underſtand the juſtneſs of this Reaſon, why he omitted the mention of him by this like Inſtance: when you make your Prayers, (and a bleſſing is a kind of Prayer) you uſe to pray to the *Father*, and likewiſe *in the Name of Chriſt*, but you do not at all, or ſeldom read in all the Scriptures of Prayers made to the Holy Ghoſt: And why? Becauſe it is his Office to make the Prayers themſelves, which you thus put up to the other two Perſons, and therein lieth his honour. Thus here Grace from God the *Father*, and peace from *Jeſus Chriſt*; but he that revealeth both theſe is the *Spirit*. I will ſhut up this with one Scripture, wherein this our Apoſtle making the ſame kind of Prayer, or bleſſing, confirmeth this Notion, mentioning all theſe three ſeveral parts, and Influences of the three Perſons. In the ſame order and difference I have now given, and unto the ſame purpoſe, 2 *Cor.* 13. 14. *The Grace of our Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt be with you*, &c. That which is attributed to the Holy Ghoſt, is (as was ſaid) to communicate, and reveal all both that Grace and Love in God, and in Jeſus Chriſt.

[*To you*] That is, every one of you in particular. I will not omit this mention of the Perſons to whom theſe are wiſhed, which was the third thing mentioned. He had enſtiled them *Saints* and *Faithful* in the firſt *verſe*; and yet after that, wiſheth Grace and Peace to them.

Obſerv. *The beſt Chriſtians here need Peace, and to that end Chriſt's blood and ſatisfaction (which is alone the procurer of all our Peace) to. waſh their Souls daily with the Efficiency, and Spirits of that blood; and likewiſe for the acceptation even of their Holineſs and Faithfulneſs, they need Grace too, the free favour of God. Grace and Peace to you Saints, and Faithful Epheſians.* They both need the things themſelves to be daily continued unto them; and their Souls need to apprehend more of them, and about them, to have more enlarged Revelation of them made to their *Faith*. Haſt thou *Peace* already with *God* through *Faith*? Yet ſtill thou haſt Guilt and Doubtings, thy *Faith* is mixt with Unbelief; therefore thou needeſt more of *peace*, *Peace be to you*. Again, haſt thou Aſſurance of God's *Love*? Yet, *Oh how little doſt thou know of it!* (as *Job* ſpeaks.) This Grace and *Love of God*, and *Chriſt paſſeth Knowledge*, Epheſ. 3. 19. As in like manner this peace is ſaid to paſs underſtanding, 2 *Pet.* 1. 2. *Phil.* 4. 7. And this is the Apoſtles meaning in his Benediction in both Epiſtles, *Grace and Peace be multiplied* (ſaies he) *through the knowledge of God* (the Father and his Love) *and of Jeſus our Lord* (and his ſatisfaction for you.) Hence it is evident, that the communication of theſe to us, is through our knowledge and apprehenſion thereof encreaſed and multiplied; as alſo a further poſſeſſion of them thereby.

Many are the Obſervations that Interpreters, upon ſeveral Epiſtles, do from hence raiſe, for which I refer the Reader to their Comments. I ſhall ſum up that which I would commend to you in this one Meditation.

Serm. I.

A Meditation from the whole.

2 *Theſ.* 2. 8.

Seeing the *Grace* and free favour of God caſt upon us, and *peace with God*, as a fruit of that favour, and of Chriſt's ſatisfaction, are the ſum of the Apoſtles their ordinary wiſhes and ſalutes (who to be ſure in ſuch a Breviary would wiſh the higheſt, who were willing to impart their own Souls to thoſe Saints they wrote to.) Let this be a Directory to us what to make the more ordinary, and continual ſcope of our deſires and proſecutions, even the obtaining peace with God, and Grace of God: Seek this peace, and enſue it: peace with God through Chriſt. And yet learn (from this Apoſtolical addition) to ſeek Grace alſo, and not to reſt in peace, but to ſeek God's favour. Good and Evangelical Spirits cannot content themſelves with Peace, they muſt have Grace too, God's Heart and Love to be ſet upon them, his good will; ſeek to be pardoned, but above all ſeek to be beloved.

SERMON II.

VERSE 3.

Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all Spiritual bleſſings in heavenly places [or in heavenly things] in Chriſt.

THe holy heart of this bleſſed Apoſtle was ſo full in his own perſon of being bleſſed by God, that he falls a *bleſſing* him as ſoon as he begins to ſpeak. 'Tis his firſt word he begins the body of this Epiſtle with, and continues the ſame courſe and way of bleſſing God through the firſt half of the Chapter; unto *v.* 15. And then he enters upon and opens another view of *Giving thanks*, and pouring out *prayers* for theſe *Epheſians*. (Although this of *bleſſing God* far excels both *Thankſgiving* and *Prayer*,) as I ſhall afterwards ſhew,) but ſtill under one or other of theſe ways of worſhipping God, either *Prayer* or *Thankſgiving* or *Bleſſing*, (which are the higheſt ſtrains of immediate Worſhip we can perform to God) or at leaſt with the *Materials* for theſe; he goes on to fill up the reſt of the firſt Chapter. Yea, and after that being finiſhed he ſtill continues matter of thankſgiving and bleſſing to the end of the ſecond Chapter throughout.

And here the *Occaſion* that inflam'd him to pour forth ſuch a Flood of *Bleſſings*, *&c.* comes duely to be noticed by us: And oh how abundantly did his heart uſe to overflow, if he fell but into this argument from *that Occaſion*, and entertained but the thoughts of it! You may for an inſtance thereof (though all his Epiſtles teſtify it,) but read over thoſe paſſages of his in his firſt Epiſtle to the *Theſſalonians*, which he begins even as he doth this Chapter, *Epheſians* 1. *v.* 4. *Knowing their election of God.* How? By the Fruits of it throughout his Miniſtry, as the inſtrument. *For our Goſpel* ſays he, *came unto you, not in word only* but in *power*; And how exemplarily they turned from Idols to wait for Chriſt from Heaven, through that his Miniſtry; *which brought forth all theſe Fruits amongſt them*; as it hath done over the World. And having thus begun and faln into this argument, as I ſaid, he proves ſo concern'd, as he knows not how to get out or to ſet bounds to his affections Read on ch. 2. 8. *So being affectionately deſirous of you, we were willing to have imparted unto you, not the Goſpel of God only, but alſo our own Souls*; and Chapter 3. The *Joy* hereof was ſo great, that it *ſwallowed up the afflictions of all his ſufferings. Therefore, Brethren, we were comforted over you in all our afflictions and deſtreſs by your Faith*; *for now we live, if you ſtand faſt in the Lord: for what thanks can we render to God again for you, for all the joy wherewith we joy for your ſakes before our God?* Thus he when he took pen to write this Epiſtle, or otherwiſe to dictate it; the firſt thing the Holy Ghoſt fill'd him with, was the conſideration of all theſe bleſſings vouchſafed theſe *Epheſians*, which he enumerates together with this *Remembrance* conjoyned therewith. Thus all theſe bleſſings and matters of thankſgiving were all and every one of them *the Fruits of his own doings*; that is, the very fruits of his own Miniſtry and preaching; which, beſides the Glory and Riches of Gods Grace towards thoſe perſons he writes to, did deeply affect him. Beſides this, the memory of what had paſſed, and he had cauſe to remember them by a good token; he knew what he had preacht, and remembred how they had been Wrought upon thereby. For he had afore this Epiſtle for three years ſpace laboured amongſt them Night and Day, publickly and privately from Houſe to Houſe in preaching and that with tears; as in his laſt *farewel Sermon* to the Elders of this very Church himſelf relateth, when he told them *they ſhould ſee his face no more*; and ſo that he ſhould never any more preach to them again, and how much his heart and theirs was affected with that ſpeech, the ſtory of it and that his Sermon doth ſufficiently inform you.

Now then a little obſerve his ſpeech in that farewel Sermon, in which he makes a ſum of his forepaſt Miniſtry in that City; though but in general ſpeeches, as *How he had not ſhunned to declare all the Counſel of God to them*; *v.* 27. and above all thereof to make a deſplay of the *Grace of God* in the Goſpel, wherewith he ſaith *He had finiſhed the Miniſtry, whith I have received from our Lord Jeſus, to teſtify the Goſpel of the Grace of God. v.* 24. And then let us but compare how the firſt part of this Epiſtle, which contains the Fruits I ſpeak of; and they do anſwer to theſe his declarations of the matter of his preaching, related in that Farewel Sermon. In the fifth verſe of this Chapter, he mentions Gods *Having choſen them in Chriſt, and having predeſtinated them to the adoption of Children, to the praiſe of the Glory of his Grace.* Whereby it ſufficiently appears that the Doctrines of Election and Predeſtination in all the points of them, he certainly had in his Miniſtry gone over, and were the points he had inſtructed them in, and had taught them fully; otherwiſe had *he not declared all the Counſel of God*, (whereof ſpecially the Doctrines of Election and Predeſtination do eminently in the New Teſtament bear that very name of the *Counſel of the Almighty within himſelf*,) and how could he have ſaid, that he had Elected and Predeſtinated them, had he kept back any thing that was profitable for them? Well he goes on Firſt, *in which Glory and Riches of his Grace he hath abounded toward us, in all Wiſdom and Prudence having made known to us the myſtery of his will* (In which words he tells us here again that this he had preached) *according to his good pleaſure, which he hath purpoſed in himſelf*, which in the eleventh verſe he Styles *the Counſel of God his own will.* And again verſe 11 out of which it was *he had Predeſtinated us to obtain an Inheritance according to the purpoſe of him, who worketh* (both this, as) *all things elſe he worketh according to the counſel of his own will.* So that the matter for which he here bleſſes God, wrought and accompliſht in and upon their hearts, will be found anſwering, as the Print does to the Seal, that is, of his Miniſtry. His Doctrine namely (as he recapitulates it in that Sermon *Acts* 20. And that as it had been the pith and principal *ſum* of all his former Sermons,) which had been *to teſtify the Grace of God in the Goſpel*, and to open *all the Counſels of God* in and about mans Salvation; in which he had concealed *nothing that was profitable unto them*, (as he profeſſeth) *that might work repentance towards God, and faith towards our Lord Jeſus Chriſt* ver. 20. 21. Now behold, what you read, you find here in this Epiſtle teſtified by the Holy Ghoſt, (who had been the Maſter Workman of all Grace in them, and towards them,) to have been left from his Preaching *impreſſed* upon their Souls, verified on their perſons; viſibly to be read by all men, written in their hearts and lives, and openly avowed profeſſions of themſelves. There is no man that ſhall compare one with the other, but muſt ſay that as face anſwers to face in water; ſo thoſe Contents ſpecified to have been the Subject of his Preaching in that Sermon in the *Acts*, to be anſwerable to theſe impreſſes here in their hearts. The effects recorded in this Epiſtle, and the ſucceſs of his Miniſtry anſwering to the other, as Prints do unto their *Copy*. As he had Preached Repentance toward God, and Faith toward our Lord Jeſus Chriſt, as he had declared in that Sermon of his there; ſo anſwerably here he ſays, *that the Grace of God had abounded towards them in all Wiſdom and Prudence*; the Genuine meaning of which words is, that God had wrought all that belongs unto *true Faith*, the trueſt *Wiſdom* and *Repentance*, the only *Prudence* accompanied with Holineſs, which are ſignified by theſe, as I ſhall ſhew, when I come to open thoſe words; and by what means God had wrought it, he tells you in the 9 th verſe, that follows in his own words you meet with. In that Sermon in the *Acts*, 20 verſe, whereby he had ſet out the matter of his Preaching, *having made known*, (ſays he,) *to us the myſtery and ſecret of his will, the purpoſe and Counſel of his will* verſe 11. As to the matters namely of their Salvation, and all *to the praiſe and Glory of that Grace*; which in his preaching be had ſo much celebrated, and

Serm. II.

1 Cor. 15.

no where hath ſet forth more, than in this Paragraph of his bleſſing God for them. In fine, as he elſewhere himſelf ſpake, *ſo he had preached, and ſo they had believed*; ſo as in effect *Pauls* bleſſing of God by his enumerating theſe particular bleſſings of God beſtowed upon them, proves to be indeed a preaching over to them the whole Goſpel of their Salvation anew, the whole Goſpel in a new mode, in a new dreſs of thankſgiving, *viz.* for bleſſings of Grace either ſhewed *to them*, and wrought *in them*, by the matter of his preaching. Inſtead of the *Seeds*, the *Corn* and *Grain* he had ſown, which were ſince grown up in their hearts; he returns the fruits of them, *fruits of their own growth.* And withal he doth in a covert manner mind them thereby, and brings freſh to their remembrance the principal materials, which God by his preaching, and which while he was Preaching them, God had wrought in them, and finally he provokes them upon the remembrance hereof, afreſh to bleſs God, by obſerving himſelf thus affectionately and paſſionately giving thanks, and praiſes, and bleſſing to God for them; that how much more ſhould and ought they to do it anew for themſelves? Than which courſe of proceeding herein held by him, there could not have been a greater Artifice invented, or uſed whereby to affect their own hearts. This for the *Fitneſs* and *Juſtneſs* of the occaſion of bleſſing God.

Nor let any man wonder that I make this kind of ennumeration of Goſpel bleſſings to be as the preaching of the Goſpel it ſelf. *I am ready to Preach the Goſpel to you at Rome alſo*, ſays *Paul* to the *Romans*, at the beginning of Chapter 1. *And I am ſure* (ſays he) *that when I come unto you, I ſhall come in the fulneſs of the bleſſings of the Goſpel of Chriſt*, ſo ſpeaks he at the end of that Epiſtle. The Goſpel is made up of bleſſings, is nothing but bleſſings, and the fulneſs of bleſſings.

Nor will it be out of our way or hinder us to ſtand and obſerve, (as touching the *Form* of his *Bleſſing God*,) the vaſt difference that at this very entrance appears to be between the Old Diſpenſation among the *Jews*, and the Diſpenſation under the New Teſtament. The form they uſed is, *Bleſſed be the God of Iſrael.* And *Zachary* uſed this at a time, when it was ſo near the expiring of the Old Teſtament, and the approach of the New, at a time when the Meſſiah himſelf was conceived, and come in the Womb, though not yet born, and *John* the *Baptiſt*, that was to be his immediate fore-runner, was already born. They all ſpeak in this ſort, till Chriſt were as the Sun at his height, as if they generally knew no higher Title to honour God by, than the God of the *Jews*, the *Lord God of Iſrael*.

Bleſſed be the Lord God of Iſrael, that was the wonted note of Old; they uſed in the *beginning*, otherwhile in the *middle*, or elſe *concluſion* of their Songs and Worſhip. So *David* in the *Pſalms* often, *Zachary* in his Song, *Luke* 1.68. The difference is that they ſpake it accordingto the Level of the Old Teſtament, *Bleſſed be the God of Iſrael*; but the Holy Apoſtles *Paul* and *Peter*, according to the Elevation of the New: the *God and Father of our Lord Jeſus Chriſt*;and this Style the two great Apoſtles begin with;our Apoſtle here in the beginning of thiis Epiſtle, and *Peter* in the beginning of his firſt Epiſtle, and he uſed it then when he did write unto *Jews*; for unto them are his *Epiſtles* written, which makes the alteration of the Style, the more obſervable, 1. *Pet.* 1.3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt.* Yet the Mercies which he there bleſſes God for, are but one or two; *who according to his abundant mercy hath begotten us again to a lively hope, to an Inheritance*, &c. It is a bleſſing God for the *firſt bleſſing* in *Execution*, *Regeneration*, and the laſt perform'd, namely, the *Inheritance in Heaven*, as it followeth there.

He begins his Doxology no higher then at that *firſt ſpiritual* mercy beſtowed in this life, which eſtates us into that inheritance; but our Apoſtle here prefixeth it before his *Bleſſed be God*, and unto all *bleſſings* univerſally, whereof in his ſubſequent diſcourſe he enumerates the particulars; and he takes the riſe of his flight higher, (*according as he hath choſen us afore the World*,) even at *Election*; that firſt, Original, and univerſally fundamental Grace, of all the other that follow; that vaſt Womb of Eternity, in which all bleſſings were conceived and ſhaped before the World was, and ſo from thence deſcends to *Redemption Regeneration, Seal of the Spirit, Glory*.

And here in this place ſince moſt Interpreters generally have obſerved a correſpondence held with that Jewiſh Doxology in the Old Teſtament; I ſhall more ſpecially add this one that appears to me to be the moſt direct and likelieſt correſpondent of the Old Teſtament, that ever the Apoſtle held intelligence with; in this of his of the New. And it was in a Prophecy of the Prophet *David*, *Pſal.* 72. Where propheſying of Chriſt, ver. 17. *Men ſhall be bleſſed in him*, (plainly meaning Chriſt,) *and that all nations ſhall call him bleſſed.* He breaks forth thereupon as here the Apoſtle doth. *Bleſſed be the Lord God, the God of Iſrael*, (that latter is Old Teſtament Language) *who only doth wondrous things*; and *bleſſed be his glorious Name for ever*, and *let the whole Earth be filled with his Glory, Amen and Amen.* Wherein you ſee that the Prophet bleſſeth God expreſly for the times of the Goſpel, wherein he ſhould bleſs us *Gentiles*, as well as *Jews* in Chriſt; in *whom* both to *Abraham*, and again to *David* himſelf God had promiſed to bleſs all the Nations of the World. *Let the whole Earth be filled with his Glory*; and this eſtate our Holy Apoſtles together having ſeen with their own eyes to have been in their days, (and eſpecially *Paul* the Apoſtle of the *Gentiles*, through his Miniſtry ſo Glorioully accompliſhed in theſe *Epheſians*, and other *Gentiles*, as well as that other Apoſtle had on the *Jews* he wrote to.) The ſame Spirit of Faith (in him, and both crowned and confirmed with ſo viſible experience,) did burſt out as you ſee into the ſame bleſſing for ſubſtance, but more full and explicit; which had been but by way of prophetical foreſight uttered by *David*, thereby moſt paſſionately inciting theſe *Epheſians*, and with them all Chriſtians in all Nations (ſo lately converted to Chriſt) to joyn with him in this his manner of bleſſing God. *The whole Earth being now filled with his Glory*, and all Nations being now bleſſed by God, the God and Father of Chriſt, with all ſpiritual and heavenly bleſſings in him.

2 Cor. 4. 13. *We having the ſame Spirit of Faith according as it is written, I believed, and therefore have I ſpoken; we alſo believe, and therefore ſpeak.*

The words of this third Verſe divide themſelves into three parts.

The diviſion of the word.

I. *A bleſſing God*, as on our parts to be performed; *bleſſed be God.*

II. The ſtyle or titles under which *Paul* bleſſeth God, *as the God and Father of Jeſus Chriſt*,

III. The matter for which, or bleſſings beſtowed on us, *for all ſpiritual bleſſings in heavenly things in Chriſt.*

Bleſſed be God,]

I. *What it is to bleſs God*;

What it is to bleſs God.

Bleſſing of God is, *to wiſh well to, and ſpeak well of God, out of good will to God himſelf, and a ſenſe of his goodneſs unto our ſelves.*

I. *To wiſh well to him, and ſpeak well of him*,] there is *benedicere alicui*, which is, to invoke a bleſſing by prayer to another, as a Father bleſſeth his Child, one Saint another: Thus we are not capable of bleſſing God, nor God of being bleſſed by any. But there is *benedicere aliquem*, which is, *to ſpeak well of another*, and to *wiſh well* to, (as *Pſal.* 129. 8.) or to congratulate heartily the happineſs of another; and in this manner God gives us leave to bleſs him. Yea God loves your good word, that is, to be ſpoken of well by you, rejoyceth in your well wiſhes, and to hear from you expreſſions of rejoycings in his own independent bleſſedneſs. Though God hath an infinite Ocean of all bleſſedneſs, to which we can add nothing, who is therefore entitled by way of eminency, *the bleſſed one*, *Mar.* 14. 61. a title ſolely proper, and peculiar to him, yet he delights to hear the *Amen* of the Saints his creatures reſounding thereto; that is, *Our ſo be it.* Thus our Apoſtle having entitled him, *Rom.* 1. 25. *The God bleſſed for ever*, (as in himſelf he is, and ſuch in diſtinction from, and oppoſition to his whole Creation, (which is his ſcope there) yet he adds his own *Amen*, or ſo be it thereto. *God bleſſed for ever, Amen.* 'Tis ſtrange, that although ſo it is already, God is bleſſed in himſelf, and ſo it muſt be for ever more, that yet our ſo be it is put to it; we thereby uttering our good will, and it is well taken by him. It is not an *Amen* ſet to a bleſſing of *Invocation*, but it is an *Amen* of joyful *Acclamation* and *Congratulation*, as expreſſing our rejoycing and complacency in his happineſs, declaring *that ſo we would have it.*

'Ευλογεῖν τὸν Θεὸν, *in accuſativo Luc.* 1. 64. *Jam.* 3. 10.

Thus Chriſt who is *God with the Father* and ſo acknowledged in that 45. *Pſal.* (a Pſalm to his praiſe,) *thy throne, O God*, &c. verſ. 6.) yet there we find that he is bleſſed by the Church his Spouſe in theſe words, ver. 4. *Proſper thou, Ride thou*

Compare Hebr. 1. 8.

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in thy Majeſty, or *Ride proſperouſly*; which is a joyful Shout and Acclamation (as uſeth to be to Kings,) upon his paſſing by; the people exulting in that Glory and majeſtick State which they ſee him go forth in, wiſhing him proſperity in his Expedition and Undertakings, to make himſelf glorious, by doing *Wondrous things*. The Old Tranſlation expreſt the *intent* of it, rather than the Letter; *Good luck have thou with thine Honour*. The Church there, had withal in her eye, all thoſe gracious perfections his perſon was adorned with; which thus won her heart to him, and drew this from her: For ſo it follows, *Ride* and *Proſper, becauſe of Truth, Righteouſneſs and Meekneſs*. And thus for us to take a view of all the abſolute excellencies and perfections that are in God, to behold him Crowned with Glory and Happineſs that incircleth him round; a Crown of Glory made up of Juſtice, Truth, Holineſs, and other Attributes. To take a ſurvey of all his proceedings and diſpenſations, and goings forth of every kind; his everlaſting decrees of Juſtice and Mercy; all his ways and dealings in the variety of them, though never ſo croſs to our particular; and to rejoyce heartily in that Glory of his, which is the reſult of them all: And inwardly to ſay, Oh let him be thus glorious and bleſſed for ever, what ever ſhall become of me! To be glad of all, congratulate him and wiſh well to him in all, this is to *bleſs him*.

II. When done out of good will, as the principle of it (as indeed where ſuch acts as thoſe forementioned are, there muſt needs be good will, the ſpring of them.) And in this reſpect *bleſſing* God ſuperadds to *confeſſing to his praiſe*, yea or to *give glory* to him; it ſpeaks more then either. The Devils ſhall confeſs to his praiſe, *Phil*. 2. 10, 11. *Every knee, and every tongue even of things under the Earth* (in Hell,) *ſhall confeſs Chriſt to the Glory of the Father*; but theirs is but extorted, although acknowledged by them to be juſtly his due. Hence if we would ſpeak ſtrictly, *bleſſing God* is appropriated properly to the *Saints*, with a difference from *prayſing God*; *Pſal*. 145. 10, 11. *All thy works ſhall praiſe thee, O Lord, and thy Saints ſhall bleſs thee*. The Saints alone, they bleſs him, and why? becauſe they alone bear good will to him. And they bleſs the Lord with their *whole Souls, and all that is within them*, and this God reſpects more then your *giving him glory*. 'Twas his very end in chuſing forth a ſelect company of Saints; that he himſelf *firſt bleſſing* them, they then might *bleſs* him again. He could have been *glorified* however in them, but he loves to be *bleſt*; he loves our *good will* in it, more then the thing.

Pſal. 103. 1.

III. I added, out of good will to God himſelf; that is, purely for what he is himſelf, and not only for what to our ſelves; in this manner our Apoſtle *bleſſeth God* here, even for this, that he is *the God and Father of Chriſt*. As loving God, that ever he begot ſuch a Son, he rejoyceth, that ſo great a Father, hath ſo great a Son; to the mutual honour of each. How often doth he in his Epiſtles come in with this, even in the midſt or concluſion of a diſcourſe, in which there was an occaſion to magnify him, [*who is God bleſſed for ever*] which is a *Glorifying God as God*, that is in himſelf and by himſelf, thus bleſſed for ever. Thus *Rom*. 1. 25. *Rom*. 9. 5. and elſewhere.

Yet, 4. Together herewith, *Out of a ſenſe of his goodneſs alſo to us*. So here, though he bleſſeth him firſt for being the God of Chriſt, yet he withal after bleſſeth him for *having bleſt us with all bleſſings*; and God gives us leave ſo to do. *If you loved me* purely, ſays Chriſt, *Joh*. 14. 28. *you would rejoyce, becauſe I ſaid I go to my Father*: you would rejoyce in my enjoyment of *him*, that is, in my bleſſedneſs in and through him, *who is greater than I*, (as it follows,) and *ſo is the Fountain of that happineſs I have*. He takes it unkindly at our hands, if we rejoyce not in his Perſonal bleſſedneſs primarily, and in the firſt place. And thus *as we love him, becauſe he loves us firſt*, ſo *we bleſs him, becauſe he bleſſeth us firſt*: and yet it muſt riſe higher in the end, (and in Heaven it will do ſo,) even purely to bleſs him for himſelf, or elſe we love him not, nor bleſs him, as the great God is to be loved and bleſſed by us. A Meditation or two.

1. *Medita-*

1. *Meditation.*

1. 'Tis an infinite favour we are admitted to, and priviledge vouchſafed to creatures, and indeed the higheſt, not only to *pray* to God to obtain all bleſſings, and to *give thanks* to him when we have them; and further to *glorify him* for the glory that is in him; but beyond all this, to *bleſs him* for all the bleſſedneſs that is in him, and for him: to take in our *Amen*, our *Euge* to his own bleſſedneſs, as in like manner he doth our Faith, as a Seal *to his truth and faithfulneſs*. Oh, what is it! He was not content to be bleſſed alone, but he muſt bleſs us, and make us partakers thereof. But further as if not perfect without us, he bleſſeth himſelf in our returns and echoes of bleſſing to his bleſſedneſs, that ſo we in him, and he in us, might be bleſt together for evermore, *Amen.*

2. *Meditation.*

2. You have ſeen it a peculiar character of the Saints, thus out of good will to bleſs God, *thy Saints they bleſs thee.* 'Twas his end why he had Saints; ſaid he with himſelf, they will do that which none of my other works will do, *they will bleſs me*, for none elſe have good will to me, and *whoever bleſſeth him, are firſt bleſt of him.* Haſt thou, or doſt thou find in thy heart, thus to bleſs God, and findeſt all within thee riſing up in the doing of it? *Bleſs God, O my Soul, and all that is within me:* Go home, thou art a Saint I warrant thee. 'Twas *Jobs* Grace, *the Lord hath taken, yet bleſſed be the name of the Lord.* You will ſay, that was Old Teſtament Grace: yea, and 'tis New Teſtament Grace too; you ſee it in our Apoſtle the *greateſt of Saints*, ſo we may write him however he writes himſelf the *Leaſt.* His heart was full of this, and ſo it came out firſt; he could not hold at the firſt to utter it when he was to ſpeak to theſe he wrote to, he muſt needs begin to ſpeak by way of bleſſing God: yea, 'tis the higheſt and beſt Grace in Heaven it ſelf. The Angels, though not themſelves, but Men only, have benefit by Chriſts blood. He died for Men, not Angels; and therefore it is only the *Chorus* of Men that ſing, *Rev.* 5.9. *Thou haſt redeemed us by thy blood out of all Nations:* yet *v.*11. the Angels are brought in bleſſing Chriſt alſo; and that for this, that *he was ſlain, v.* 11, 12. *And I beheld and heard the voice of many Angels round about the Throne, and the Beaſts and the Elders, and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands; ſaying with a loud voice, Worthy is the Lamb,* [*that was ſlain,*] *to receive power and riches, and wiſdom and ſtrength, and honour and glory, and Bleſſing. Worthy is the Lamb that was ſlain* (they mention nothing elſe of him,) and then *Bleſſing* comes in at laſt as the *E la*, the higheſt note that Heavenly Quire can reach to. The like at his birth, their Song was to bleſs him for *Peace on Earth, good will to men*, (they mention not themſelves,) but purely for good will to Men, becauſe it brought *glory to God on high*, (as there) they heartily rejoyced in that glory God ſhould have in his diſpenſations towards us. Pſal. 103.1.

This for our *Bleſſing* of God on our parts, *Bleſſed be God.*

(II.)

II. The *Perſon who*, and the *ſtyle* under which our Apoſtle bleſſeth him:

The God and Father of our Lord Jeſus Chriſt.]

It is not only, Bleſſed be *God the Father*, but *the God* and *Father* of Chriſt: nor only the *God who is the Father* of Chriſt, but Ὁ Θεὸς ϗ πατὴρ, *the God and Father of Chriſt.* Otherwiſe Καὶ [*And*] were here redundant; but as conjoyned thus between thoſe two, ſhews that both theſe Titles do ſpeak each of them a ſeveral relation of God unto Chriſt; or what God is unto Chriſt, He is *his God* and *his Father*. The like manner of ſpeech we have (when elſewhere Chriſt is ſpoken of) two Titles of his in the ſame ſort locked together with that Καὶ. Ὁ Θεὸς ϗ σωτὴρ, 2 *Pet.* 1.1. Ἐν δικαιοσύνῃ τȣ̃ Θεȣ̃ ἡμῶν, ϗ σωτῆρος ἡμῶν Ἰησȣ̃ Χριςȣ̃, ſpeaking to them that believe in the

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Righteouſneſs of *God*, and *our Saviour Jeſus Chriſt*. The Holy Ghoſt intending both thoſe two Attributes of Chriſt. And *Tit*. 2. 13. Τοῦ μεγάλου Θεοῦ, καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, *Looking for the bleſſed hope, and the glorious appearing* [*of the great God, and our Saviour Jeſus Chriſt*.] He ſpeaks in both places of *one* and the ſame *perſon*, namely, Chriſt under two titles: and thus here he doth the like of God the Father, *The God and Father of Chriſt*. And this Parallel or ſpeech uſed of Chriſt in thoſe places, compared with what the Apoſtle uſeth here, thoſe places are ſtrong Proofs and Aſſertions Apoſtolical, that *Chriſt is God* as well as *Saviour*, the *great God* and *Saviour*; even as it is evident here in the like tenour of ſpeech, that the Perſon of God the Father is both *the God*, and *the Father* of Chriſt: for in the very ſame ſtrain and tenour of ſpeech it is, that both theſe are ſaid of Chriſt, wherein here both are ſpoken of God the Father in his relation unto Chriſt. This for the *Phraſeology*; now as to the *Thing it ſelf*.

Two things are here to be apart ſpoken to for the explanation hereof:

1. The *matter it ſelf*, *How God the Father*, *is the God and the Father of Chriſt*, and in what reſpects the one or the other, either of them.
2. The Reaſon *why* here he ſingleth out theſe relations of God to Chriſt, and under the reſpects and conſiderations thereof he bleſſeth God here.

The God and Father of Chriſt. 1. That the Father is both the God, and the Father of Chriſt.

I. The *Matter* it ſelf, *The God and Father of Chriſt*. 1. That the Father is both the God and Father of Chriſt, other Scriptures affirm, yea accord alſo in putting both relations thus together as well as here; yea, upon the Croſs he challengeth his intereſt in both, *My God, my God*, *Matt*. 27. 46. and *Father into thy hands*, *Luk*. 23. 46. and on the other ſide, when to enter into his glory, he mentions both, *Joh*. 20. 17. *I aſcend unto my Father, and to my God*. There are both, you ſee, found in one ſentence, only he puts *Father* firſt, afore being his *God*, ſo there; but here the *God* afore the *Father* of Jeſus Chriſt.

The difficulty about it, is, how theſe two Relations reſpectively are to be underſtood.

We all know and acknowledge Chriſts Perſon hath two *Natures*, He is *God*, he is *Man*; and we often find in one and the ſame ſentence ſeveral things attributed to the Perſon of Chriſt, whereof the one is ſpoken of him in reſpect of the *Human Nature* only, the other in relation to the *Divine*. I ſhall mention but one inſtance, becauſe ſomewhat a-kin to this here; *Heb*. 7. 3. his Perſon is deſcribed to be *without Father*, *without Mother*, and both are equally ſaid of this *one* and the *ſame Perſon*; yet the one in reſpect of one nature only, the other in relation to the other. It is evident the *Man* Jeſus had a *Mother*, and yet he is ſaid to be *without Mother*: therefore he muſt have *another Nature*, in reſpect of which he is ſaid to be *without Mother*, namely as *God*. It is evident that he called God his *own Father*, *Joh*. 5. as alſo he uſeth to do upon every occaſion every where, and yet this Perſon as Man, is ſaid to be *without Father*. And that both theſe ſhould be thus attributed to, and ſaid of one and the ſame Perſon, all the Wits in the World cannot otherwiſe reconcile than by affirming or acknowledging two *Natures* to abide in this one Perſon; and withal what is proper to each, yet to be in common and alike attributed to the Perſon himſelf, *reſpectively* to thoſe two Natures. And therefore the Apoſtle elſewhere is fain to diſtinguiſh upon this matter with this or the like diſtinction, *Who* [*according to the fleſh*] or Human nature *came of the Fathers* by his Mother *Mary*; and *who* [*according to the ſpirit*] or Divine nature is the *declared Son of God*, and *God bleſſed for ever*. You have theſe diſtinctions *in terminis* thus applied, *Rom*. 1. 3, 4. and *Rom*. 9. 5. and it is the ſum of the ſcope of both places, as alſo of *Acts* 2. 30. In like manner here bring but theſe, the ſame diſtinction tricked up and inſert them to each, and none will queſtion this Expoſition (that queſtion not the *verity* of one of thoſe his *Natures*,) that as *Son of God*, and ſo *God* equal with God, *God is his Father*: and that as *Son of Man*, ſo the ſame God that is his Father is *his God* alſo. Thus Biſhop *Davenant* expoundeth theſe words, *God and Father of Chriſt*.

En Deus, *&* *Pater unius & ejuſdem Chriſti*; Deus *quidem ut* Incarnati, Pater, *ut* Dei Verbi. *Marlorat*.

The God] 1. The Father is the God of Chriſt in relation to his being Man, and that in theſe reſpects more peculiar to him.

1. Becauſe he choſe him to that grace and union, 1 *Pet.* 1. 21. Chriſt as Man was *predeſtinated* as well as we, and ſo hath *God* to be *his God* by predeſtination and ſo by free Grace, as well as he is *our God* in that reſpect.

2. Becauſe God the Father made a *Covenant with him.* Look, as becauſe of that Covenant with *Abraham, &c.* he is termed the *God of Abraham, Iſaac,* and *Jacob:* ſo in reſpect of that Covenant made with Chriſt (which we have ſpecified *Iſ.*49.*ch.* throughout) where Chriſt doth call him *My God,v.*4. of which *Covenant,* as alſo *God*'s being *his God, David* was his type, *Pſal.*89.26.

3. Becauſe God was his *only refuge* in all times of diſtreſs. Thus when hanging on the Croſs he cries out to him, *My God, my God, Matt.*27.46. compared with *Pſal.*22.*ver.* 1,2,3,4,5.

4. Becauſe God is the *Author* and immediately the *Matter* of *Chriſts bleſſedneſs* (as he is *Man,*) and therefore bleſſed be he as the God of Chriſt, *who hath bleſſed* our Lord Chriſt *for ever and ever,* as *Pſal.* 45. 2. whereupon in the 7*th verſe* it follows, *God, thy God, hath anointed thee with the Oil of gladneſs above thy fellows.* The *Pſalmiſt* ſatisfieth not himſelf to ſay, *God hath anointed thee;* but with an Emphaſis, *God, thy God:* and *thy God* he is in relation to this effect and fruit of it, *anointing thee with gladneſs;* which *ver.* 2. is ſynonymouſly expreſſed, *God hath bleſſed thee for ever.* And then *anointed* by God, as *Man,* he was when *glorified, Acts* 4. 27. And God thus bleſſed him by becoming himſelf his bleſſedneſs; which in the 16 *Pſalm* Chriſt exults in *ver.*2. *My Soul, thou haſt ſaid unto the Lord, Thou art my Lord.* And *ver.*5. it follows, *The Lord is the portion of mine Inheritance:* and *v.*6. *I have* (ſays he) *a goodly heritage,* that is, in having God to be my God and heritage to live upon for ever. *For* (as he further ſpeaks in *v.* 11.) *in thy preſence is fulneſs of joy, and at thy right hand are pleaſures for evermore.* The *Pſalm* is made in Chriſts name, as the Apoſtle *Acts* 2. and he ſpeaks it of his Human nature expreſly in the 9*th* verſe, *My fleſh* (ſays he) *ſhall reſt in hope,* namely this hope, by this my death, to be advanced *to the right hand of God,* (which alone that Man Chriſt Jeſus is, for as God he was alwaies at his Right hand) where thoſe pleaſures are: ſo then God is his happineſs. Hence therefore when Chriſt was riſen, and ſpeaks of aſcending, and was ſhortly to aſcend, then it was he calls God *his God, Joh.*20. *I aſcend to my God,* that is, to him in whom my happineſs, I now am going to enjoy, conſiſts. And therefore *Joh.* 14.28. he told his Diſciples, *If ye loved me, you would rejoyce that I go to my Father:* for I go to him, that is, able to make me happy, and is my immediate bleſſedneſs. For it follows, *My Father is greater than I* (namely, as I am a Man,) and ſo I am to be bleſſed in him, *the leſs being bleſſed of the greater.* The Human nature, though glorified, is not bleſſedneſs to itſelf (it is but finite in itſelf;) but God immediately is. Nor is that Human nature, though God dwells in it, the utmoſt bleſſedneſs of *us;* but God immediately alſo is: yet as to our right thereunto, it is becauſe he is our God and his God firſt. *Thus his God, as Man.*

But whether the Father is termed the *God of Chriſt,* as Chriſt *is God,* and ſo in relation to his Divine nature, I will not debate it. There are that read that paſſage of the 45 *Pſalm* thus, *Oh God* (as ſpeaking to Chriſt as God) *thy God,* ſo terming his Father, *Deus de Deo, God of God,* is old: and the Father is *Deus Gignens,* the Son *Deus Genitus,* and *Deus Dei* is near to theſe; the Father is the God of the Son, who is God. But I paſs it.

II. *And the Father*] This is out of queſtion ſpoken of Chriſt, and is true of him, both *as God* and *alſo Man.*

1. As God: ſo he is his *Son,* his *own Son, Rom.*8. 32. and reciprocally the Father, ἴδιος πατὴρ, *his own Father, Joh.*5.18. and therefore *equal with God,* as it is emphatically there ſaid (for the *Jews* objected againſt him, that πατέρα ἴδιον ἔλεγε τὸν Θεὸν, *he ſaid God was his own Father,* (ſo in the Greek) *making himſelf equal with God.*) All which do imply, that he was ſuch a Son as was begotten of the ſubſtance and eſſence of his Father, even as he that is ſaid to be a mans *own natural Son,* uſeth to be, and is thereby diſtinguiſh'd from their adopted Children; and in that reſpect alſo is Chriſt ſaid to be Gods only begotten Son; and ὁ υἱὸς *Dei vivi,* that *Son of the living God, Mat.*16. 15. and ſo diſcriminated from all

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other. As from the Angels, *To which of all the Angels did he ſay, Thou art my Son, this day have I begotten thee?* *Heb.*1. and ſo from all Creatures. For whereas, *Joh.*1.18. he is termed the *only begotten Son*, in diſtinction therefrom all Creatures, which are ſaid to be but *made*, *ver.*1.3. and Believers to have *received power from him to be Sons*, *v.*12. In fine, he is in *ſuch* a reſpect the *Son of God*, and *begotten of God*, as being Man he was the *Son of David*, becauſe out of his loyns. Thus *Matt.*22.42. And *that he was thus the Son of God*, is the main and moſt *fundamental point of the Goſpel*, *Rom.*1.3, 4. compared; and therefore is ſtill brought in as the concluſion of all thoſe ſeveral diſcourſes of the laſt Evangeliſt his Goſpel, beginning at the firſt Chapter, *verſes* 18, and 49. *ch.* 3. 16. and ſo on to *ch.*20.*ult.* where, in the concluſion of his Book, he profeſſeth this to have been the intended ſcope of the whole; *Theſe things are written that ye might believe that Jeſus is the Chriſt the Son of God*, and that *believing* (thus of him) *ye might have life through his name*; through *that name of his* that he is the *Son of God*, and thereby the fountain of life and Sonſhip to us; for upon this very *rock* or *foundation*, *Chriſt* told his Diſciples, he would *build his Church.*

2. As Man and *Son of Man* God was his *Father*, that forementioned profeſſion and anſwer in the name of all the reſt of his Diſciples was ſetly pitcht upon this in Chriſts queſtion as punctual thereunto; *Whom do men ſay that I the Son of Man am?* That was Chriſts queſtion: He anſwers thereupon, *The Son of the living God.* Therefore as Man he was the Son of the living God. The like ye have uttered by Chriſt himſelf, (for 'twas that point he died upon) *Mar.*14. 61,62. compared.

But then as to this laſt point the queſtion is, *How* it is to be *underſtood* that *as Man* he was the Son of God; *whether only* but *as other men*, or in any tranſcendent priviledge above us? Or thus, *whether as Man he was but the adopted Son, as the Saints are*; or *whether not the natural Son of God*? Which is ſolved by theſe conſiderations,

I. That the ſubject of this relation as Son to God, or the *Terminus* of it, is not either his *nature* Divine or Human, but his *perſon*; for Sonſhip is a perſonal property, not of the nature.

II. Hence Secondly, in the perſon of Chriſt there are not two Sons, or two Sonſhips or relations of Sonſhips unto God as a Father; but as *God is but one*, ſo the Perſon of the *Son but one*, and ſo but one Sonſhip in him.

III. Hence Thirdly, *Chriſt as Man is but one and the ſame Son of God*; that he is as he is God, that is, his ſtyle and honour is to be the natural Son of God, even as Man. The Sonſhip of the Man Chriſt Jeſus doth coaleſce into one Sonſhip with the Son of God, even as in like manner the Man is taken up into One perſon with the Son of God, *Luke* 1.35. *That holy thing which ſhall be born of thee* (ſpeaking of Chriſts conception to the Virgin *Mary*) *ſhall be called the Son of God*: for look as though he was Man, yet that Man was never a perſon of itſelf, but ſubſiſted from the firſt in the perſonality of the ſecond Perſon: ſo that Son of Man was never called or accounted a Son to God, of himſelf, as ſuch; but his Sonſhip was that of the Perſon, which he was taken up into. Only with this difference, That he is the Son of God as God, in that he was begotten of the Fathers ſubſtance, but ſo the Son of Man was not; but this Son of man becoming the Son of God, who was begotten of the ſubſtance of the Father by *Perſonal union*, he the Man by being made one perſon with him wears that dignity. The one is *per eſſentiæ communicationem*, the other *per unionem cum perſonâ.*

Two Nativities, not two Sonſhips.

IV. Hence Fourthly, he is not as Man the Son of God *naturally* or *eſſentially*, but he is the Son of God *perſonally*: if we take *natural* for *eſſential*, ſo he is not as man Gods natural Son; but take *natural* as in oppoſition to *adoption*, and ſo he is Gods natural Son: and not by Adoption, this being the *title* and honour he had *from his* conception and *birth*. And from his union with the perſon of the natural Son, as you heard from the Angel, *That holy thing which ſhall be born of thee*, ſhall be called *the Son of God*, (and God calls things as they are.) And more diſtinctly, *Gal.*4.4. *God ſent forth his Son made of a Woman, made under the Law, that we might receive the adoption of Sons*, where evidently his Sonſhip and ours are ſet in theſe terms of diſtinction, that ours is the *Sonſhip of Adoption* received from his, and that his is primitive, original, and natural; yea, and this is true of him as he is Man, for it is ſpoken of him that was *made of a Woman, made under the Law*.

II. The Reaſon why under theſe Relations of *God* and *Father* to Chriſt, he bleſſeth God.

The Second, reaſon why he ſingleth forth theſe relations of God, as the God and Father, unto Chriſt, and under them bleſſeth God. Although this will eaſily appear in many of the particulars that follow, yet one Reaſon may be, to unvail the Old Teſtament and decipher it into the New, and bring forth the Goſpel in its ſubſtantial and real intendments, both of the Promiſe of *Bleſſing*, as alſo of Gods *relation* to Us men: *God* his being *their God*, this of old was typically ſet forth under this tenure *The God of* Abraham, *the God of* Iſaac, *the God of* Jacob, *Exod.*3.6. And before them, *The Lord God of* Sem, *Gen.*9.26. and in the names of theſe Patriarchs the conveyance of the Bleſſing ran, and anſwerably their return of Praiſe and Bleſſing unto God again then was, *Bleſſed be the Lord God of* Sem, *Gen.*9.26. Thus before *Abraham*. After, when renewed in *Jacobs* name, *Bleſſed be the Lord God of* Iſrael, as you heard out of *David*; and this form the *Jews* (upon *whoſe hearts*, as now in their Synagogues, *the Veil remains*, in token thereof they wear it upon their heads,) in 2 Cor.3. their worſhip keep to this day; but now that the ſubſtance is come, the ſhadows diſappear. *Abraham*, and *Iſaac*, and *Iſrael* are ſubduced. *The days are come* (as the Prophet in another caſe ſpeaks) *that it ſhall no more be ſaid*, The God of Jer. 14.16. *Abraham*,&c. *but the God and Father of our Lord Jeſus Chriſt:* and as *Iſaiah* Iſai.65.16. foretold of the Goſpel times, look as *my Servants* (or Children of God) *ſhall be called by another name*, (namely *Chriſtians*, as firſt at *Antioch*, and no longer *Jews*:) ſo alſo the terms of their Covenant is altered, and ſo their *form of bleſſing God*, as was alſo fore-ſignified there in the following words, *He that* Verſe 17. *bleſſeth himſelf in the Earth, ſhall bleſs himſelf in the God of truth*, namely, when Chriſt, *who is the truth and the life*, ſhall come. Old *Zachary*, that lived in the expiration or extream verge of the Old Teſtament, when Chriſt was not yet conceived, he then uſeth that *Old Teſtament form* which he found ſanctified in the Scriptures of old. But had he ſtayed half a year longer, (for thereabouts was the diſtance between *Chriſts* and his Son *John Baptiſts* conception;) his *Bleſſed be the God of Iſrael* (which he uſeth in his Song,) had been out of date: and *bleſt be the God and Father of Chriſt* had come in its room, and been in force.

Meditation.

Oh, let *Us* therefore that live under the knowledge of Chriſt in the Goſpel, *Bleſs our God as the God and Father of Jeſus Chriſt*, which is the higheſt note of celebrating his praiſe, which our hearts can reach to! For it is the moſt elevated ſtrain of the Goſpel language, and of the glory of God, which any man, or all men can riſe up unto. It is ſaid of Chriſt in the *Pſalms*, Pſ. 72. *ult. All Nations ſhall call him bleſſed*. In like manner it was ſpoken of and by her ſelf, that was the Mother of his Human nature only, *All Generations ſhall call me bleſſed*. Oh then, how ſhould *We* all *bleſs that God that is the Father of him*, who in his perſon alſo is *God bleſſed together* with his Father *for ever!* Many good Souls find this as an eternal evidence of their own future bleſſedneſs, that when wanting aſſurance of Gods love to themſelves, they can yet bleſs God for his being good to others in the ſame condition with themſelves out of their love to God, and to the good of others Souls. If thou findeſt ſuch elevations of ſpirit in thee, vent and ſpend them much more in bleſſing God, that *he is the God and Father of Chriſt*. This is high, and moſt divine.

§

Of our Lord Jeſus Chriſt,] He having thus ſetly diſplayed theſe relations of God to Chriſt, he interweaves withal [*OUR*] ſpecial relation to Chriſt; to wit, [His being *our Lord*,] his ſcope therein being to ſhew the foundation and de-

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ſcent of thoſe very ſame relations which God beareth to Chriſt; and of the ſame their coming down upon and unto us, namely of his being *our God* and *our Father* (which are the ground-work of the conveyance to us of all thoſe particular Bleſſings he doth after enumerate,) by and *through Jeſus Chriſt* his being *our Lord* or Husband.

And it is obſervable how the Apoſtle carries on his diſcourſe along. In the ſecond verſe he had called *God our Father*, and *Jeſus Chriſt* barely *the Lord*; but then in this verſe he ſtyleth this God *the Father of Chriſt*, and then ſubjoyns therewith, varying his ſtyle, this Jeſus *our Lord*. Thereby to ſhew the Genealogy or deſcent of our being Sons to God, and of Gods being *our Father*, to lie in this, that Chriſt is *our Lord*, and ſo God becomes our Father by being his Father. And then in the next verſe he anſwerably proceeds to ſhew, how all other bleſſings do flow from this relation, firſt of God to Chriſt, then this of Chriſt to us; which in the fifth verſe he doth more determinately diſcover to be his meaning, in ſaying, *He hath predeſtinated us by Jeſus Chriſt to the adoption of Children:* ſo that this mention of his being *our Lord* here, is not meerly, as elſewhere, an *Appellative*, or as the ordinary ſtyle that is given to the Perſon of Chriſt, as that whereby he is deſcribed, when he is ſpoken of or mentioned, when there is any occaſion to name him; (thus frequently his Diſciples, *We have ſeen the Lord*, ſay they all, *Joh.*20.25. *It is the Lord*, ſays he, when he ſpied him firſt, *Joh.*21.7. yea, and this appellation of [*our Lord*] is often uſed by the Apoſtles, but barely to decipher his Perſon, as in that ſpeech *Heb.*7.14. *It is evident our Lord ſprang out of Judah.* Theſe in part are no more than as when men ſpeak of the Perſon of their Prince, they ſay, *The King*, and our *Lord the King*, ſo deſigning his Perſon.) But here in ſaying in this coherence, and in ſaying, *The Father of our Lord Jeſus Chriſt*, his intent is to draw the pedigree of our relation to God, as our Father alſo, even by deſcent from Chriſt; and this is the higheſt improvement, as to us, of this Attribute here [*Chriſt our Lord.*] This for the general ſcope of theſe words.

To make good which general ſcope, two things are now particularly to be explicated.

1. What *ſpecial* or peculiar *relation* there is of the Saints unto Chriſt, as to *Their Lord*.
2. That the *relation* of Chriſt to us as a *Lord*, is the foundation of Gods being our God and Father, as well as he is Chriſt's God and Father.

For the firſt, That *our Jeſus* is *the Lord*, and that *One Lord*, in diſtinction from *God* the Father; which title fully declareth his office of Mediatour, and is attributed to him by way of eminency above and from all *other Lords:* this I have elſewhere ſhewn upon 1 *Cor.*8.6. That which is more proper here is, That he is *our Lord* more peculiarly, and how we have theſe two apart attributed to Chriſt, both that he is *The Lord*, and *Our Lord*, as in a ſpecial relation and appropriation in the 4*th* verſe of the Epiſtle of *Jude*; where ſpeaking of the Hereſies of thoſe times, he ſays, that *They denied that only Lord God, and our Lord Jeſus Chriſt.* The queſtion here hath been made by ſome, as alſo about the like parallel places, 2 *Pet.*1.1. *Tit.*2.13. whether he here ſhould ſpeak of two Perſons diſtinct, *viz.* *God* and *Chriſt*, ſtyling the firſt, *The Lord God*, but Chriſt, in diſtinction from him, *Our Lord*; or whether that the Apoſtle ſhould intend Chriſt only and alone as one and the ſame ſubject of two Royal titles or Relations; the one more general, namely his being the *only Lord God*, and then the other of his more ſpecial *relation* unto us, *our Lord*. Indeed as the Engliſh tranſlation carries it, it leans more to that firſt interpretation, that he ſhould ſpeak of the Father in the one, whom he ſhould ſignalize, *The only Lord God*; the other of Chriſt. But the Greek evidently inclines much rather to the latter, that Chriſt alone ſhould be intended as the Subject of both theſe ſtyles.

Conſidering firſt, that though here be three Attributes, 1. the *only Lord*, 2. *God*, 3. and *our Lord*; that yet there is but one Article or note of deſignation affixed, or rather prefixed to all theſe at firſt, Τὸν μόνον, as meaning evidently but one Perſon pointed at in them all, as the Subject of them; which the *Complutenſis* Copy of the Greek renders more plain, *That only God and Lord, the Lord Jeſus Chriſt.*

Τὸν μόνον Θεὸν, ϗ δεσπότην τὸν Κύριον.

Which Secondly, the counterpart to this Apoſtles Epiſtle; namely the ſecond Epiſtle of *Peter*, helps to clear, where ſpeaking of the ſame Hereticks (whom both theſe Apoſtles aimed to ſpeak of, and do affirm theſe things of) there, in the latter he mentions Chriſt only as the Perſon ſpoken of in theſe words; *denying the Lord that bought them*; uſing there alſo the ſame word δεσπότην, which the other Epiſtle uſeth when he ſpeaks of the Lordſhip and Dominion of Chriſt, which is in common over wicked men, and but ſuch as over all things elſe, which *Jude* manifeſtly intended in calling him *The Lord.* And the contradictions of all Hereticks, that profeſſed Chriſtianity in thoſe times, were all and only bent againſt the *Perſon of Chriſt*, and alſo againſt his *being God*, and not againſt the Father, or his being *only Lord God.*

So then that place of *Jude* holds forth two things diſtinctly and apart concerning Chriſt, which ſerves to clear the point in hand; 1. What he is abſolutely and indeterminately in himſelf, and in his general relation to all things whatſoever, *He is the only God and Lord of all*; and (by the way) the word tranſlated *Lord* in the *firſt part* of his ſtyle, is a differing word from that which follows in the *ſecond part.* The firſt word is δεσπότην, Supream, Sovereign Diſpoſer and Governour, as by *poſſeſſion*, and *natural* and more *general right*; ſuch as a Lord hath of his Goods, his Chattels, Utenſils, as 2 *Tim.* 2.21. But that other Κύριον, the latter word which is joyned with that ſpecial relation of his to us, with that addition of [*Our*] *Lord*: ſo noting out in this manifeſt diſtinction that ſweet and ſpecial relation to his Spouſe and Children of the Sons of Men. So then the meaning is, that beſides that Jeſus Chriſt is the Sovereign *Lord of all* perſons and things, (as *Acts* 10.36.) that he further hath a nearer and dearer relation [of *our Lord*,] ſo to *Us*, his Saints.

See *Lorinus*, 2 Pet.2.Nu.10

So then, he is the *Lord of Saints* peculiarly, in the like ſenſe and reſpect, as he is called *King of Saints* peculiarly, *Rev.* 15.3. in diſtinction from his being *King of Nations*, as *Jer.* 10. the Prophet had it.

Wicked men, as you have heard, are ſaid to *deny the Lord that bought them*: ſo then he is their Lord. And the Devils are ſaid to confeſs, that *Jeſus is the Lord*, *Phil.* 2.11. but none of theſe do ſay, [*our Lord.*] The good Angels, they come nearer to him, and ſurely they might ſay it upon better terms; (he being their head, *Coloſſ.* 2.10. and they our fellow Servants, *Rev.* 19.10.) yet I find not that they ſpeak thus of him [*Our Lord*,] but as it were, or would ſeem in a *reſpect*, both to him and us, the Holy Ghoſt ſhould leave this to be alone ſaid by *us*, and ſpoken by us of Chriſt. There was a full occaſion once (if ever) for the good Angels themſelves to have aſſumed and uttered it, and ſaid *Our Lord.* 'Tis in *Luke* 2.11. when they proclaimed him in the Cradle; but their words there run thus, *To you* (ſpeaking of us men) *is born a Saviour*, and ſo *Chriſt the Lord*: for though a Saviour only to us men, yet thoſe Angels might have ſaid, *Our Lord*, for that their part in him, forementioned. No, but when it did come in a compariſon and competition with us men, they forbear to do it, they only ſay *Chriſt the Lord*, not *Chriſt our Lord*; or any where elſe we read of. But Believers and Saints of the Sons of men you find often, upon all occaſions of mentioning him as *The Lord*, to aſſume the priviledge to call him with this ſweet additament, *My Lord*, or *Our Lord.* *David* in the Old Teſtament he began it, *Jehovah ſaid to my Lord*, *Pſal.* 110. And he was *in ſpirit* when he did it, (as Chriſt tells us,) poſſeſſed with an Evangelical Spirit more than ordinary. *Elizabeth* followed him in the firſt break of day of the New Teſtament, ſhe was *in ſpirit* too, *Luke* 1.41. when ſhe ſaid it, *Elizabeth was filled with the Holy Ghoſt*, and ſaid *verſe* 43. *Whence is this to me, that the Mother of my Lord is come?* *Thomas*, at laſt (for 'twas after the Reſurrection,) with raviſhment cries out, *My Lord, and my God.* And our Apoſtle goes on, when his heart was as full as it could hold of glorying and rejoycing in this his intereſt in Chriſt, *Phil.* 2.8. *Yea doubtleſs*, I that have known him ſo long, *I do count all things but loſs and dung, for the excellency of the knowledge* [*of Chriſt Jeſus my Lord.*] The Emphaſis this comes in with, argues his heart raiſed up to an infinite valuation of him, and alſo of this his Spiritual relation unto him [*My Lord.*] Theſe Saints in their own Perſons, as particularly it fell out, firſt taſting *the ſweetneſs* of it; but then after it grew the common voice of all Believers ſpeaking in their own and other

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Saints names. So *Paul* was careful to obſerve to do, when he wrote to the Church of *Corinth*, aſcribing and enlarging that title of [*Our Lord*] unto all Saints, as well as to the Church of *Corinth*; as appears expreſly in his Inſcription to that firſt Epiſtle to that Church, 1 *Cor.* 1.2. *Unto the Church of God that is at Corinth, called to be Saints, with all that in every place call upon the name of Our Lord:* and remarkably adds both theirs and ours, thus appropriating it to the Saints of Mankind; as he does here [*Our Lord*].

I further only add, That when I thus term it a proper or more ſpecial relation with difference from other the Sons of men, or the Angels; I exemplifie my meaning by the like language, which the great Officers and Favourites of Kings, uſe by way of diſtinction from other Subjects, and glory ſo to do. They rejoyce to ſtyle him, *The King, my Maſter, my Lord.* And I humbly ſubmit the notion of it, if it appear ſingular to others. But I ſhall further add two ſpecial appropriate Reaſons, why the Saints do the like of Chriſt.

1. His ſaving and redeeming them from ſin and wrath. He is their Saviour; not of the Angels: And *To you,* ſay they, *a Saviour is born, Chriſt the Lord*; and ſo your Lord more peculiarly, becauſe your Saviour, which I inſiſt not on.

2. Beſides this obliging intereſt of *Redemption*, proper to the Saints of the Sons of men, whereby he is *our Lord*, (though as a ſecond hand bargain he bought all the World, 2 *Pet.*2.1.) there is a further more endearing conſideration, whereby he is *our Lord*, even becauſe he is *our Husband*, *Thy Maker is thy Husband*, and ſo *thy Lord*; and he is ſuch a Husband as did *ſerve* a ſervitude for his Wife, yea and *bought* her thereby of a ſlave and captive by the way of redemption, as in verſ. *7th* of this 1 of *Epheſians*; and again, 5 *Eph.* 23. *Even as Chriſt is head of the Church, and Saviour of the body*; and 25. *He loved his Church, and gave himſelf for her:* Theſe things cannot be ſpoken of Angels. A Queen, the wife or ſpouſe of a great King, when ſhe mentions her relation to him, and ſays [*My Lord*,] or calls him [*her Lord*,] ſhe ſpeaks it in that ſenſe, wherein none of her Maids of Honour, or Courtiers about her, dare, or muſt take on them to ſpeak it, though he be in other reſpects their Lord alſo. For he is her Lord *as* he is her Husband, and not only *as King*; and ſo ſhe imports, *I am my Beloveds, and my Beloved is mine*, whilſt ſhe only calls him *My Lord.* *Sarah*, you know, call'd *Abraham* (as her husband,) *Lord*; which is applied to Chriſt and the Church, *Eph.*5.22,23. *Wives, ſubmit your ſelves unto your own husbands, as unto the Lord: for the Husband is the head of the wife, even as Chriſt is the head of the Church, and he is the Saviour of the body.* And in this *conjugal* reſpect it is that God the Father teacheth the Church to call Chriſt *her Lord*; *Pſal.* 45. 11. *He is thy Lord, worſhip thou him: ſo ſhall the King greatly delight in thy beauty.* He ſpeaks it of his conjugal relation, as that paſſage, *Delighting in her beauty*, argues. Now as 'tis ſaid of Chriſts *Sonſhip*, *To which of all the Angels did he ſay, Thou art my Son, this day have I begotten thee*, though they are Sons of God alſo, and he their Father? So ſay I of this *Lordſhip*, To which of all the *Angels* did he ever ſay, *Chriſt is thy Lord*, that is, *thy Husband: he ſhall greatly delight in thy beauty*; as an Husband in his Spouſe? Though they are the *Virgins* that do attend her: yet that relation is reſerved proper between Chriſt and us. So though he be an *head* to Angels, *Col.*2.10,11. yet in a proper and a peculiar manner an Head to his Church, the Saints: So in the *22th* of this 1 *Eph. The Father hath given him to be an Head over all to his Church*, (even over *all principalities and powers*, verſe 21.) and therefore in ſuch a peculiar manner an Head to them, as he is not to all or any elſe. He being ſaid *to be over all things elſe* then, when withal his relation of headſhip to her is ſpoken of. And ſo it is in this.

1 Pet.3.6.

For the ſecond, I muſt now ſhew you, that *this* peculiar *relation* of his being *our Lord* in this near and endearing ſenſe, is the *foundation of God's being our God, and our Father*; even becauſe he is the God and Father of Chriſt, who is this our Lord and Husband.

1. The [illegible], *That ſo it is*, that *the foundation of theſe Relations of God unto us, are laid in theſe ſame like relations of ours unto Chriſt*, (beſides what by induction might be ſhewn, to hold of all other titles or priviledges communicated to us,

(how they all hold of Chriſt,) that one place afore cited, where Chriſt at once calls him both *his God and his Father*, *Joh.* 20. 17. more fully and pertinently holds forth this to us; *I aſcend to my Father and your Father, to my God and your God.* He ſpeaks at once, as that *God is our God*, &c. ſo that our relation of his being our God, is founded upon Gods being the God of Chriſt. And *our Father*, becauſe his firſt. He ſays not, as *Auſtin* obſerves, I aſcend to *our Father*, or to *our God*, as caſting his own proper relation into the ſame common rank with ours. No, but apart, firſt mine and then yours. *Mine* primatively, naturally, and originally; *yours* derivatively by participation, or as verſe 5. here expreſſeth it; *Sons of Adoption by Jeſus Chriſt*, or as *Gal*, 4. 4. *he ſent his Son* (*his own Son*, as elſewhere;) *that we might receive the Adoption of Sons.*

2. But ſecondly, if you will ſee how this doth ſpring from that ſpecial relation of Chriſts being our Lord, that is, our Head, Husband, Redeemer, conſult that *Pſal.* 45. which is an Epithalamium, or marriage-Song of Chriſt, and his Church. God the Father, who gives all that good Counſel there to the Church, (for all that come to Chriſt, are taught of God, as Chriſt ſays,) in the 11 verſe he teacheth her to call him her Lord, and in the 10 verſe, to forſake her Fathers Houſe, as Spouſes married uſe to do, and to cleave unto their Husbands; and upon all this account, God himſelf there calls her his Daughter. *Hearken, Oh Daughter*, &c. That's his compellation (and parallel to this of a Wife to her Husband, my Lord here,) God the Father, in the beginning of his ſpeech to her, ſpeaking as a Father in Law uſeth to do, who is giving counſel to his Daughter new married unto his natural Son. So then from thence I infer, that thus it is; that we become Sons and Daughters to God, even by marriage with his natural Son, (who in that conjugal reſpect doth become our Lord) and thereby alſo receive the Adoption of Sons, and ſo God takes on him the relation of Father. Thus *Rom.* 8. 17. *Heirs of God, joynt Heirs with Chriſt.*

1. *Meditation.*

1. Let him then be *Lord* and King of Saints, and level him not with Saints, (as ſome moſt curſedly in this Age have done,) even then when we are enjoying the higheſt advancement even of God himſelf in Heaven; yet ſtill Chriſt is *our Lord*, by means of whom God is our God. The *Pſalmiſt* indeed ſays, that we are *fellows* in all with him: *God thy God hath anointed thee above thy fellows*, ver. 7. But if you would know of the *Pſalmiſt* how far above his fellows? The *Pſalmiſt* reſolves you, *He is thy Lord, worſhip thou him*, ver. 11. So as though we are his fellows, yet he hath the deſerved honour, this title, (and he alone,) of being your Lord, yea and of the *man Gods fellow*, given him by God himſelf in the Prophet. *Would you be all Chriſts*? Set your hearts at reſt; There is but *one* Chriſt perſonally, as certainly as that *God* is but *one*. It is uttered as a fundamental Maxime of Chriſtian profeſſion, univerſally received. *To us* (Chriſtians *namely*,) *there is but one God and one Lord Jeſus Chriſt*, and becauſe there is but one God, therefore God hath ordeined but this one Lord; becauſe he therein bears the Image of Gods ſoveraignty and oneneſs, *being the brightneſs of his Glory*. Neither are we the Saints conſidered as ſharing with him herein, but himſelf is that one Lord alone. For it follows, *And we in him*, we are all we are, *in him*; and therefore not only reckoned diſtinct and apart from him, (as he is that one Lord) but dependent on him, and not Lords or Chriſts with him, but infinitely diſtant from him. 'Tis true, we have all that Chriſt hath derivatively, but not in that kind he hath it. God he is our Father as well as his Father, &c. but as *Auguſtin* well obſerves, commenting upon this paſſage, *he ſays not, I aſcend to our Father, but my Father and your Father, therefore he is in another reſpect my Father, and in another reſpect your Father; my Father by nature, yours by grace.*

1 Cor. 8. 6.

Coloſs. 1.
Heb. 1.

Non dicit Patrem noſtrum, ſed Patrem meum & patrem veſtrum, aliter ergo meum, aliter veſtrum, natura meum, gratia veſtrum. Tract. 121. in *Joh.*

2. *Medi-*

2. *Meditation.*

Pſal. 45.

John. 14. 1.

3. Let him be thy Lord, and worſhip thou him: Thou haſt now in this a greater tender made thee, then ever was made to Angels; part with all for him, forſake thy former Fathers Houſe, this World, given to thy Father *Adam*, and all things in it; for he is thy Lord, and thou ſhalt have by thy relation to him, another *Father, whoſe Houſe hath many Manſions. Account all things Droſs and Dung that thou mayeſt win Chriſt*, as *Phil.* 3. Thou canſt not win him elſe, he never becomes *thy Lord*, unleſs thou valueſt him at the ſame rate he did, thee and parteſt in thy affections with all for him: *Give thy ſelf up to the Lord*, as 2 *Cor.* 8. 5. caſt thy lot, thy intereſt together with his. Here thou ſhalt be ſure never to loſe thy love, as in cleaving to all elſe thou wilt. He is and muſt however be a Lord to thee, and thou muſt one day confeſs that Jeſus is the Lord, whether thou wilt or no; for all muſt appear afore his Judgment Seat. Oh, but if thy Judge be become thy Lord, and Husband, thou art out of danger. And then give thy ſelf up alſo to worſhip, and in all things to obey him, elſe he is not thy Lord, nor thou his lawful Spouſe. *Eph.* 5. 24. *As the Church is ſubject to Chriſt, ſo let Wives be ſubject to their Husbands*; why doth he ſpeak with ſuch an apparent difference? For what he ſpeaks of Wives is but as diſcourſing to them their Duty; *Let Wives be ſubject*, he doth not ſay, they cannot be ſaved elſe; but that other paſſage of the Church, is ſpoken of as a taken for granted qualification, or eſſential property in the Church, if ſhe be his lawful true Spouſe. *As the Church is ſubject to Chriſt*, ſays he, ſo that it be the duty of both alike, the Church ought to be ſubject to Chriſt, as well, as Wives to their Husbands. The reaſon and difference is perſpicuous, becauſe unleſs Souls be ſubject to Chriſt, they are not the Church. A mans Wife, is his Wife, tho ſhe be never ſo perverſe and diſobedient to him; but no Soul is one of his Church and Spouſe, nor own'd by Chriſt as ſuch, unleſs ſhe become ſubject to him, and ſubject too in every thing, as the compariſon there made, ſheweth. If thou ſayſt, thou wanteſt beauty, be not diſcourag'd, he will take thee with all thy deformities, and put beauty on thee; for ſo the Apoſtle there goes on, he waſheth and cleanſeth his Church, to preſent her to himſelf in the end glorious, and without ſpot or wrinckle.

And being once married to him, take this for ever along with thee, thou art married to an Husband riſen from the dead, *Rom.* 7. 4. And Oh, what holineſs, heavenlineſs, ſhould thoſe have, that would hold communion and entercourſe with ſuch a Lord and Husband, the *Lord from Heaven*, and who is now in Heaven!

SERMON III.

VERSE 3.

[*Who hath bleſſed us with all bleſſings.*]

I Come to the third general head the Text was divided into, *the matter* for which he bleſſeth God, namely, for his bleſſing us with all bleſſings, (*who hath bleſſed us with all bleſſings.*)

Who] (*God*,) as he alone is bleſſed, ſtyled therefore *the bleſſed one*, *Marc.* 14. ſo he alone bleſſeth, and is alone able to do it; and others when they bleſs, their bleſſings are but invocations upon him, that he would bleſs ſome other perſon in what they deſire for him; ſo all particular benedictions made by Parents or others, run in Scripture as *Gen.* 48. 15, 16. which that Saying once for all other ſhews, *we bleſs you in the name of the Lord*, *Pſal.* 129. 8. Yea, when man is made an inſtrument of conveighing good things unto us, yet he cannot make them bleſſings; for this they have recourſe to God. And in ſo doing all have thereby acknowledged him the fountain of all bleſſings and bleſſedneſs; and ſo even *Baalam* himſelf confeſſed to *Balak*, *Numb.* 22. 38. and Chap. 23. 8, 20. I wot *that he whom thou bleſſeſt is bleſſed. Num.* 22. 6.

ὁ εὐλογητὸς.

Who,] I ſhewed afore in general, that the Apoſtle bleſſeth God under the conſideration of being *the God and Father of Chriſt*, becauſe thereby he becomes *our God*, and *our Father* alſo. I ſhall add now, how that under each of theſe conſiderations or relations it is that he bleſſeth us.

That which in general I ſhall premiſe, as common to the Explication of theſe two particulars laſt mentioned, is that notion commonly receiv'd among the Schoolmen, (which I gladly took up from them.) That one *requiſite* ingredient to move God to *love*, and to ſhew mercy unto us intelligent Creatures of the Sons of Men, is an apprehending our miſery, *ut ſuam, as his own.* And again, *Deus non miſeretur niſi propter amorem*, *in quantum amat nos tanquam aliquid ſui.* That God hath mercy on us, *by apprehending our miſery as his own*, *quod fit per unionem affectus*, which is done, *by an union of affection to us; love by and God is not executively merciful, but for his love*, and is ſo far merciful to us, as he looks at us, *ut aliquid ſui*, as we are *ſomething of his own*, or *ſomething of himſelf.*

Aquinas ſecunda ſecundæ quæſt. 30*: art.* 2*. in reſpon. ad art: prim.*

This I greedily take hold of, to illuſtrate and carry on the ground and foundation of the ſpecial love he bears *to his Elect*, and as agreeing with what the Scriptures ſay; both *that love is in God*, (which no man can deny to be in the nature of God to love, for he loves himſelf, his Son, *&c.*) And that *love is the ground of mercy*, and by the ſame reaſon, ſpecial electing love the ground of *mercy* in God to ſinners. Thus *Epheſ.* 2. 4. *But God who is rich in mercy*, (having in the foregoing verſes, ſet forth our ſinfulneſs and miſery,) *For the great love wherewith he loved us*, &c. And *Aquinas* his *tantum in quantum*, is made the meaſure of the great and infinite difference of his love to creatures. There is a common love to men as creatures, ſo *he loves every man and thing he hath made*; but where he ſhews ſpecial mercies, as *Pardon of ſin*, and the like, there is an *in quantum*, by an *how far* he loves, as the foundation of that, *a ſpecial love.* But ſtill the queſtion will be, what ſhould be the ground of a ſpecial love in God to ſome, with ſuch an infinite difference of that love from what it is to others in common? *Aquinas* reſolves that, with this further foundation, to be *aliquid ſui*; to make thoſe he ſpecially loves ſome way *his own*, and then the conſequence of that to be, to look upon their miſery *as his own*; and with that the Scriptures alſo agree, *Iſay* 63. 9.

Serm. III.

In all their afflictions he was afflicted, the like in *Exodus*, ——

But then another queſtion, (to drive the matter home to its head,) and that is ; what is it in God, or in the Creature, makes them to be in ſo ſpecial manner his own, who or what hath put ſo great a difference?Nothing but Election,which follows in the next; *According as he hath choſen us*. There is *Aquiaus* his *in quantum*, ſo far as he loved us , ſo far he hath bleſt us, with ſpecial bleſſings appropriate ſuitable thereunto.Now the fundamental therefore of all and of the difference is, he makes us firſt *his Own by love*,by that *ſpecial love ſpecially his Own*. And which is the Head I approach next to, he became *our God firſt*, *and our Father*, and choſe us ſo to be his as none elſe is. And then we were *aliquid ſui*, ſomething of himſelf and *his own* indeed, by ſpecial propriety ; you have this in effect , in that 53. of *Eſay*. 8, 9. *So he was their Saviour and ſo Redeemed them*. But in *Terminis*, in more expreſs words, in the two particular relations ſpecified. He firſt made himſelf and became *our God*, *and our Father*, and then to be ſure we are his own.

I. God bleſſeth us,as having firſt become our God ; 'tis true indeed, that *God as God*, is full of bleſſedneſs in himſelf , and that is it which provokes him to communicate bleſſings to his Creatures. *God is good and doth good*,ſays the *Pſalmiſt*, and ſo *God is bleſſed*, (an all-ſufficiency of all good,) *and ſo beſtoweth bleſſings* ; but yet know, that thoſe he communicates himſelf in bleſſing unto , he firſt becomes *their God*. And then having taken that relation on him , he pours forth all his bleſſedneſs and bleſſings on them, ſo *Pſalm*. 67. 6. *God even our own God ſhall bleſs us*, and when he is once ſo become, and hath taken upon him to be our God, he cannot but bleſs us ; there is therefore beſides that Emphaſis put upon it, a *Duplicate* made of it in the *Pſalms*, it is a ſecond time repeated, and ſaid, *God ſhall bleſs us*; he cannot but do it, having made himſelf *our God*, and *our own God* to that, *God even our own God ſhall bleſs us*, verſ. 7. Yea, and they all would not be bleſſings to us at all, unleſs God had firſt become our God, and bleſt us with giving himſelf to us. And whence came that , that he became *our God*, *our own God*? Why?by chooſing us to be his, which was done by Election entirely both at once together , which is the very import of that ſpeech , *thine they were*, ſays Chriſt ; thoſe ſpeeches or clauſes, ſay Interpreters, do mutually ſpeak eachother ; As to ſay,*thine they were by Election*,*and thou gaveſt them me* ; or to ſay,*by Election they became thine*,*thou Electedſt them*. You have the like unto it in the ſame *Iſay*. 63. 8. *For he* (God namely) *ſaid* (as within himſelf of Old,) *ſurely they are my People* , and therefore alſo *Children that will not lie* , *and ſo he was their Saviour*. And that which anſwereth and agrees to this too, is that other ſpeech of Chriſts, *Luke* 18. 7. *his own Elect* ; and then you have Election by which they are made his own, and all to meet in their being *ſomething of his own* indeed. This for the firſt, his becoming *our God* , firſt on purpoſe to bleſs us. If therefore we would have any, or all bleſſings from God, we muſt firſt ſeek of him to be our God ; and then as the *Pſalmiſt*, their God even our God , will bleſs us, he will be ſure to do it, npon the ſame account and for the ſame end and purpoſe he became our Father.

II. *God bleſſeth us under the relation of our Father*, the firſt on Earth that ever took upon them to bleſs others, and brought up that cuſtom, (or as I may ſay faſhion) of bleſſing , were thoſe that bore the relation of *Fathers* ; their hearts were filled with the greateſt love and good will to their own Children, a natural ςόργη did bleſs them, that is,wiſh well to them, and their hearts being enlarged to wiſh them more good then they found themſelves able to beſtow ; they had recourſe to God to bleſs them, and perform their deſires, as that which was not in their own power to do. So the *Patriarchs*, who bleſſed their Children and Poſterity, and were the firſt of men,that brought in this way of expreſſing their good will , which we *call bleſſing* , (as *Moſes* termeth *Gods bleſſing*, a maniſeſtation of good will born to him, whom he bleſſes, *Deut*. 33. 16. in his bleſſing from God the ſeveral Tribes, *and for the good will* (ſays he,) *of him that dwelt in the Buſh* , (which was *Chriſt* appearing to *Moſes*, *Exod*. 3. 2. 5. *Acts* 7. 32, 33, 34.) *let the bleſſing come upon the head of Joſeph*, *and upon the* *top of the head of him, that was ſeparated from his Brethren* (as *Joſeph* was,) and thus ſingularly he bleſſeth *Joſeph*, as ſeparate from and above all the other Tribes) and thus God bleſſeth us, out of infinite good will, and thus it is a natural, and a kindly Act to come from Fathers, and thus God bleſſeth us. It is the firſt fruit of good will, that is, of *that natural love* and *care* which Parents bear their Children, that is, it doth all; love in Fathers, is that principle that doth of it ſelf provoke them to wiſh the greateſt good to their Children, which if any good be in their own power to give, they give it from that principle; and when they have it not in their own power to beſtow, if they are Holy men, and have an intereſt in God the Fountain of all good, they uſe that intereſt and invocate God to beſtow it, which invocating of God for them we uſe to call *bleſſing* a Child, which is as much, as in them lies to do. Now as Chriſt ſays of *giving good things unto their Children*, (and Parents bleſſing is but a *giving* their Children good things by invocating of God to beſtow them, as it is called in *Iſaac's* bleſſing, *Gen.* 27. 37.) *If you then being evil* (ſays Chriſt) *Mat.* 11. that is, are full of ſelf-love, that of itſelf would tempt you to keep, and retain to your ſelves, and not willingly to give away any good thing) yet *ye know how* (ſays Chriſt,) that is you have the hearts, and the affections by a natural inſtinct to ſpy out the beſt things for your Children, which you judge to be ſuch. And if *ye know how to give good things to your Children, how much more* (ſays Chriſt,) *ſhall your Father which is in Heaven*, who to this very end was pleaſ'd to become a Father to you, and has all in *Heaven* to beſtow; Even that God who is ſtyled the *bleſſed one* in Scripture, who is an Ocean of all bleſſedneſs, which ſeeks an outlet for itſelf to communicate to Creatures, whom he hath loved and choſen; and hath been pleaſed to bear that relation towards us, to this great end he hath done all this to pour out his bleſſedneſs by, and through that relation towards us, upon us his *adopted* Sons; and who, by what he finds to be natural in himſelf towards his own natural Son, (*whom he bleſſeth* every day *for ever*, *Pſal.* 45. 2.) He for his ſake and relation to us is farther pleas'd to power forth alſo all bleſſings alſo upon us, having become in Chriſt a *Father* to us; and ſo to bear ſuch a good will to us *in Chriſt*, as members of him, and a Spouſe to him.

Hath bleſſed with all bleſſings.] You ſee here both the act of grace on Gods part, beſtowing good on us, is expreſſed by *bleſſing*, and the *things* beſtowed are called *bleſſings*. He gives one and the ſame denomination or name to either; which argues this expreſſion of *bleſſing* to be full and as adequate as could be choſen forth. I ſhall endeavour to explicate both the *name* and *thing* it ſelf; *what it is to bleſs as on Gods part*, and *what is a bleſſing*, and what it is that truly makes and conſtitutes good things to be *bleſſings* to us.

I. For the *word bleſſing*, or to *bleſs*. It is evident by that extenſive comprehenſiveneſs of ſpeech which the Apoſtle here uſeth, that the whole, the total, and all particular good things (which he after enumerates,) which God ever means to give, or the Goſpel promiſes, even (all of them,) they are to the utmoſt ſpoken of *under* and *by* this word of *bleſſing*. And it is worth our conſideration, that it is that *original word*, under which the promiſe of the *Covenant of grace* was at the firſt given to *Abraham* the Father of all the faithful; as which contained all particular good things, as his Loyns did that ſeed to whom that promiſe was made. And this I mention now at firſt as a fundamental conſideration, that will have a great and neceſſary influence into the explication of the particulars that follow in this verſe. The Apoſtle here framing theſe words with an eye of alluſion to and compariſon between thoſe promiſes given then, and theſe promiſes which the Goſpel here declares; therefore unto that promiſe given then we ſhall have recourſe again and again, to make our Apoſtle's meaning here the more manifeſt. That before me at the preſent is, that the ſum and ſubſtance of Goſpel promiſes began then to be ſet forth and expreſſed, under this bleſſed word of *bleſſing*. *I will bleſs thee*, ſaid God to *Abraham*, *and in thee all the Families of the Earth ſhall be bleſſed*. *Gen.* 12. 2, 3. And again becauſe it could not be better expreſſed by any other word, God doth but double the ſame, ſaying, *In bleſſing I will bleſs thee*. *Gen.* 22. 17. that is, *I wil bleſs thee, and*

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bleſs thee again; which is equivalent to the expreſſion here, with all bleſſings hath he bleſſed us. And what doth or can the great God ſay more? It is enough.

Now that in Gods intendment the whole total of the Goſpel was expreſt to *Abraham*, and wrapt up in that term of *bleſſing*, the avowed explications and interpretations made thereof by the Apoſtles do undeniably declare. Thus preſently after Chriſts aſcenſion, in one of the firſt made Sermons, *Acts* 3. ſpeaking to the *Jews*, *ver.*25. *Ye are the Children of the Covenant God made, ſaying to Abraham, in thy ſeed ſhall all the kindreds of the Earth be bleſſed*; which he expounds unto them thus, that *firſt God ſent his Son Jeſus to bleſs you*, namely the *Jews*. And yet more expreſly, *Gal.* 3. 8. *God Preached the Goſpel unto Abraham, ſaying, in thee ſhall all Nations be bleſſed.* So that as *Abrahams* ſtyle was the *bleſſed of the Lord*, *Gen.* 14. 19. and alſo the Children of God are all ſaid *to be bleſſed with faithful Abraham*, in the following verſe. 9. and again, *Heb.* 6. 13, 14. *For when God made promiſe to* Abraham, *becauſe he could ſwear by no greater, he ſwore by himſelf, ſaying, ſurely bleſſing I will bleſs thee*, which *ver.* 17. is ſaid to contain *the whole of his Counſel to the Heirs of promiſe*, and that *to ſhew the immutability of* that *his Counſel, he confirmed it by an Oath.*

Hence therefore, although the Goſpel in moſt things ſpeaks greater things than the Old Teſtament, and in higher terms; yet hath it not altred, nor can it better this. Chriſt himſelf that began to preach this Goſpel in that his firſt large Sermon that is recorded; it is the firſt word he therein utters, *Bleſſed are the poor in Spirit, &c. Mat.* 5. 2, 3. and becauſe he could not add to this, he does but repeat it over and over, as the general that contained in it, *the Kingdom of Heaven*, ver. 3. *comfort* here ver. 4. *inheriting the Earth*, ver. 5. *filling with all good*, ver. 6. *obtaining mercy*, ver. 7. *ſeeing God*, ver. 8. *adoption* and being Gods Children, ver. 9 and if there be any other particular, *all are ſummed up in* this word, [*bleſſed.*] Each and every particle of our ſalvation or happineſs being *bleſſings*, as here: all the Goſpel can ſay, is but *bleſſing*; which is therefore called in the lump of it, *the fulneſs of the bleſſing of the Goſpel, Rom.* 15. 29. for it cannot ſpeak beyond what this word reacheth. All that Chriſt could do when he Aſcended, was but to *bleſs*; and after Chriſts Aſcenſion, the laſt book of the Goſpel, the Revelation, doth continually and throughout uſe the ſame ſtyle, and at latter day, when Heaven Doors are to be ſet open for the righteous to enter in, their everlaſting happineſs is uttered by it, *Come ye bleſſed.*

II. For *the thing*, or what import *this word* carries with it: As you heard what it was *for us to bleſs God*, ſo now I am to ſhew what it is for *God to bleſs us. Gods bleſſing us, is his beſtowing or communicating all good together with himſelf, with all hearty good will out of love to our perſons.*

Gen. 33. that which *Jacob* calls his preſent or gift, v. 10. he calls his bleſſing beſtowed, v. 11. *Take I pray thee, my bleſſing which is brought thee.* and 2 *Cor.* 9. 5, 6. their bountiful gift to the Churches he calls their bleſſing, In the margent you have the ſame, 2. *Kings* 5. 15. the like *Levit.* 25. 21.

I. It is a beſtowing or communicating of good,] the *Jews* defined it in general *acceſſio boni*, grounded upon *Pſal*, 115. where *what* in the 12, 13. verſes is expreſſed by bleſſing, in the 14. is *adjiciat ſuper vos*, God *add to you*, namely good, or well-being, unto your being, or what is already given you. And the Scripture often uſeth the word bleſſing for a gift or preſent beſtowed. And to be ſure what ever mans bleſſings are, all Gods bleſſings are the giving and accumulation of good to us, or *doing us good.* And though the word ἐυλογία ſignifies but his *good word to* and *concerning* us; yet *Gods word is his deed.* And *Dei benedicere eſt benefacere*, for by a bare word of command he bleſſeth, *Pſal.* 13. *ult. there he commands the bleſſing*, that bleſſing of bleſſings, even life for evermore; like as 'tis ſaid, *he commanded, and they were created*, *Pſal.* 148. 5. So he commands and we are bleſſed. Alas! when we Creatures bleſs God, we expreſs but our well wiſhes or joyful acclamations to that bleſſedneſs is in himſelf already; but when God bleſſeth us, he altogether gives, he communicates.

II. It is the communication of *all good*, yea *of himſelf*. God gives and bleſſeth like himſelf when he bleſſeth, *He bleſſeth indeed*, as the phraſe is, 1. *Chron.* 4. 10. and will not bleſs under giving all. *He bleſſeth altogether*, as the phraſe is, *Numb.* 24. 10. therefore in the Text here with *all bleſſings*. He cannot bleſs

leſs, for he is God and hath all to beſtow. *Thou art God*, ſays *David*, *and do thou bleſs me.* 1 *Chron.* 17.26. He urgeth that, for he knew what it was for God to bleſs; and that he bleſſeth as the great God and like himſelf, both with all that *God himſelf* is, and all that God can *effect* and do for us, or as he hath created and made all things, he hath all things to beſtow; therefore to make up this total, *I have put in both the communication of himſelf, and all good things with himſelf.*

To this purpoſe I obſerve, that in the mention of the Evangelical bleſſings, (*Abrahams bleſſing*,) (as I may call it;) both Gods own all-ſufficiency in himſelf, and Gods power in his works and to effect all things, are ſtill mentioned; ſometimes the one, ſometimes the other, becauſe in bleſſing us he is conſidered as *both*; he both gives *himſelf* and *all things* elſe to us, and ſo we are *bleſt indeed*. Thus to *Abraham* whom God in *bleſſing bleſt*, I am *El-ſhaddai*, ſays he, God *that am and have all ſufficiency*, *Gen.* 17.1. When *Iſaac* would bleſs *Jacob* (with this bleſſing of *Abraham*,) he thus ſpeaks, *God all-ſufficient bleſs thee*, *Gen* 28.3. (the ſame word in both.) And though in the Tranſlation it is reſtrained to *Almightineſs*, yet it alſo imports Gods *All-ſufficiency* and abundance; and ſo this bleſſing intends a communication out of that riches and fulneſs of bleſſedneſs which God himſelf enjoyes. This for the firſt.

Secondly, in other places his Titles that import power and ſoveraignty in making and poſſeſſing *all in Heaven and Earth*, are prefixed to his bleſſing. Thus when *Melchiſedec* pronounces *Abraham* bleſſed, *Gen.* 14.19. he calls him the bleſſed of God under this Title; *the moſt high God*, *poſſeſſor of Heaven and Earth*, who had therefore all things in Heaven and Earth, to bleſs him withal: and the *Jews* uſed the ſame, *Pſal.* 115.15. *you are the bleſſed of the Lord, who made Heaven and Earth*, and ſo is able to do all things for you, by the ſame power whereby he made the World. The like *Pſal.* 134. theſe have been inferred out of *Abrahams* bleſſing.

Now that not only God doth bleſs with all other good things, but above all by communicating himſelf, and his own bleſſedneſs unto them, the Scriptures are elſewhere expreſs, when this bleſſing is ſpoken of, they ſhall not only *not want any good*, as the *Pſalmiſt*, *Pſal.* 34. 10. no good thing will he withhold; as *Pſ.* 84. but give both grace and glory; but himſelf will be a Sun unto them; as there, verſe 11. *The Lord God is a Sun and ſhield.* The Sun doth not only enrich the Earth with all good things which by its influence it produceth, (called *the pretious Fruits brought forth by the Sun. Deut.* 33.14.) but glads and refreſhes all, with ſhedding immediately its own wings of light and warmth, which is ſo pleaſant to behold and enjoy; and thus doth God, and Chriſt the Sun of Righteouſneſs, and accordingly it follows there, *Bleſt is the man that truſts in him*; for in being our Sun himſelf becomes our bleſſedneſs. Thus his promiſe of bleſſing *Abraham*, God himſelf interprets, *Gen.* 15.1. *I am thy exceeding great and abundant reward*, I that am *El-ſhaddai*, that have infinite paps of ſweetneſs for you to ſuck; *Breaſts of conſolation*, as the Prophet expreſſeth it; who am the God of all comforts, as 2 *Cor.* 1.3. Lo, I hold them all forth naked to thee for thee to draw and fetch comfort from. Thou ſhalt have all my bleſſedneſs to make thee bleſſed, which the Apoſtle fitly renders, *being filled*, *Eph.* 3. *with all the fullneſs of God*; and indeed all things elſe without God or beſides God could never make us bleſſed. *Pſal.*144. The *Pſalmiſt* after an enumeration of all ſorts of bleſſings, having pronounced them *happy that are in ſuch a caſe* or ſtate, by way of correction adds, as not having uttered wherein the top of bleſſedneſs lies; he adds, *yea bleſſed is the People whoſe God is the Lord. Pſal.* 144. 15. And hence the *People of God*, as ſenſible wherein their intereſt of happineſs lies, as they are termed, *The bleſſed of the Lord*, ſo they are ſaid *to bleſs themſelves in the Lord*; which is to rejoyce and make their boaſt in him alone, and how happy they are in him (as Chriſt in the 16 *Pſal.* doth,) *The Lord is my portion, and my Lines are fallen in a good ground, I have a goodly heritage*. And that promiſe of bleſſing to *Abraham* (to which I ſtill have recourſe) runs thus indifferently, either *that in thy ſeed*, that is, Chriſt, (*Gal.* 3.16.) *they ſhall be bleſſed*; ſo *Gen.* 12. 3. and Chap. 28. 14. or as *Gen.* 22. 18. *They ſhall bleſs themſelves*, or *benedictos ſe reputent*, account themſelves bleſſed *in him*, ſo *Junius* upon that place, namely

Some derive his name *El-ſhaddai*, *God allſufficient from* שד *Mamma quaſi* πολύμαστος, having many paps or dugs to ſuck. *Rivet. Gen. exerc.* 87. *ab initio*. and as God takes the denomination of רחמים that is moſt merciful from רחם the Womb, and ſo bowels; ſo this name of allſufficient from breſts or paps. *A lapide*, on *Gen.* 17.1. So at once noting out Gods fulneſs, and alſo his readineſs to communicate to us.

namely in Chriſt, *who is God bleſſed for ever. Rom.* 9. for elſe they could not bleſs themſelves in him. And thus *Eſay* makes it the top of Evangelical Perfection, which he propheceyed of, *Eſay*, 65. 16. yea and of the ſtate of the people of God in the New Heaven and New Earth, wherein Righteouſneſs dwels, of which ver. 17. 18. *That he who ſhould bleſs himſelf in the Earth, ſhould bleſs himſelf in the God of truth,* that is, God and Chriſt, that is alone the truth and the firm ſubſtance of all bleſſedneſs and happineſs, according to that alſo of the Pſalmiſt; *whom have I in Heaven but thee, and in Earth in compariſon of thee?* That as a wicked man is ſaid to bleſs himſelf in his life, *Pſal.* 47. 8. that is, to applaud his own ſouls happineſs, (*Soul, take thine eaſe,*) in having *goods laid up for many years,* for to make him (as he judgeth) happy; ſo the Saints bleſs themſelves in their God, their Glory, not *in riches or wiſdom or ſtrength,* but *they glory in this, that they underſtand and know God. Jer.* 9. 23, 24. and by knowing him are made happy in him. For that is eternal life, *Joh.* 17. and ſo by having God and Chriſt for their bleſſedneſs, they have all things with them and ſo are bleſſed with all bleſſings. *I will be his God,* that firſt; then follows, *and he ſhall inherit all things.*

Laſtly, *God bleſſeth out of hearty good will and love to our Perſons;*] and this is as the ſoul or form of bleſſing, whether ye will take it for the act of bleſſing in God, or the matter of bleſſing beſtowed upon us. It is the good will of God that cauſeth each of theſe to have the denomination and nature of a *bleſſing.*

I. It is the Spring and Fountain of that act of bleſſing, as that which conſtitutes it ſuch. *To bleſs, is to wiſh, or wiſhing to beſtow all good out of good will;* as when we *bleſs God,* it is the good will we expreſt therein, which makes it termed, *bleſſing him,* and ſo to differ from *praiſe;* (as was ſhewn,) ſo in Gods bleſſing us, (his bleſſing us, to be ſure at leaſt anſwereth to our bleſſing of him, and infinitely exceeds it.) In him it is a fatherly Act, and ſo proceeds from mere natural and pure good will and affection. The Lord firſt loves, then bleſſeth; Jehovah thy God will love thee, and ſo will bleſs thee, *Deut.* 7. 12, 13. *ver.* and ſo likewiſe in *Pſal.* 5. *ult.* Gods bleſſing us is exegetically expreſſed and explained to be a *compaſſing a man round about with favour and good will,* claſping and accepting him, *as with everlaſting armes, Deut.* 33. 27. *Thou Jehova wilt bleſs the Righteous, thou wilt encompaſs him round with favour,* or favourable acceptation, good will or gracious good liking and acceptance, joyned with a delight in their perſons, and rejoycing to do them good, as the ſame word, (*Iſa.* 42. 1. in whom my ſoul delights, ſpoken of Chriſt,) imports. And it is an encompaſſing round, becauſe that man hath nothing elſe from God, but love and favour coming in upon him on every ſide, and ſurrounding him, and hence it is that a man is bleſſed with all bleſſings. In theſe termes therefore doth *Moſes* pour forth his prayers of bleſſing on *Joſephs* head, who was ſeparated from his Brethren, as the choiſeſt of them all. *The good will of him that dwelt in the buſh, let it come upon the head of Joſeph, and upon the crown of the head of him, that was ſeparated from his Brethren.* He invocates the Original, the Fountain of all bleſſings; namely the good will of that God, who in the buſh had appeared and ſaid; *I am the God of Abraham,* &c. And ſurely if God communicates himſelf to whom he bleſſeth, his bleſſing of them muſt proceed from the deepeſt goodwill; and indeed is the reaſon why he giveth himſelf, as in marriage they beſtow themſelves, and all to whom they bear their ſpecial good will.

*Deut.*33. 1, 16. compared.

*Exod.*3. 2. 6.

And II. this good will of God accompanying each thing beſtowed, is that which maketh a bleſſing of it, and ſo to be more then meerly gifts beſtowed. The *Hebrews* termed their gifts, or preſents a bleſſing. Thus 1 *Sam.* 25. 27. *Abigail* to *David, This bleſſing which thine Handmaid hath brought unto my Lord,* alſo 2 *Kings* 5. 25. whereby they would have it underſtood by the receiver, that they proceeded from their free and moſt hearty good will; and *that* to be more then the gift. *Thou haſt given long life to thy King,* ſays *David* to God, and ſo bleſſeth him for that; but becauſe long life in itſelf, was as no bleſſing to him, without Gods favour, in another Pſalm he ſays, *thy loving-kindneſs is better then life,*

life, and all the privileges of it, better then the things beſtowed. And therefore after that *Jacob* had wiſht his *Joſeph* all the *precious things*, (as he terms them; all the *dainties Heaven* or *Earth* afforded (*both* which he diſtinctly mentions;) read the 13, 14. verſ. afore,) then after all he prays; as without which theſe would not prove bleſſings. The good will of our God, ſays he, come upon him, &c. ſo invocating this Fountain of all; thus take any particular outward mercy, (which hath the name of a bleſſing,) and it is the bleſſing of God, that is, his favour accompanying it, that maketh it ſuch: *'Tis the bleſſing of God*, as *Solomon* ſays, *that maketh rich*. *Pro*. 10. 22. and ſo in all other, otherwiſe their *bleſſings are turned into curſes*, as *Mat*. 2. 2.

Out of good will, good will to our perſons themſelves, it is that he bleſſeth us, as in our bleſſing of God we heard, it imported pure good will to himſelf; ſo in his bleſſing us. In that ſhort and fervent Prayer of *Jabez*. *Oh, that thou wouldeſt bleſs me indeed*, 1 *Chron*. 4. 10. this paſſage follows, *that thou wouldeſt keep me from evil, that it may not grieve me!* I obſerve from thence, that our God who undertakes to bleſs us, loves us ſo well, that he is ſo moved, (ſuch is his love to our perſons,) with the pleas of ſelf love in us, when concurring with his own glory. For this holy man, in ſeeking Gods bleſſing on him to be kept from evil, urgeth this to God; *that it may not grieve me*. Such free and pure good will doth God bear to us, that he loves, we ſhould love our ſelves, and is affected with what proceeds from love to our ſelves; for this requeſt God granted, ſo then 'tis genuine to the nature of a bleſſing, and indeed to bleſs another doth naturally and evidently of all acts elſe imply, a pure and candid aim in wiſhing and deſiring anothers good, out of a ſpecial love unto their perſons. Thus much for what this word to *bleſs* (as an act of Gods,) as alſo what a *bleſſing* as the *thing* beſtowed holds forth to us.

Us,] who in and of our ſelves are *by nature Children of wrath*, as in ch. 2. 3. and *Curſed Children*, 2 *Pet*. 2. 14. to whom all the *Curſes written and unwritten* are due; are yet rendred *bleſſed* in *Chriſt*, and bleſſed not with one ſort or kind, but *all bleſſings*, termed therefore by way of diſtinction from other men (that remain under the Curſe,) *The bleſſed of the Lord*. So *Abraham* firſt, *Gen*. 14. 19. *Melchiſedec* gives it him as a moſt Royal Title, for himſelf and his Children to inherit, that it grew to be ordinarily their ſtyle and attribute by Heathens themſelves, who obſerved the bleſſing of Jehovah to environ them. Thus *Abimelec* treats *Iſaac*, *Gen*. 26. 29. *Thou bleſſed of the Lord*; yea, this appellation *Laban* gives *Abrahams* Servant, *Gen*. 24. 31. and ſo it came to be given to all others of his ſeed; as *Pſal*. 115. 15. And as it is their *name* and denomination, ſo the end of their *calling*, even that which they are *called unto*, unto nothing elſe but bleſſing, 1 *Pet*. 3. 9. *Ye are thereunto called, that you ſhould inherit a bleſſing*; in relation to which it is Chriſts own compellation, when they are to poſſeſs it, *Come, ye bleſſed, inherit the Kingdom*. *Mat*. 25. 24. Yea, they are not *bleſſed men* only, *but men of bleſſedneſs* (as in the Hebrew 'tis,) made up of nothing elſe, ordained to nothing elſe, yea, to a ſurpluſage flowing over; ſuch as to be bleſſings to others with whom they live, and whom they have relation to, all they come near, ſays God to *Abraham*, *Gen*. 12. 2. and uſhers it with a word of command; *be thou, or thou ſhalt be, a bleſſing, and I will bleſs them that bleſs thee*; which is *repeated* to *Jacob* by his Father *Iſaac*, and ſo is true of all the ſeed, *Gen*. 27. 29. and fulfilled in *Joſeph*, *Gen*. 39. 5. for whoſe ſake *God bleſſed Potiphar and all his Houſe*.

Meditation.

Oh, then let your hearts be full of nothing but of bleſſing, both bleſſing God and bleſſing others; and let no curſing or reviling be found in our mouths, which is the Apoſtles inference, 1 *Pet*. 3. 9.

Us] whoſe perſons he loved with a ſpecial love, and out of that love hath choſen from the reſt of men, as it follows in the next verſe; thus *Pſal*. 33. 12, 13. *Bleſſed are the People whom he hath choſen for his own inheritance*: *The Lord looketh from Heaven, he beholdeth all the Sons of Men*; that is, whereas he hath all the Sons of men afore him, he loved and choſe theſe out to bleſs, and 'tis ſaid, *He loved and bleſſetd them above all People*, as *Deut.* 7. 13, 14. which diſcovered it ſelf in the difference put between *Jacob* and *Eſau*; *Jacob* have I loved, and out of love bleſſed him, peremptorily and unchangeably, for he added, *Yea and he ſhall be bleſſed. Gen.* 27. 33. which Old *Iſaac* the Father ſpake as in the perſon of God; whereas *Eſau* with much difficulty obtains a poor pittance of outward bleſſings for a ſeaſon.

Us,] but theſe Meditations on this word, though quickning, yet that which is more conjunct with the Apoſtles intimate ſcope, and was the main provocation in his thoughts, with this vehemency of Spirit to pour forth this Offering of bleſſing to the Lord, was the freſh and recent experience of Gods gracious performance of that great promiſe made to the Patriarchs, of bleſſing in Chriſt both *Jew* and *Gentile* of all Nations with the fulneſs of the bleſſing of the Goſpel, and that which induceth me to this, is; I conſider, that he writing to the *Epheſians*, Gentile Converts, in whoſe hearts, as in other Nations, the Goſpel had taken place; he ſo carrieth his following diſcourſe, ſetly and intentionally, as ſtill to involve both *Jew* and *Gentile* together, in the ſame ſpiritual priviledges, in making his applications, ſometimes to the one, ſometimes to the other, all along his diſcourſe, in this and the following Chapters, which hath been the general obſervation of Interpreters, ſometimes ſpeaking of the *Jew*, which himſelf was; *we* who firſt truſted in Chriſt, *ver.* 11, 12. ſometimes of the other, ye alſo, *v.* 13. and ſo Ch. 2. throughout; and accordingly in this general Introduction of bleſſing God, he wraps them both in one and the ſame *Us*; and we as in a community partake of all the ſame benefits in the 4, 5, 6, 7, 8, 9. verſes. The acceſs of which *Gentiles* unto the Church, and to be made partakers of the bleſſing of *Abraham*, according to the Promiſe and Prophecy, was but then effected in his days. Oh, bleſſed be God, (ſays he,) and the Father of Chriſt, that hath thus bleſſed us; and bleſſed are the ears and eyes of us that live in theſe days wherein we have and ſee theſe things fulfilled! The myſtery opened and diſcovered, which in former Ages was not made known, that the *Gentiles* ſhould be fellow Heirs and partakers of his promiſe in Chriſt, by the Goſpel, as himſelf as referring to the things delivered here; and the reſt of this Chapter ſpeaks, Ch. 3. 3. compared with ver. 4,5,6. This was ſo vaſt a Proſpect, as he falls down at the firſt and general view and conſideration thereof; Bleſſed be God the Father that hath bleſſed *Us*, *Us Jews*, and with us, *you Gentiles*, with the bleſſings promiſed *Abraham*, and ſo much for the Perſons bleſſed.

Eph: 3.

SER-

SERMON. IV.

VERSE 3.

[*With* ALL *Bleſſings.*]

IN that Old Diſpenſation, when *Jacob* bleſſed his 12 Sons, and in them their Poſterity, the 12 Tribes. In the concluſion of his bleſſing, it is ſaid, *theſe are the 12 Tribes, and every man, according to his bleſſing, he bleſſed them.* That is, *Joſeph* had ſome one eminent Earthly bleſſing beſtowed on his Tribe, *Ruben* another, and *Napthali* a third, and ſo the reſt; none there are ſaid to be bleſſed with *all bleſſings*: But when God comes to open his Treaſures of bleſſings in *Chriſt*, and to profeſs to bleſs indeed and altogether, *he bleſſeth with all bleſſings.* Every Child of his he bleſſeth, even with the fulneſs of the bleſſing of the Goſpel, (as *Ro.* 15. 29. 'tis called;) for when *God gives us Chriſt*, and bleſſeth us in him, *How ſhall he not with him freely give us all things*? Having given you my Son, nay then take all elſe, and take all freely; having given the greater ſo willingly, ſure you ſhall have all the reſt, which are the leſſer, more willingly.

'Tis obſervable, that when *Eſau* approached his Father, to ask the bleſſing like one that came to Glean after anothers Harveſt already reaped, (*Jacob* having been before him; (how hard, how difficult he found his Father to be, and upon what low terms is *Eſau* fain to beg ſomething, any thing of him. *Haſt thou not reſerved a bleſſing for me*? that is, haſt thou given all away? and *ver.* 38. *Haſt thou but one bleſſing my Father, bleſs me, me alſo, Oh, my Father*; and how doth *Iſaac* his Father ſpeak, as having nothing now left he could think of to beſtow; *with theſe, and theſe things* (ſays he,) *have I bleſt him, and what ſhall I do now unto thee my Son*? He caſts about with himſelf, to think what ſhould be left ungiven away. This had not been, if *Jacob* had not gone away with *all*. Now as our Apoſtle ſays, in the Epiſtle to the *Galatians*, of *Iſmael* and *Iſaac*, *theſe things are an Allegory*: So expreſly the ſame Apoſtle affirmeth theſe alſo to have been, *Heb.* 12. 17. The Father is God, (whom in this Diſpenſation *Iſaac* the Father repreſented;) the Elect, (the Us, here,) are *Jacob* or *Iſrael*, as frequently they are called; whom God indues with all bleſſings in *Solido*, at once, makes over all to them alone, as their Inheritance; ſo as for the reſt there is not any thing left, but things Earthly and Carnal, which is the ſuperfluity and redundancy of that fulneſs beſtowed on his own, and which they may well ſpare. Haſt thou not reſerved one Bleſſing? No, not one. God hath bleſt us with all. Oh, infinite Goodneſs and ſpecial Grace!

With All,] even each Saint with *all*; if with *any one* bleſſing, then with all, they hang together and go in a cluſter; *Whom he hath Predeſtinated*, *them he hath called*; *whom he hath juſtified, them he hath glorified*, and not one is wanting; if thou haſt one grace, thou haſt all, and all gracious priviledges together therewith; Even all the things that belong to life and Godlineſs, all the promiſes of this life, and that to come.

Meditation]

Oh, Chriſtian, ſee and rejoyce in thy lot and portion; God himſelf hath but all things, and ſo haſt thou.

Serm. II.

—— *Sit miſer, qui Miſer eſſe poteſt.*

Let him be miſerable that can be, for I cannot, may a believer ſay to all others in the World. For can that man be ever miſerable, that is bleſt with all bleſſings; whereof, *even to be thus bleſſed for ever*, muſt needs be one, or he hath not all; and to whom all things are turned into bleſſings. Even the evils that befal thee, if men curſe and revile thee, God will bleſs; as *David* ſpake, when *Shimei* curſt him; and if men envy thee for good, this ſhall turn to thy Salvation, as *Phil.* 1. 19. if the Devils ſpight thee, God will bleſs thee; there is no witchcraft againſt *Iſrael*. He turned *Baalam's* ſociety and dealing with the Devil to curſe into a bleſſing; it is an obſervation which *Nehem.* Chap. 13. 2. makes upon that paſſage of *Moſes* ſtory. *Balac hired Balaam againſt them*, that he ſhould curſe them, *Howbeit our God turned the Curſe into a Bleſſing*. God who was able and did make that ſtrange change in our Perſons, of curſed Children to be Men of bleſſedneſs; bleſſed with all bleſſings, can much more (as he doth) change and turn all things that befal us, (though curſes in themſelves,) into bleſſings unto us. That man cannot be miſerable, whom all paſſages what ever do call, yea make bleſſed; and who himſelf is called to nothing elſe but bleſſing, and Oh, if God thus turneth all things into Heavenly bleſſings unto us, how engaged are we to be Heavenly in all things towards him?

Spiritual Bleſſings,] this openeth the myſtery of what was even now ſpoken of; for why ſhould ſuch a limitation and confinement or eminent deſignation rather be here ſpecified: Hath not godlineſs all other Temporal Earthly bleſſings entailed upon it?

This is ſpoken in difference from the literal Diſpenſation of the Old Covenant, (which notion doth ſtill and will all along accompany us,) which ran in the letter, moſt in promiſes of bleſſings Earthly and outward.

The Apoſtle *Paul*, in the third of the *Galatians*, treating of the bleſſings of *Abraham*, (or promis'd to *Abraham*, and in him to all Nations, *ver.* 8. and now come upon them, *ver.* 14.) he doth clearly in the 14*th.* verſe; explain and declare it to be a *ſpiritual bleſſing*, *or the promiſe of the Spirit*. *That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt, That we might receive the promiſes of the Spirit through Faith.* The latter words, *that we might receive the promiſe of the Spirit*, is a manifeſt Exegeſis or explanation of thoſe former words, *That the bleſſing of Abraham might come on the Gentiles.* Thereby explaining what manner or kind of bleſſing that was, which was intended to *Abraham*, and comes upon the *Gentiles* throug Chriſt. It is the Spirit, which if taken of the Holy Ghoſt that is given us, *the promiſe of the Spirit* imports *all Spiritual bleſſings*, as in the Seed, the Root, the fountain of them. To ſay we have the *Spirit* given us, or promis'd to us, is all one as to ſay, that we have all *Spiritual things* conveyed. He is the immediate Author and Effecter in us of all Grace and Glory. And then what Chriſt in one Evangeliſt calleth *giving of the Spirit to them that ask him*; in another he termeth *giving good things*, that is, *the things*, which are truly *good*, which the Spirit brings with him, who is the Author of things Spiritual, the beſt of bleſſings. But *Calvin* and *Pareus* after him commenting on thoſe words, *Gal.* 3. 14. are bold to interpret the *promiſe of the Spirit*, the promiſe of Spiritual things, he ſays not, ſay they, *the Spirit of promiſe*, but *the promiſe of the Spirit*, which I take (ſays he) for *ſpiritual, more Hebraico*. He ſpeaking in oppoſition (ſays he,) to things outward, and thoſe words *through Faith*, confirm it. That is, whereof Faith is ſenſible and apprehenſive takes in, and receives, as it doth all Spiritual things, and is a principle ſuited to them, and ſo it is one and the ſame kind of bleſſing, which comes on the *Gentiles*, (who had not the Promiſe of *Canaan*,) and upon the *Jews*, which is his ſcope; *that we Jews might receive*, &c. as well as the *Gentiles*, and both the ſame, and alſo which *Abraham* himſelf received; *who had not a foot of Land in Canaan*, *Act.* 7. 5. and yet is ſaid *to have obtain'd* poſſeſs'd *the Promiſe*, *Heb.* 6. 15. *And ſo, after he had patiently endured the Promiſe*, which obtaining the promiſe, or thing promiſed, is evidently there ſpoken of, as an actual enjoyment, or poſſeſſion of it, after the making of it; as the word *obtained* implies, and *after patient waiting*, and it is the very promiſe of bleſſing, *I will bleſs thee*, *ver.* 15. the things, or bleſſings then promiſed to *Abraham*, conſiſted in things Spiritual, and ſo the *Gentiles*, as well as the *Jews* were capable of them, even all of one and the ſame bleſſing.

Thus alſo, when *Jacob* was bleſſed by *Iſaac*, and with ſo vaſt and great a difference put both in Gods intention and *Iſaac's* apprehenſion between him and that of *Eſau* in his bleſſing of him, which *Eſau* was alſo ſenſible of; and yet if we read that whole legacy of bleſſings bequeathed to *Jacob*, we find none but outward and earthly in the letter ſpoken of. *Gen* 27.28,29. *God give thee of the Dew of Heaven, and the fatneſs of the Earth, and plenty of Corn and Wine. Let People ſerve thee, and Nations bow down to thee; be Lord over thy Brethren, and let thy Mothers Sons bow down to thee. Curſed be every one that curſeth thee, and bleſſed be he, that bleſſeth thee.* Yea, if we compare herewith the bleſſing afterwards eſtated upon *Eſau. ver.* 39,40. *Behold, thy dwelling ſhall be the fatneſs of the Earth, and of the dew of Heaven from above. And by thy Sword ſhalt thou live, and ſhalt ſerve thy Brother; and it ſhall come to paſs, when thou ſhalt have the Dominion, that thou ſhalt break his Yoke from off thy neck.* This is as to the point of Earthly bleſſings well nigh as full a portion as that of *Jacobs* was, ſo as if that the ſpiritual bleſſings promiſed in Chriſt the bleſſed Seed had not been typically and myſtically intended and ſignified by and under thoſe Earthly unto *Jacob*, it could not have been collected by the Apoſtle from the ſtory of it, that *Jacob inherited the bleſſing*, and that *Eſau was rejected*, for all ſuch earthly bleſſings he inherited as well as *Jacob*; nor had *Iſaac* reaſon ſo bitterly to lament that he had as it were nothing left of bleſſing to beſtow upon *Eſau*. *What ſhall I do for thee, my Son?* Nor could there be ſuppoſed any other ground, why, notwithſtanding the equality of theſe bleſſings for ought was viſible, the difference between them ſhould yet be held up at ſo high a diſproportion. This therefore evidently argues that there was another ſort of bleſſings which were latent and hid, even a ſubſtantial, Spiritual, inviſible kind of bleſſings for ever more, whereof theſe things were but the ſhadows, as that which put that diference, and ſo the Apoſtle expreſly interprets it in the forecited *Heb.* 12.17. *Ye know that afterward, when he would have inherited the bleſſing, he was rejected* or denyed, (mark it,) that which *Jacob* obtained is called the *bleſſing*, eminently ſuch, or it was the *bleſſing indeed*, which was in *Jabez* his eye under all thoſe Vailes; *the bleſſing even life for evermore*, as the Pſalmiſt ſpeaks by way of Expoſition, *Pſ.* 133.3. And indeed when *Iſaac* afterwards with ſuch vehemency doubts it, *I have bleſſed him*, yea, *and he ſhall be bleſſed*; this imports a bleſſing indeed to have been contained and involved in that bleſſing, and therein *Iſaac* alſo ſhewed that the ſame bleſſing that was promiſed to *Abraham*, (which was ſpiritual, as I have ſhewn,) was it that was made over by inheritance to *Jacob*. The words of *Abrahams* bleſſing have the ſame emphatical duplication that we find in *Jacobs*, *in bleſſing, I will bleſs thee. Gen.* 22. 17. Farther, the laſt words in that bleſſing of *Jacobs*, *ver.* 29. which are left out in *Eſau's*, manifeſtly refer to the bleſſing made to *Abraham*; *Curſed be every one that curſeth thee, and bleſſed be he that bleſſeth thee*; being part of the words that are uſed in *Abraham's*, *Gen.* 12. 2, 3. I will make thee a bleſſing, and I will bleſs thee, and thou ſhalt be a bleſſing, and I will bleſs them that bleſs thee, and curſe them that curſe thee.

1 Chron.4.10.

Gen.27.33.

And in this like ſtrain of outward bleſſings, *Moſes* afterwards goes on; thus ſpeaks the Old Covenant, *Bleſſed art thou in thy ſtore, Bleſſed in thy Basket, in the Field*, &c. and ſo on the contrary, the curſes, *Deut.* 28. throughout. Now then, our Apoſtle he comes, and (as became the Goſpel, which is the new Spiritual Covenant eſtabliſhed upon better promiſes, ſhadowed forth by theſe, he overlooks all theſe things; his eye being (as the Goſpel intention is,) not upon things that are ſeen, but at the things which are not ſeen; for the things which are ſeen are temporal, (as all theſe are,) but the things which are not ſeen are eternal, and therefore) inſtead of things temporal and earthly, he writes and ſets down ſpiritual and heavenly, inſtead of bleſſed art thou in the Fields, write down bleſſed art thou in the Aſſemblies of the Saints, under the enjoyment of Spiritual Ordinances, and Communion of Saints. *There the Lord commands*, and commanding communicates the *bleſſing even life for ever more*. Inſtead of bleſ-

Pſal.133.ult.

ſed art thou in thy ſtore, ſets down, *Bleſſed are the rich in good works*; and others *accurſed that are rich, and not towards God*, and *James* as our Saviour ſpeaks; and thus the Goſpel throughout carries it; and as if thoſe kind of outward bleſſings had utterly now ceaſed, paſſeth them over, as not worth the naming or the intention of thoſe that live under the bare and naked diſcovery of Spiritual and Heavenly, as the Apoſtle ſets them forth in their native real glory; and thus Chriſt and his Apoſtles carry it all along in their publications of the Goſpel, (even as in his celebration of praiſe here.) When the Apoſtle preacht the Goſpel to the *Jews*, *Act.* 3. he pitcheth upon opening this very bleſſing of *Abraham*, read the words, *ver.* 25. and how doth he expound it? it follows, *ver.* 26. *Unto you firſt God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning every one of you from your iniquities.* How low doth this fall in the expectations of a carnal *Jew*, whoſe eyes are vailed with the outward letter of Promiſes Earthly, to hear that Jeſus the Meſſiah was ſent to bleſs them in turning them from their iniquities? They look for a Kingdom in Glory and Pomp, to be brought with their Meſſiah: and for him to turn them from iniquities, is ſo poor and low and mean a thing with them; whereas indeed to be converted to God and turned from iniquity is a greater bleſſing (Spiritual) then if God ſhould make every one of you Kings and Rulers of Worlds, and create variety and multiplicity of them for each of you, for this is a Spiritual and Heavenly bleſſing. *Peter* therefore mentions but this one for all the reſt, to ſhew what a ſort they are all of; as alſo becauſe this is the firſt and foundation of all other, and all other the concomitants or conſequents of this, even as in correſpondency to this very ſpeech of his, the ſame Apoſtle makes mention of *Regeneration* or being *born again* in his firſt Epiſtle to the converted *Jews*, caſt out (for their cleaving to the Goſpel,) of their own Land, given them to inherit, intitling it therefore *to the Strangers*, namely Jews, (for the *Gentile* Chriſtians there were Natives,) *ſcattred throughout* Aſia; notwithſtanding, (to comfort their hearts) *Bleſſed be the God and Father of Chriſt that hath begotten you again*, (or turned them from their iniquities,) *to an inheritance immortal*, *reſerved in the Heavens for you*, better than *Canaan*; and this is the bleſſing of *Abraham*. Now as Chriſt, (in another caſe,) all the reſt of Goſpel bleſſings are like to this, Spiritual all. If you will have *Davids deſcription* (ſays *Paul*) of the *bleſſedneſs* of his bleſſed man he ſo often ſpeaks of, *Rom.* 4. even as *David* deſcribeth the bleſſedneſs of the man, &c. *ver.* 6. *Bleſſed is the man whoſe ſin is pardoned. ver.* 7. out of *Pſal.* 32. *Bleſſed is the man that is poor in Spirit, meek, pure in heart, Mat.* 5. The bleſſedneſs you ſee, lies in and is made unto ſpiritual graces and diſpoſitions of holineſs. As alſo *bleſſed is he* that walks holily, *he is bleſſed in his deed, Jam.* 1. 25. *yea, bleſſed is he that indures temptation, ver.* 12. And after this account and rule are we now bleſſed under and by the Goſpel, the Goſpel not deigning ſo much as to mention any one earthly, carnal bleſſing, (as here,) ſlips them over, and takes no notice of them, as not worthy to come into the Catalogue of thoſe more choiſe and divine bleſſings it makes promiſe of: Yea, it profeſſeth to all its followers, *that in this life we are of all men moſt miſerable*, the *off-ſcouring of the world*; which carnal men obſerving, will be ready to ſay, as in another caſe our Apoſtle ſpeaks, *where is the bleſſedneſs you ſpeak of*? It lies in an higher ſort of things you wot not of, and therefore with the ſame breath pronounceth us moſt bleſſed when moſt miſerable. *Bleſſed are you when men revile you, and perſecute you,* both *ſay* and do *all manner of evil againſt you*, (ſays our Saviour,) *rejoyce and be exceeding glad*, for as theſe are multiplied and enlarged, your treaſures in thoſe things, which are the real bleſſings, are encreaſed, as it follows, *for great is your reward in Heaven.* Greater, as the proportions of your perſecutions are, which hath brought me to the next word.

[*In Heavenly places* or *things*.]

The phraſe in the Original, it is barely, Ἐν ἐπουρανίοις, in the Heavenlies, without this addition of either places or things. And it is a ſpeech proper to this Epiſtle, and no where elſe uſed, and four or five times uſed therein; and according as the context requires, we may add *places* or *things*, ſometimes the one, ſometimes the other; and perhaps in this place, which is ſo general and comprehenſive, we may take in both to fill up the Apoſtles meaning.

I. *In Heavenly places,*] ſo twice in this and the enſuing Chapter, v. 20. ſpeaking of Chriſt, God hath ſet him at his right, hand *in Heavenly*, here [*places*] muſt be added; the correſpondency with the words [*ſet him*] calls for it. So likewiſe Chapter 2. 6. he ſpeaketh the ſame of us in a conformity to Chriſt our head, hath ſet us together in *Heavenly*, here *places* is to be added as ſuited to *ſetting*. The like he ſpeaks of the Good Angels, the inhabitants of the Heavenly world, (to whom we being thus advanced,) we are made like unto, as Chriſt ſays, Chapter 3. 10. Principalities and Powers that are conſtituted and *ſet in heavenly places*.

II. *In Heavenly things,*] thus Chapter 6. 12. for we wreſtle not againſt Fleſh and Blood, but againſt Principalities, againſt powers, againſt the Rulers of the darkneſs of this World, *againſt Spiritual wickedneſs in high places*. It is Tranſlated *high places* in your Margent, according to the *Greek*, 'tis in Heavenlies, the ſame word that is here, and *places* is added, but not genuinely, but *things* rather ſhould there be ſupplied; for this being ſpoken concerning our contention with the Devils, this paſſage *in Heavenly*, is not an additional to note out the places wherein the Devils are ſet, and have their ſtation as of the good Angels, Chap. 3. 10. you hear it ſpoken. Their place is deſigned and ſet out, Chapter 2. verſ. 2. to be but the Air or lower Heavens. But the word reacheth there higher, far higher then is the Air; it is not ἐν οὐρανίοις ſimply in *Heavenly*, but in *above the Heavens*. ἐν ἐπουρανίοις where Chriſt alſo ſits at the right hand of God, and we with him, as you heard, ἐν ἐπουρανίοις, in ſupercelestial Thrones, in the higheſt heavens: and as it muſt not be thought that the Devils came up to the Heaven of Heavens at any time ſince they fell from thence, *for no unclean thing enters thereinto*; much leſs do they poſſeſs them, for their place or ſtation, which *Jude* v. 6. ſays they kept not: So it is hard to think that the Apoſtle uſing this phraſe but in this Epiſtle only, and every where elſe of Chriſt and us, and the good Angels as advanced to Heaven and the higheſt Heavens; that in this one place at laſt, it ſhould be taken of that Air, the Habitation and Seat of Devils, and come in toobut as a meer additional barely to expreſs the place where theſe are with whom we contend. That phraſe therefore there uſed ἐν ἐπουρανίοις refers to ſet out to us (the more to intend our Spirits in this conflict againſt them,) the infinite moment and weight of *the things themſelves*, in or about which we are taken up or exerciſed in this our oppoſition againſt them; even things ſupercelestial, and that are all purely heavenly, is the matter of this ſtriſe, which they endeavour to ſpoil us of, and to cauſe us to loſe, in; of no leſs value, (more pretious then *Diamonds* and *Rubies*,) are the things that lye at the ſtake of this vying between them and us, which they ſtrive with us about to keep us or beat us off from them; and through their Envy endeavouring to cauſe us to loſe the things we may or have gained herein; to which ſenſe the particle [Ἐν] tranſlated [*In*] fitly and properly ſerves, being often put for *about* or *concerning*, and denoting forth the direct matter about which we are converſant. Bleſſed, ſays Chriſt, is he that is not offended *in me*; that is, about or concerning me and my condition, as noting out the ſtone of ſtumbling, occaſion and matter of the offence. This for the Phraſe or Speech itſelf, whether of theſe or both are to be taken in here, will appear in opening the *thing it ſelf*.

II. *The thing it ſelf,*] and here more ſpecially why *in heavenly* ſhould be added to ſpiritual, when theſe Goſpel bleſſings are ſpoken of. And ſo that all and every one of thoſe bleſſings ſhould be affirmed to be in Heavenlies, not ſome Spiritual, and ſome Heavenly, but all both *Spiritual* and alſo *in Heavenlies*. That it is not a ſynonymous addition as expreſſing the quality of theſe bleſſings, by two words that ſignify one and the ſame, is evident, becauſe he doth not ſay ſpiritual (and, or) Heavenly, but Spiritual in Heavenly. His ſcope muſt therefore be to carry our thoughts further then barely to conſider the Spirituality of thoſe bleſſings (ſo to ſet a value on them,) but further that they are Heavenly alſo, and what

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what Heavenly imports further then Spiritual, that comes alſo to be the queſtion.

I. In a further and more plain diſtinction from the tenure of the bleſſings promiſed in that Old Diſpenſation which in the Letter, as they were in themſelves outward and Fleſhly; ſo in giving forth the promiſes of them it is ſtill added, *in the Land which the Lord thy God ſhall give thee*: ſo before their coming into *Canaan*, or *in the Land which the Lord hath given thee*; after as a Land partly from its own fertility, as alſo by reaſon of its ſcituation and neighbourhood flowing with all good bleſſings whatſoever, more than any other Land, which, God that views from Heaven all the corners and plots of Earth below, is therefore ſaid to have ſpy'd out for them, *flowing with Milk and Honey*, which is the glory of all Lands, as God by the Prophet ſpeaks, *Ezek.* 20. 6. Now the New Teſtament tells us, that by this in the promiſe was foreſignified, and in the expectation of the Patriarchs (to whom the promiſe was made,) underſtood and apprehended another Country, *Heb.* 11. 16. they deſired or expected a better Country, that is, a Heavenly; and ſuch a City or Country, ſays *Paul* there, was the import of Gods ſtyling himſelf in ſo vaſt a difference from other the Sons of men, the God of *Abraham*, &c. for God being ſo great a God, ſo full of bleſſedneſs in himſelf would never have appropriated or beſtowed himſelf in ſo near a relation and ſtyle of being their God, their portion, and their inheritance, upon ſo low and mean conditions ſo far below himſelf, as to give them only Earthly things, and no other habitation, than that one poor corner of the Earth, *Canaan*, although never ſo abounding with all good things. God, ſays the Apoſtle, would have been aſhamed to have been called their God upon ſuch terms only; as if that were all the great alſufficient God that is poſſeſſor of Heaven and Earth, (as *Melchiſedec* ſaid to *Abraham*,) was able to give or had to beſtow on them, of whom he gloried to be called their God, and owed them as his eminently beloved ones. God therefore had prepared for them another manner of City or Country than *Jeruſalem* or *Canaan*, even an Heavenly, where his own Throne and Glory is; and hath therefore appointed to take them up to himſelf, and to pay forth and give to them all good bleſſings in pure Heavenlies; which the *Pſalmiſt* clearly intimates, when he ſays, *Pſal.* 115. 15, 16. Bleſſed are ye of the Lord who hath made Heaven and Earth: and accordingly hath given in common to all the Children of men the Earth, and the things therein, reſerving Heaven, which is his own peculiar habitation, to beſtow upon theſe his bleſſedneſs, as it there follows. The Heaven of Heavens are the Lords, but the Earth hath he given to the Children of men; and therefore the *Jews Peter* wrote to, are (as was obſerved) comforted with this by that Holy Apoſtle, that they were begotten to an inheritance reſerved in the Heaven for them, (as in diſtinction from that given their Fathers in *Canaan*,) where the communication of God himſelf is ſo worthy, ſo ſuitable to and like himſelf, as the Apoſtle is bold to ſay of it: *Wherefore God is not aſhamed to be called their God, for he hath prepared for them a City*, namely this *Heavenly* one, as he had termed it in the words juſt afore, and ſo there is an anſwerable communication of himſelf and all bleſſings given forth in *Heavenlies*. And unto this notion will fitly ſuit, that ſupplied addition, *Places*, in Heavenly places.

In Heavenly Places,] to make this intended oppoſition between theſe two, full and compleat, that look as *Canaan* of old was the deſigned ſeat, the place, the Country, where all thoſe fleſhly outward bleſſings were enjoyed, and many of them grew, and ſo the promiſe thereof is made the additional unto all thoſe promiſed bleſſings (which is ſo frequently done throughout the Old Teſtament, as I need not quote any one teſtimony:) Now in like manner is Heaven the ἑδραίωμα, the City, where both all theſe Spiritual Bleſſings have their full maturity and perfection, and is the place appointed to enjoy them in; where there is room and variety enough for all Gods holy ones, Heavenly places in the plural.

John 14. 1.

Places enough, *many Manſions*, &c. And in the mean time till ye arrive there, thoſe Spiritual Bleſſings we here partake in the firſt fruits belong to and come forth out of that Country all of them, where *our converſation is ſaid to be*, even in this life, ſo far as we are made Spiritual men; and in the type it ſelf, when God did give forth the promiſe of bleſſing to *Abraham*, it is ſaid, *God called to*

Abraham from Heaven, *Gen.* 22. 15, 16, 17. whereas he conferred with *Adam* but on Earth, ſignifying that place from whence that bleſſing was to come, and in which to be enjoyed. (Even as in the like myſtical intendment, *Heaven* is ſaid to *have opened*, when that voice came to Chriſt at his Baptiſme, *This is my well beloved Son in whom I am well pleaſed*, *Mat.* 3.) as from whence that bleſſed ſeed (in whom all are bleſſed) was to come. Chriſt the Lord from Heaven, 1 *Cor.* 15. and ſo he to raiſe us to the ſame ſtate and place.

II. *In Heavenlies*,] was added to Spiritual, in a further diſtinction yet of the bleſſings wherewith in Chriſt we are bleſſed from thoſe wherewith in *Adam* in our firſt Creation we and all his poſterity were bleſſed of God; for bleſſed we are in him, as you read, *Gen.* 1. 27, 28. *Adam* being made as there verſ. 26. according to the Image of God; which was the foundation of that Charter of bleſſing him and his poſterity, he was in that reſpect a ſpiritual man (for ſuch is the Image of God, his graces were all Spiritual, and his life and communion with God was Spiritual, and ſo of him it might be ſaid, that he was bleſt with Spiritual bleſſings, as well as in thoſe Earthly, and ſo in reſpect thereof we in him, that were to come of him, being all to receive the ſame Spiritual Image from him; but yet ſtill he (and ſo we in him) but bleſt with all theſe as a man that was to live on Earth only, and to enjoy God, though in a ſpiritual way, yet but as fleſh and blood can in an Earthly condition be capable of, which whilſt remaining ſuch, cannot ſee or enjoy God, (as in Heaven he is to be ſeen or enjoyed) and live. For *Adam* when in his beſt condition was but fleſh and blood and an Earthly man, as he is termed in diſtinction from Chriſt, 1 *Cor.* 15. 47. and ſuch as that Earthly man was, and ſuch ſhould we that are of him that was of Earthly Generation have been, and neither he nor we advanced higher, *ver.* 48. but our Lord Chriſt being the Lord from Heaven, *ver.* 47. an Heavenly man, *ver.* 48. Therefore we being bleſt in and together with him, we are bleſt in Heavenly things, or with Heavenly bleſſings, and raiſed up to Heavenly places with him; for as is the Heavenly (man Chriſt,) ſuch are (and is the condition) of thoſe in him; even Heavenly as himſelf is. Heaven is his native Country, he is the Lord of it, and we being married to him, and he our Lord in that reſpect as was ſaid, the ſpouſe muſt be where the Husband is, and partake of the ſame good things which he is partaker of, and therefore he takes us, and carries us to his own home, to his Fathers houſe, which being Heaven, we thereby come to be bleſt in Chriſt with all Heavenly bleſſings, and not ſpiritual only, which *Adam* in his primitive condition was, and this notion will fitly bring in that other ſupplement which interpreters have added *in Heavenly things*, as that other took into itſelf *in Heavenly places*. All the graces we have are not only ſpiritual to fit us for communion with God as on Earth, but they are preparations, and making us more fit for the inheritance in light to ſee God face to face. And they all tend to lead us in the way to Heaven, and to bring us to Heaven at laſt; and have all the promiſes of things Heavenly, annexed to and entailed upon them. *Follow me, and thou ſhalt have treaſure in Heaven*, ſays Chriſt; and *a more enduring ſubſtance in the Heavens*, as *Heb.* 10. *Paul* ſpeaks, even all things whatever that are in Heaven, and are found growing there, are ours, and we have an intereſt in them, as they in *Canaan* had to all the Earthly things that Country afforded and abounded with; and for the enjoyment of thoſe things there in that world, our very bodies at the reſurrection will be made ſpiritual and heavenly (which *Adam's* was not,) ſo in that 1 *Cor.* 15. it is raiſed a ſpiritual body. There is a ſpiritual body (namely that received at the Reſurrection,) and there is a natural body, that which *Adam* was created in *ver.* 44 alledging for proof of it in the 45. v. And ſo it is written, the firſt *Adam* was made a living ſoul, an Earthly man, v. 47. but Chriſt and his Saints are made ſpiritual, heavenly, ſo v. 48. and he evidently there applies this, to the State of the body. And accordingly look as that natural body of *Adam* was framed with ſuch inlets and capacities of outward ſenſes as were ſuited to take in all the good things that God had made and provided in this world on purpoſe for him; meats for the belly, and the belly for meats, fitted each to other; ſo he 1 *Cor.* 6. 13. having provided, and filled that other heavenly world, both with variety of heavenly places, and of heavenly things in thoſe habitations, (as, *more noſtro*, the

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Scriptures expreſs it,) which are called in the plural τὰ ἄνω, *things above*, in anſwerable oppoſition unto τὰ ἐπὶ τῆς γῆς *things on Earth*, *Coloſs.* 3.2. and αὐτὰ δὲ τὰ ἐπουράνια, the *ſupercelestial things themſelves*, *Heb.* 9. 23. which oppoſition ſhews that as on Earth there is a plurality and a variety of things; ſo in Heaven alſo there are, and to the end we may be capable of like comfort from theſe things heavenly (though far more tranſcendent as the things themſelves are in goodneſs to afford it to us,) our very bodies ſhall be fitted and ſuited thereunto, and made heavenly and ſpiritual with inlets and capacities heavenly and ſpiritual. Even our bodies ſhall be made capable of pleaſure in thoſe created excellencies there, in the framing or contriving of which, God hath ſhewed ſo much of his Art and skil, (as thoſe words *Heb.* 11. 10. import,) and particularly our bodies to receive a glory and happineſs in and from the preſence of that heavenly body of Chriſt, theſe being in an heavenly manner and way ſuited each to other; which the following words of that 1 *Cor.* 6. 13, 14. clearly inſinuates, of which I have elſewhere ſpoken. And if our bodies, to how much more heavenly ſtate and glorious capacity ſhall the ſoul be raiſed to take in thoſe pleaſures which flow immediately from the face of God and the Godhead, whoſe fulneſs dwells in that human Nature the Body and Soul of Chriſt, *in whoſe preſence are rivers of Pleaſure for evermore*?

Τεχνίτης ϗ δημιουργός.

Upon 1 Cor. 15. 45.

So then to conclude, All in heaven, both places and things, God hath bleſt us withal in the real donation of them hereaſter to be enjoyed; and in the mean time furniſhed us with thoſe graces and diſpoſitions as in themſelves are heavenly, and of an higher ſtrain than *Adam*'s (though his were ſpiritual,) which graces God hath endued with a right unto all thoſe things to be enjoyed in heaven, and entailed all upon them, and which will in the end bring us thither, and do render us meet for the enjoyment of them. There is a third Reaſon of this addition in Heavenly to Spiritual, which will come in more fitly in the Meditation that follows. And ſo much for the nature and condition of the Bleſſings themſelves.

See my Sermons on *Adams* ſtate in Innocency.

Obſervation.

We may from hence at once learn to judge and diſcern, both what are the true and choiceſt and moſt deſirable bleſſings, and by what rule to judge of God's dealings with us in this World. As alſo of our hearts and ſpirits, whether Evangelized and made ſpiritual yea or no.

I. What are the choiceſt bleſſings: Take for this the true rate and eſtimate and price which the Goſpel ſets upon things; it mentions not, you ſee, riches, honours, beauty, pleaſures, it paſſeth theſe over in ſilence, which yet the Old Teſtament every where makes promiſe of. They were then Children, as *Gal.* 4. 1, 2, 3. and God pleaſed them with the promiſe of theſe toys and rattles, as taking with them. But in the Goſpel hath ſhewn, he hath *provided ſome better things for us*, things ſpiritual and heavenly; both gracious and heavenly diſpoſitions of ſpirit that carry the Soul to *ſeek the things that are above, where Chriſt is*; And together therewith, thoſe things themſelves above that are the objects and inqueſt of them. You may judge of the ſuperexcelling value of theſe bleſſings, by what the Devils, that are ſpiritual wickedneſſes (and ſo full both of envy and malice to us,) do contend with us about. Now, what things are they which they oppoſe you in, and do make the Ball of their contention with us; but theſe things Spiritual and Heavenly? (As you heard) they maligne you not, nor will they hinder you from being rich, honourable, to increaſe in and attain to a fulneſs of things worldly, or outward; yea, all theſe ſometimes he is uſed, as an inſtrument by God, to help men unto as ſnares and baits to undo their Souls. But as the Devils themſelves are ſpiritual wickedneſſes, ſo their envy (which ſin is purely a ſpiritual wickedneſs,) and which always hath for its object what is the chiefeſt excellency or good belonging to another, whom one envies or hates, is at and againſt you for none other things but ſpiritual good things, which therefore are by this manifeſt acknowledgment of your greateſt Adverſaries, the beſt things. If he knew any that were better, he would be ſure to turn your oppoſite therein; and he knows the worth of them, by having fallen from them. Theſe are therefore the beſt, yea and the only true bleſſings indeed.

Fas eſt & ab Hoſte doceri.

Yea farther, there are a ſort of things that are ſpiritual, which of themſelves taken or found apart ſevered from Graces, are not *Spiritual Bleſſings*, though called *Spiritual Gifts*; as faith of Miracles, gifts of Tongues, and divine knowledge in the knowledge of the Scriptures, (which yet are a fruit of Chriſt's aſcending.) Eph. 4. Theſe the Goſpel condeſcends to commend to the *Corinthians*, as the objects of our deſires. *Deſire ſpiritual gifts, yea, covet earneſtly the beſt gifts*, 1 *Cor.* 12. *ult.* and theſe (Chap. 14. 1.) as infinitely more deſireable then all other earthly excellencies whatever, as being of immediate uſe in edifying the Church of God: Yet if you will have the Apoſtle ſpeak his own heart, he undervalues all theſe but as toys, which when Children even under the Goſpel Men are taken with, but in themſelves are nothing in compariſon of the leaſt degree of true ſpiritual heavenly graces, as faith unfeigned and lively hope, which do intitle us to, and do accompany and carry us unto the very door of Heaven, and ſincere love which goes in with us, and abides with us for ever. Theſe other gifts though ſpiritual, yet they are not of themſelves ſpiritual bleſſings in heavenlies, if love and faith be wanting; for they intreſt not the perſon in whom they are, in heavenlies; but men may go to Hell with a rich portion had of them here. Here the Apoſtle himſelf ſpeaks forth his own ſenſe herein, 1 *Cor.* 13. *v.* 1, 2, 3. *Though I ſpeak with the tongues of men and Angels, and have not Charity, I am become as ſounding braſs or a tinckling cymbal. And though I have the gift of Prophecy, and underſtand all myſteries and all knowledge, and though I have all faith, ſo that I could remove Mountains, and have no Charity, I am nothing.* Theſe, when a Man is a Child in Chriſtianity, he may for a while value, (*v.* 11. *When I was a Child, I ſpake as a Child*, &c.) but after he is grown up, theſe other come in eſteem with him. To the like purpoſe we find him ſpeaking, *Heb.* 6. of all thoſe enlightnings and taſtings of the heavenly gifts, which men that fall away, do partake of, *v.* 4, 5. preferring infinitely the leaſt grain of true heavenly grace, ſuch as ſincere love to the Saints, unto the greateſt abundance of thoſe other, as *better things*, infinitely better, upon the ſame account that here in the text, *that they accompany ſalvation*, ſo *v.* 9. *we are perſwaded better things of you, and things that accompany ſalvation*, inſtancing *v.* 10. in that of *love to the Saints*: *For God is not unrighteous, to forget your work and labour of love, which ye have ſhewed towards his name, in that ye have miniſtred to the Saints and do miniſter.* Even thoſe elevations of the powers and principles in corrupt Nature, unto a taſting the heavenly gift, as alſo of the powers of the World to come, as the object of them; yet are they not in themſelves ſpiritual bleſſings *in heavenlies*, nor are they ordained as ſuch, to bring the perſons that have them thither, which true ſpiritual graces that are the image of God, and the new creature renewed in us, by our being begotten again, are ordained unto: To diſtinguiſh therefore, even theſe though ſpiritual gifts from theſe graces that are ſpiritual in heavenlies, and that appertain to and belong unto Salvation doth this addition (in heavenlies,) as pertinently and properly ſerve as either of the other two forementioned; and although they are from Heaven as in reſpect of the Giver, which is Chriſt as aſcended into Heaven, and the Holy Ghoſt who is from Heaven; yet are they not (ἐπουράνια) gifts ſupercelestial in themſelves or in the perſons, ſo as to raiſe their hearts up unto things above the Heavens; that is, make their hearts heavenly; nor will ever carry their perſons thither. They are ἐκ from Heaven, not ἐν ἐπουρανίοις, not ſeated in or conſtituted of Heavenlies; but they are in the Receivers of them (if his heart be not renewed,) but earthly, becauſe they are but the ſtirrings of ſelf-love in them, (which is a corrupt member upon earth, as well as any other luſt) by heavenly enlightnings; though elevating Self to objects heavenly, ſo far as there is any conſideration in them that ſuiteth Self, (as the greateſt notion of joy, happineſs, and bleſſedneſs doth;) yet not unto τὰ αὐτὰ ἐπουράνια, to the heavenly things themſelves in their ſpiritual Heb. 9. nature conſidered, as the Apoſtle diſtinguiſheth 1 *Cor.* 2. 13, 14. and ſo the products of them in the ſpirits and affections of them in the Receivers are heavenly no otherwiſe than the Vapours and Clouds, or Meteors, that are exhaled by the Sun-beams out of the earth and water, may be ſaid to be heavenly, becauſe the light and influence of heaven extracts and elevates them above that ſphere, which otherwiſe themſelves would riſe up unto. And ſo thoſe are but *ex unâ*

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parte, but of one part heavenly, and ſo imperfectly ſuch meerly *ex parte illuminantis & donantis*, on the part of the Donor, becauſe he is in Heaven that gives them, and from Heaven lets them down; as alſo, becauſe they have a remoter tendency towards heaven and ſalvation. *Thou art not far from the kingdom of Heaven*, ſaid Chriſt to one more than ordinarily enlightned among the *Jews*; but heavenly they are not *ex parte recipientis*, the hearts of the receivers of them remaining ſtill corrupt (as whilſt Self remains the predominant agent and Principle, a man muſt needs ſtill remain, whatever his objects which Self purſues, be,) they are earthly, as the affections themſelves are, that are ſtirred thereby in them, for if the root or ſoyl be earthly, though the rain that falls on it, and cauſeth it to ſprout and bud, be from heaven; yet the fruit muſt needs ſtill be eſteemed ſuch (which compariſon the Apoſtle hath an alluſion to in *Heb.6.7,8. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dreſſed, receiveth bleſſing from God: but that which beareth thorns and briars, is rejected, and is nigh unto curſing, whoſe end is to be burned.* And perhaps to put this or the like diſtinction between theſe ſpiritual gifts, thus imperfectly heavenly, from thoſe graces of true regeneration, might be one great part of the Apoſtles aim in that ſpeech *James* 1.16,17,18. *Do not erre, my beloved Brethren* (he ſpeaks to the whole bulk and herd of Profeſſours and hearers of the word, in reſpect that many miſtook imperfect workings on men, and actings by men, from hearing the Goſpel for true heavenly grace, and ſo by falſe reaſonings deceived themſelves, as *ver.22.*) *Do not erre, my beloved Brethren*, ſays he, *every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableneſs neither ſhadow of turning. Of his own will begat he us with the word of truth*: So making the diſtinction between true Profeſſors and falſe to conſiſt in an innate difference in the gifts themſelves; the one good and perfect, as Regeneration is, which he inſtanceth in, and which alone *brings forth fruit to perfection*, as Chriſt ſays in the Parable of the Sower, which is every way good and perfect, both *ex parte dantis*, from above, and *ex parte recipientis*, changing the heart into an heavenly nature, as the *engrafted word*, v.21. uſeth to do, ſo making the man holy and heavenly, as the Word and Spirit itſelf is: and that which confirms this, is, that *James's* ſcope is evidently to diſtinguiſh ſeemingly true Profeſſours from true Profeſſours indeed. *If any ſeem to be religious*, ver.26. *Pure religion and undefiled before God, &c.* v.27. Oh therefore, let us all be moved to ſeek earneſtly after theſe good and perfect gifts of true holineſs and regeneration, and things that accompany ſalvation; to be bleſt with theſe Spiritual bleſſings in Heavenlies, the poſſeſſours of which *James* twice in that Chapter termeth *bleſſed*, and them alone!

Παραλογιζόμενοι ἑαυτοὺς.

II. Learn hence likewiſe, how to judge rightly of God's dealings with thee in this World, and to put a right and true interpretation thereupon, and of his heart towards thee therein. God often drives a clean contrary deſign to our expectations, deſires, yea our very prayers, which perhaps have been drawn out and laid forth much upon things outward and earthly, which we have judged meet for us; but God perhaps hath broken thee in theſe, deny'd thy Prayers, yea taken all away from thee, and done the clean contrary: But withal, conſider, what he hath been a doing all that while upon thy Spirit in order to Spiritual things in Heavenlies. Hath God encreaſed thee in faith, patience, ſubmiſſion to his will, humbling thy ſelf under his mighty hand, keeping thee from ſin? Hath he enlarged thy Coaſt in joy in the Holy Ghoſt, communion with himſelf, and ſteady and cloſe walking with him, and will not let thy heart go forth far after any thing vain and carnal, but he comes upon thee with ſome croſs, hedgeth up thy way, narrows thee in ſuch comforts that would draw forth and encreaſe thy luſts; but makes an open door, an enlarged abundant entrance into his own boſom, in acceſſes to him and converſes with him: or if not therein, yet encreaſeth thy ſecret ſtore of gracious diſpoſitions, and holy compliances of ſpirit towards himſelf, ſuch as his dealings with thee call for? Thy heart is kept in awe to ſin, fearful to omit holy duties, dependent on him in all, loving of him, eying of him, walking with him, and aiming at him in all thy ways. So as whatever he doth to thee, as in relation to this World, and to thy worldly ends and deſires; yet in relation to that other World, and the things thereof, thou obſerveſt that he ſtill is ſure to carry on that deſign ſtrongly and hotly, and purſues it hard, to make thee more ſpiritual, and to bring thee nearer to himſelf. Oh conſider that even this it is to bleſs thee, to bleſs thee indeed, to bleſs thee according to the tenure and diſpenſation of bleſſing men under the Goſpel, this is to bleſs thee in Chriſt, and with Chriſt, and the bleſſings of Chriſt, who was ſent to bleſs us in things ſpiritual in Heavenlies; and in theſe is the ſpecial good will and love of God, as thy God and Father, and as the God and Father of Chriſt, laid forth and ſeen. Thus he bleſſed *Job*, when he took all outward things from him, *Bleſſed be the name of the Lord*, ſaid he then, when all was gone. He could not have bleſſed God ſo heartily as he then did, if he had not found God bleſſing him moſt of all at that very time: yea, with theſe he bleſſed his Son Chriſt himſelf, of whom it is ſaid, *God bleſſed him for ever*, and yet had not *an hole to hide his head in:* With thoſe the Apoſtles, who had neither houſe nor home, ſuffered *nakedneſs*, *hunger*, and were at laſt appointed and ſet forth to death, as *Paul* expreſſeth it; whenas other Chriſtians in thoſe times, leſs beloved, and leſs bleſſed of him, as the *Corinthians* Babes in Chriſt, carnal, yet in a great meaſure were full, reigned, abounded in all earthly comforts. God allowed them theſe Rattles then being as Children: but take *Paul's* judgment, *what though our outward man periſh*, that is, our bodies, and the outward ſtate and condition of the whole man, as we are men of this world? What though we ſuffer loſs in the things belonging thereto, ſo in lieu thereof *our inward man be renewed daily*, and the things belonging to this inward man are theſe Spiritual bleſſings in things heavenly. Yea, we may well ſuffer the ſpoiling of our goods, as the *Hebrews* did, if inſtead thereof an enduring ſubſtance in the Heaven be added unto; as if we obtain one degree of grace (the leaſt,) there is for certain withal ſuch an addition to an infinite diſproportion in Heavenlies made. The Primitive Chriſtians being poſſeſſed with ſuch Principles as theſe, cared not what they were to this World. If thou beeſt a Servant, care not; yea, if thou waſt of Servants a Slave (as ſome then that were called were, for *Paul* ſays, *Whether bond or free in Chriſt, &c.* 2 *Coloſſ.* there were therefore ſuch in Chriſt then:) and the condition of Servants, eſpecially Slaves in thoſe times and places was hard, and outwardly moſt miſerable, their Lords having power of life and death, and to uſe them as they liſted;) yet how ſlightly doth the Apoſtle ſpeak of that condition, and but in one ſhort word? *Care not*, (ſays he;) he ſpends no more words about it, nor no higher, as a thing ſo much taken for granted not to be minded in compariſon, upon this conſideration which follows, *v.* 22. *For he that is called in the Lord is the Lord's free-man*; that is, thy relation unto, and condition in, and priviledges by Chriſt are of ſuch tranſcendent value in compariſon of this other, as this ſhould have no weight with thee to be regarded. Thou art bleſt in Chriſt with all bleſſings in another world, ſo that it is no matter what thy condition be in this World; only becauſe outward things joyned with the favour of God, are in their kind bleſſings from God not to be contemned; yet ſo ſmall as they come not into the Goſpels Inventory, therefore he there adds, that if ſuch an one could be free, he ſhould uſe it rather: and ſo if riches, or honours, or power be caſt upon thee, uſe them rather; yet ſtill he ſpeaks ſo ſlenderly of the difference between theſe, as if ſo little, and that which is, whether it be the good of the one, and evil that is in the other, ſo much ſwallowed up by that ſtate and condition we have in Chriſt, as neither is much worth conſidering. Oh my Brethren, theſe men that talked and lived at this rate (as the Apoſtles and Chriſtians then did,) how ſtrangely and mightily muſt their minds be ſuppoſed to have been filled and poſſeſſed with the valuation and admiration of ſpiritual and heavenly bleſſings; yea, inſomuch as when they ſaw any man ſuffer much, they eſteemed it an happineſs, an addition of bleſſedneſs to that man. *Behold, we account them happy that endure or ſuffer*, ſaith the Apoſtle *James*. He ſpeaks it as the common thoughts and principle of the [*Us all*,] that are, or then were Chriſtians, and ſpeaks it in oppoſition to the thoughts of the world; they account them happy that have riches, have beautiful wives, fair houſes, &c. but behold, we account them happy that endure; Jam. 5. 11.

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and if temptations of ſeveral kinds beſel them, they aforehand were prepared and inſtructed to account it all joy: for their faith and experience prompted them, that now God was about to bleſs them with an increaſe in ſuch Spiritual graces of faith and patience,&c. the leaſt trial of which hereby, much more addition unto which, they accounted *more precious than gold:* and *bleſſed is the man that endures temptation*; and the more or greater theſe are, the more bleſſed he is. Thus God often makes but an advantage of a man's outward condition; ſets up a man or woman that hath all affluences and accompliſhments of riches, honours, abilities, pleaſures, beauty, wit, &c. and beſtows them on them but as it were only to afford but ſo many croſſes and afflictions in the ſpoil of them; and to heighten theſe afflictions the more, when yet God's deſign in and by the loſs or ruin of all theſe, is to make that man or woman great and rich, and glorious, in and unto this heavenly world, unto the higher and greater proportion, as he was in all theſe outward things in this world. Doth God greatly chaſtiſe and afflict thee, and withal teach thee out of his Law, further inſtructing thee in thy duty, and framing thy heart thereunto? Hear *David*, Pſal.94.13. *Bleſſed is the man whom thou chaſtneſt, and teacheſt out of thy Law.* Doth a great loſs of a Child, a Wiſe, put thee upon making one more fervent prayer than otherwiſe thou ſhouldſt have made? God hath really and more abundantly bleſſed thee thereby, than in the continuance of that outward enjoyment to thee. God often bleſſeth us when we are not aware of it. God lets thee fall into a ſin perhaps, and that drives thee to the Throne of grace, *with out-cries for help*, as the Apoſtles word is, as a man undone utterly and for ever, if God pity thee not. This Prayer, though in it ſelf a leſs good than thy ſin was evil; yet unto thee is turned into a far greater bleſſing than thy ſin hath evil in it (as to thee:) ſuch is his goodneſs. Thy ſin ſhall be pardoned, and though it be a loſs in it ſelf; yet to thee, having this ſo great a conſequent and effect of it, thou comeſt off a gainer: And lo, God hath bleſt thee by occaſion of it with a further increaſe in Heavenlies, which do abide for ever, and ſhall never be taken from thee.

1 Pet.1.6,7.

Hebr.4.ult. *βοήθειαν.*

III. Hereby alſo we may judge of our own ſpirits, whether yea or no at all made ſpiritual and heavenly, or to what degree, and ſo whether in this ſtate of Goſpel bleſſedneſs, or the contrary. What bleſſings are they thy heart is drawn out to ſeek, when thy Soul is in neareſt approaches unto God, and thou findeſt thou haſt hold of him in wreſtling with him, as *Jacob* had uſually at ſuch times? What are the choiceſt deſires of a mans Soul he pours forth to him, and ſays, as *Jacob* there did, *I will not let thee go, except thou bleſs me* thus or thus? And what are the bleſſings thy heart then with higheſt contention affecteth? Sometimes perhaps that God would communicate himſelf to thee, which (as you heard) was the ſum and ſubſtance of all bleſſings and bleſſedneſs. Oh bleſs me with thy ſelf, thy ſelf, Lord; and thy heart is ſo filled, and overpour'd and ſwallowed up with this, is ſo adæquately filled and environed about with this, that thou canſt not find in thy heart wherewith at that time to ask any thing elſe; but the utmoſt ſole intention of thy mind and Soul are held up, fixed and united unto this, and this alone. Another time, or preſently thereupon, as violently carried forth to be bleſt in holineſs and unblameableneſs in love towards this God. Oh that thou wouldeſt bleſs me indeed, and keep me from the evil! So we find *Jabeſh* broke forth, 1 *Chron*.4.10. and his Prayer is recorded for the eminent zeal and holineſs of heart in it; and it ſtands there alone, like to a ſmall fertil ſpot of earth in the midſt of a long tract of ground, that bears nothing but names and genealogies round about it. Oh keep me from the evil, ſays he, that evil of evils, *Sin*, (as Chriſt in the *Lord's Prayer* alſo expreſſeth it,) that it may not grieve me: for, Lord, to ſin againſt thee would be to my ſpirit the greateſt croſs and affliction, though otherwiſe I abounded in all earthly bleſſings; and thou didſt never ſo much enlarge my coaſt (as he had there alſo prayed,) and to be kept from it, is in my eſteem and deſire the greateſt mercy I have to deſire of thee, to bleſs me; bleſs me, Oh Lord, by *turning me from mine iniquities*, as *Peter*, by *enabling me to keep thy commandments*, which is the greateſt bleſſedneſs, as *Revel*.22.14. Are theſe, and ſuch as theſe the top deſires of thy Soul? Thou art

Acts 3.ult,

bleſſed in thy deeds, as *James* ſays. Go, and for thy comfort carry home with thee all the bleſſings which Heaven it ſelf affords thee therewith, and fall down on thy knees, and with the Apoſtle here bleſs thy God, who hath thus bleſſed thee with all (whilſt thou haſt thus a heart to profer any one that is truly Spiritual) bleſſings in heavenly things in Chriſt.

In Chriſt.] We before obſerved that God bleſſes us, as having taken upon him to bear the relation of our God, and of a Father unto us.

2. Theſe two Relations of God unto us, are founded originally and firſtly upon his ſaid Relations unto Chriſt, *viz.* of being his God and his Father firſt, and that in a tranſcendent manner higher than unto us; but deſcending down, and imparted to us in a lower, though true real degree.

3. Chriſt his bearing the title of being *Our Lord*, being joyned to the laſt foregoing particular, do (both put together) become a joynt foundation, both of God the Father, his becoming our God and our Father alſo; and ſo upon thoſe double Relations of God the Father to us doth bring down a legally formal right, upon which the Father according to that legal right ſhould beſtow all ſorts of bleſſings upon us, which his grace makes him willing to beſtow. And this right is harmoniouſly and rationally grounded (though God the Father muſt be acknowledged original of all) on the ſuper-added conſtitution laſt mentioned, viz. *That God the Father did alſo therewith make, and ordain his Son Chriſt to bear the relation* [*of our Lord*;] which relation Jeſus Chriſt hath alſo taken upon him that he is indeed our Husband, a Lord and Husband of us the Elect, by the Father given unto Chriſt to that end, ſo to be conſtituted his Church univerſal, of men to be his lawful Spouſe. And this is ſuch a priviledge as the *good Angels* have not, although in reſpect of his *Dominion* and their *Service* to him Chriſt is ſaid to be *their Lord* alſo, yet this more near Conjugal relation and band of us to him, is not communicated unto Angels, but imported in theſe words [*Our Lord*,] which words have this further Emphaſis, That God hath made his Chriſt to be *our Lord* and *Husband*; that is, he hath made us Sons and Daughters *in Law* by Adoption to himſelf, (which is expreſt in the next verſe,) and Chriſt alſo doth thereupon bleſs us. So as in fine, we are both the *legal Children* of God the Father, and rightful Spouſe of Chriſt, which is a ſenſe and interpretation of the words [*Our Lord*,] which (as far as I yet know of) has not been given to any meer Creatures beſides our ſelves. And this is therefore a Conſideration of great weight and endearment both of God and Chriſt to us; beſides, that it is one of the Architectonical Pillars and Buttreſſes of this fabrick, and of all the particulars of this Model.

SERMON V.

VERSES 4,5,&c.

According as he hath choſen us in him before the foundation of the World: that we ſhould be holy,&c.

IN the third Verſe the Apoſtle premiſeth a general Propoſition, which he afterward breaks into Particulars. His ſcope being to ſhew how all *Bleſſings* depend both upon God's election before all Worlds, and how likewiſe upon Jeſus Chriſt, [*who hath bleſſed us with all ſpiritual bleſſings in heavenly things* (or *places*) *in Chriſt,*] ſo ſaith the third Verſe. (If you obſerve it) in thoſe words there is the *Act* of bleſſing [*Who hath bleſſed us*;] and there are the *Bleſſings* themſelves wherewith we are bleſſed.

I ſhewed before, both out of the coherence of theſe words with thoſe that follow, *ver.*4. and other Scriptures, that the *time* when God beſtowed all theſe Bleſſings upon us in Chriſt, was when he choſe us, even before all Worlds. To which accords that in 2 *Tim.*1.9. *He hath called us according to his own purpoſe and grace, which was given us in Jeſus Chriſt before the world began.* That *Grace* there, is all one with *theſe Bleſſings* here, they being all wrapped up in that one expreſſion of *Grace*: And that which is called a *Gift* there, is called a *Bleſſing* us here. And if you look into *Gen.*27.37. you ſhall find, that [to *Bleſs*] is all one with [to *Give*] (though it be not actually given till afterwards:) For ſo we read, that when *Iſaac* ſpeaks to *Eſau* of his *bleſſing* of *Jacob*, he ſays, *I have made him thy Lord, and all his Brethren have I* [*given*] *to him for Servants*, (*Jacob* was but a poor man then, but *Iſaac* had bleſt him, and ſo had given him all theſe things;) *and with Corn and Wine have I ſuſtained him,* (or *ſupported him,*) as it is in the Margin.

Now, what is here in the third Verſe expreſſed in the general, the Apoſtle cometh to explain particularly in the Verſes following.

There are two things (as I ſaid before) in that third Verſe; there is the *Act* of *Bleſſing*, and there are the *Bleſſings* wherewith God hath bleſſed us. Anſwerably in this 4 and 5*th* Verſes the Apoſtle diſtinctly mentioneth, 1. The *Act of Bleſſing* to be in Electing and Predeſtinating of us, [*according as he hath Elected us,*] ſo *ver.*4. [*and Predeſtinated us,*] ſo *ver.*5. and Then he mentions two *particular Bleſſings*, with which in Election and Predeſtination he hath bleſſed us, *Holineſs*, ver. 4. and *Adoption of Children*, ver.5. and all this *in Jeſus Chriſt*. And ſo you have the coherence of theſe words.

According as he hath choſen us in him:] Thoſe words [*He hath choſen us in him*] have bred more controverſie than any ſo few words almoſt in the whole Bible, and do therefore require ſome time to open them.

Firſt, Some ſay, This [*chooſing us in him*] implies, that God chooſeth us, as *foreſeeing* us to *believe in Chriſt*, becauſe *by Faith* it is we are *in Chriſt*, and by Faith only: And therefore this Phraſe [*chooſing us in him*] (namely in Chriſt) noteth out the *State* of the Perſon of a Believer, that he is *in Chriſt*, or one *with Chriſt by Faith*. And ſo in God's choice we are conſidered *as Believers*, (according to this Opinion;) and this is one great place alledged for *Election* to be out of *Faith foreſeen*: *For* (ſay they) *no man is in Chriſt till ſuch time as he believeth: and God chooſeth us in Chriſt; therefore he chooſeth only foreſeeing them to be Believers on Chriſt.*

In a word or two to confute this Opinion, that this ſhould not be the meaning of the place: And to take only ſuch Arguments as the Text itſelf affords, (for that is proper to an Expoſition.)

Firſt therefore, If the meaning were, that God chooſeth men *as Believers in Chriſt*, or (which cometh all to one) chooſeth upon Faith foreſeen, he ſhould not chooſe Perſons but Graces; the principal object in God's Election ſhould be Propoſitions, not Perſons, whereas in this verſe, and all the three next verſes, the primary object is the Perſons of men, *He hath choſen us in him*, and ſo on *v.* 5, 6. God chooſeth not Propoſitions, as, *he that believeth ſhall be ſaved*. That propoſition indeed is the conſequent of Election, and ſo declared to us, becauſe it makes Election viſible to us. God declareth that and ſuch like Propoſitions to be true, but ſtill the object of his choice is the Perſon; for 'tis out of love, pure love. Nor did Chriſt die for Propoſitions, but for Perſons.

Secondly, Again, the Apoſtle had ſaid in the verſe before, *v.* 3. *That God hath bleſſed us with all ſpiritual bleſſings in Chriſt*; and then he ſubjoyns here, *According as he hath choſen us in him*: ſo making this of Election one inſtance of a *Spiritual bleſſing* in verſe 3. Now, I ask this Queſtion, *Whether is a man bleſſed with faith in Chriſt, yea or no, as one of thoſe bleſſings wherewith we are ſaid to be bleſſed in him?* If they ſay, *Yes*, then a man muſt be ſuppoſed to be in Chriſt before he hath faith, (in ſome ſenſe or other;) for Faith itſelf is one of the bleſſings comprehended in that [*All*] of bleſſings. And ſo, if all be given us *in Chriſt*, then Faith alſo, as we are conſidered already choſen *in Chriſt*; yea otherwiſe, at the times when we have the bleſſing of Faith given to us, we are conſidered *out of Chriſt* actually when it is firſt given us, if that is it which makes us to be firſt in Chriſt, according to the Apoſtles ſcope of it there. There muſt therefore be ſome ſenſe or other intended, whereby we are in Chriſt, before we have faith. That is the ſecond Argument.

And then Thirdly the Apoſtle ſaith, *He choſe us in him* [*that we ſhould be holy and without blame before him in love*, &c.] and the ſame Reaſon will carry it, That he as well intends that he choſe us to this end, that we ſhould *believe on him*. And the Reaſon lies in this, Look as he doth not chooſe becauſe we are *holy in love*, or that he foreſeeth we will be *holy in love*; but he chooſeth us *that we ſhould be holy and without blame in love*. In like manner it may be ſaid, *He chooſeth unto Faith*; for there is the ſame reaſon of the one that there is of the other. Beſides, that Faith may be conſidered as a part of Sanctification, 1 *Joh.* 5. 1. *Whoſoever believeth that Jeſus is the Chriſt, is born of God*, &c. In the 2 *Theſſ.* 2. 3. both *Faith* and *Holineſs* are put in the like relation, as to Election, and we are ſaid to be ordained to the one, as to the other; and therefore if we are choſen to be *holy*, (as here) as being a fruit of Election; then to *believe* alſo is a like fruit of Election; for obſerve but the words there, and compare them with theſe here. It is there ſaid, *He hath appointed us unto ſalvation through ſanctification and belief of the Truth*. *Holineſs* (you ſee) and *Faith* are put both together, as being Graces unto which we are alike ordained. And *Acts* 13. 48. *As many as were ordained to eternal life, believed.* So that this is not the meaning of the words; and that is the firſt Interpretation.

The Popiſh Divines and Interpreters give another Expoſition, [*He hath choſen us in Chriſt*] That is (*ſay they*) for the Merits ſake of Chriſt, foreſeeing his Death and Paſſion. And yet the beſt of them that ſay it, put but a [*forte*] an [*it may be*] upon it, as I remember *Suarez* doth.

Now this cannot be the meaning neither. We read indeed, that we have *Redemption* through the Blood of Chriſt: ſo *ver.* 7. *In whom we have Redemption through his blood, and the forgiveneſs of ſins*: But we no where read, that we have *Election* through the Blood of Chriſt, no not in the whole Book of God. Why! what is the reaſon of it? Becauſe Election is the firſt foundation of our Salvation; it is the firſt Act of God's going forth in intentions to ſave us, and hath no cauſe but the *Pleaſure of his will*, ſo the Text ſaith, *ver.* 5. and *the praiſe of the glory of his grace*, ſo *ver.* 6. Hence therefore, although the Merits of Chriſt are the cauſe of our Salvation, yet they are not the cauſe of our being ordained to ſalvation. They are the cauſe that purchaſeth all things

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decreed unto us ; but they are not the cauſe that firſt moved God to decree theſe things unto us. For if they were, there ſhould be a derogation from God's free Grace in the firſt act of it, he ſhould not be *Free* in it : For Merit (you know) hath an obligation in it. Had God choſen us for Chriſt's Merits, his Election had not been of Free grace : But having choſen us, and that out of his Free grace, he ordained theſe Merits as the cauſe of our ſalvation ; which being thus a Free gift of Grace themſelves, and the fruit of his Grace, and no ways the Cauſe or Motive thereof ; therefore now Salvation (though merited) cometh to be altogether of Free grace, becauſe the foundation of it is ſuch. And ſo you have this ſecond Interpretation taken away.

There is a third Interpretation, which ſome of our Divines do give.

As 1, That we are ſaid to be elected *in Chriſt*, that is, (to be) *in Chriſt in time to come.* We are not elected (*ſay they*) as being *in Chriſt* when elected, or by election put into Chriſt ; but elected to be *in Chriſt* in the fulneſs of time. And therefore,

2. They joyn this [*Elected in Chriſt*] with the words that follow, [*that we ſhould be holy, and without blame before him in love.*] So as the meaning of this Interpretation tends only to this, That Jeſus Chriſt is the great inſtrument to convey all the Bleſſings to us, which God hath decreed for us ; That he is the great means indeed that God hath ordained, and the cauſe of all things that God hath appointed us unto. But he hath nothing to do with what concerneth the act of Election itſelf : This [*in him*] hath not relation ſo much to the *act* of God's *chooſing*, as either to the *bleſſings* to be conveyed by him, which God hath choſen us unto ; or elſe to ſhew, that our future being *in him* is the *Terminus* of that act of Election. And ſo the whole that this place holds forth, is no more in effect but what that in 1 *Theſſ.* 5. 9. ſays ; where you read, that God *hath appointed us to obtain ſalvation by our Lord Jeſus Chriſt.* Mark it, the Apoſtle there ſays not, that Jeſus Chriſt, as *God-man*, hath any influence into the *Act* of ordaining ; but comes in only as a *Means* ſubſerving that act, to accompliſh and bring about thoſe ends which God in his Decrees did pitch upon. The Salvation God appointed us unto, he ordained us to obtain by Jeſus Chriſt : So then, [*He hath elected us in Chriſt to be holy* ;] that is, ſay they, in the fulneſs of time to be *in him*, and to be made holy in him, and he to be the cauſe of our holineſs. This is the other ſenſe of his *chooſing us in Chriſt.*

And to explain their meaning in the Decrees of Election, there are *Two things* to be conſidered.

1. The *Act* itſelf, which is immanent and remaineth in God himſelf, and floweth from himſelf from all eternity.
2. The *Terminus*, or the *Things* that are Decreed to be, or to be brought to paſs. Or (to expreſs it in the ſame terms, which I uſed and obſerved out of the third Verſe) there is the *Act of bleſſing* itſelf, and there are the *bleſſings* wherewith we are bleſt.

Now when it is here ſaid, that we are *Elected in Chriſt* ; that ſame [*in him*] refers not (*ſay they*) to the Act it ſelf, as if [*it*] had any dependancy on him ; but only has relation to the things ordained by that Act. And ſo they ſay, That Chriſt is the foundation of Election in this ſenſe, that the *Terminus Electionis*, the things unto which we are elected, he is appointed in Election to be the cauſe of. (In a word) That God hath ordained that we ſhould have them all in Chriſt, taking the *Things* ; but *hath not in Chriſt ordained Us, and Them to Us*, taking the *Act* it ſelf.

So that now, this is the great and univerſally acknowledged glory given to Jeſus Chriſt on all hands, that though God wholly and entirely reſerveth to himſelf the glory of the act of chooſing us ; yet all the things that he chooſeth us to, his Son (as *God-man*) is the cauſe of : He cometh in between Election and the Things, and we are ordained to have them all in him ; even to obtain Faith, Grace, Heaven, and all in Chriſt, as the deſerver and purchaſer of them. And it is a great glory, this that is given to our Lord and Saviour Jeſus Chriſt, that God ſhould ſet him up as the great Engine to work all by. This (I ſay) is the third Interpretation.

But though this be moſt true, and is one great part of the meaning of theſe words; yet this is not *all*, or the whole, as I ſhall prove by theſe three or four Reaſons; which when I have done, I will ſhew you what I apprehend is to make up the full and clear ſcope and meaning of them. (I ſhall only mention what Reaſons the Text affordeth.)

Firſt therefore, If you interpret the words [*He hath choſen us in him*,] that is, [*to be*] in him; you put in [*to be*,] which is not in the Text. Whereas this is the plain reading of the words [*He hath choſen us in him*;] and therefore if there be a ſenſe wherein it may be abſolutely ſaid (as referring to the Act of Election itſelf) that we were *Choſen in him*, without putting in any ſuch words, it would be much fairer.

Secondly, It is ſaid [*He choſe us in him before the foundation of the World*,] who therefore would not refer this [*in him*] unto [*before the foundation of the World*,] as well as that the Act of *chooſing* us to have been before the foundation of the World: and ſo God *choſe* us then *in him*? Whereas if that had been the meaning, he only choſe us *to be in Chriſt* in future times which were to come after the foundation of the World; the expreſſion [*in him*] ſhould have come in after thoſe words [*the foundation of the world*,] as well as the Thing itſelf doth. But, *He choſe us in him before the foundation of the World*; ſo as [*in him*] ſeemeth to refer as well to [*before the foundation of the World*,] as to God's *chooſing* us before the foundation of the World.

Thirdly, Whereas it is ſaid, That [*in him*] referreth to the words following, [*That we ſhould be holy and without blame*, &c.] we ſee here is a mighty *Chaſma*, a great Gulph between theſe two, [*chooſing us in him*] and [*that we ſhould be holy*:] for here is [*before the foundation of the world*] comes between. If indeed the Apoſtle had ſaid, [*He hath choſen us before the foundation of the world, in him that we ſhould be holy*, &c.] or [*that we ſhould be holy in him*,] there had then been ſome colour for it: But he ſaith plainly, [*He hath choſen us in him before the foundation of the world*,] [*In him*] cometh in before [*the foundation of the world*.] So that it ſeemeth this [*in him*] referreth to the Act of Chooſing.

And then again there is this Fourth great Reaſon for it: He had ſaid in the third Verſe, [*He hath bleſſed us with all ſpiritual bleſſings in Chriſt*,] and then in the fourth and fifth Verſes he inſtanceth in Election and Predeſtination. *Sicut elegit*, as if he had ſaid, For examples ſake, or for explanations ſake, to give you an inſtance, *According as he hath elected us in him*. Now mark it by this coherence, Either Election is taken for the Act of bleſſing us (as I ſaid before,) or for a Bleſſing wherewith God hath bleſſed us. And if either of both, it is enough for the thing in hand; it muſt be *in Chriſt*, and this *before the foundation of the World*: And ſo we were elected in Chriſt then, as well as juſtified in Chriſt in the fulneſs of time.

And then, Fifthly, I find that other Scriptures do back this Interpretation, That [*in him*] ſhould have relation not only to the things decreed us, as the cauſe of them; but have reference to the Act itſelf of *chooſing*. And this not only that Scripture I before mentioned, 2 *Tim*. 1. 9. [*He hath given us grace in Chriſt before the world was*;] but alſo that in the third of this Epiſtle, *v.* 11. [*According to the eternal purpoſe, which he purpoſed in Chriſt*.] Mark it, [*In Chriſt*] cometh in that place not only for the thing purpoſed, but in relation to the Purpoſe it ſelf; and this Purpoſe is eternal, [*According to the eternal purpoſe which he purpoſed in Chriſt*:] So that [*Chooſing us in him*,] the meaning is not only, *To be in him* in the fulneſs of time, or that he ſhould be the cauſe of all the Things unto which we are choſen, only; but the Choice itſelf, in ſome ſenſe or other, is *in him*, that is, the Act itſelf, [*According to the eternal purpoſe which he purpoſed in Chriſt*.]

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And then, for thoſe places that are quoted to interpret it (which I before mentioned,) as that in 1 *Theſſ.*5.9. [*He hath appointed us to obtain ſalvation by our Lord Jeſus Chriſt,*] which (ſay they) is all one with this of the Apoſtle here, [*He hath elected us in him,&c.*] It is plainly not all one, and that for two Reaſons: For 1. In that place of the *Theſſalonians* there cometh in [*To obtain ſalvation by our Lord Jeſus Chriſt;*] but not ſo here. Had he ſaid ſo here, that [*He hath choſen us to obtain Election,* or *to be holy in Chriſt,*] then I confeſs it had been plain; but he only ſaith [*He hath choſen us in him,*] and then cometh in [*that we ſhould be holy before him in love;*] and thoſe words [*before the foundation of the world*] come between both.

And then Secondly, There is a great deal of difference between God's doing a thing *in Chriſt* and *through Chriſt,* ἐν Χριστῷ and διὰ τὸν Χριστὸν. It is *Zanchies* obſervation, That when God is ſaid to *do* a thing *in Chriſt,* it uſually notes out ſome one of thoſe *immanent* acts of Gods towards us, that paſt between him and Chriſt for us when they were alone, before we exiſted; and Jeſus Chriſt was a common Perſon repreſenting us all, and God gave all to Chriſt for us; as it is ſaid, [*The Grace that was given us in Chriſt before the world was.*] But the things that God doth *through Chriſt,* (which is the Phraſe in the *Theſſalonians*) are uſually ſome tranſient acts of Gods towards Us, or thoſe things which he actually performeth and applieth to us through Chriſt. So that God redeemeth *through Chriſt,* juſtifieth *through Chriſt,* and ſaveth *through Chriſt;* but he chooſeth *in Chriſt.* So that to *Chooſe in him,* is not all one with that which the Apoſtle ſaith, [*He hath ordained us to obtain ſalvation through Chriſt.*]

SECTION.

But now the Queſtion is, In what further ſenſe we are ſaid to be *Choſen in him:* ſo that the Act of Chooſing ſhould be referred to *In him,* and we to be *in him* at our election; and what ſubſerviency, Chriſt conſidered as God-Man, ſhould be of to the Act itſelf of electing Us.

I ſhall endeavour to Anſwer to, and to explain this Firſt, Negatively; Secondly, Affirmatively. I will ſhew you, 1. What influence or ſubſerviency he hath not; And, 2. I will ſhew you what he hath.

Firſt, I will ſhew you what he hath not. He was not the *Cauſe* of God's electing us; for the Apoſtle in the *9th* verſe of this firſt Chapter, ſaith, That it was [*according to the good pleaſure of his will, which he had purpoſed in himſelf.*] What is the cauſe of all God's purpoſes towards us? *Himſelf.* There is no other Cauſe. And in the ſame verſe it is alſo added, [*According to his good pleaſure,&c.*] God, as he is the firſt Being, ſo He and his own Will are the firſt Movers of himſelf: So that this [*He choſe us in Chriſt*] imports not, that Jeſus Chriſt was the cauſe of our Predeſtination (taking him as God-Man, as here he is meant.) And I will give you this great Reaſon for it; For he could not be the cauſe of our Predeſtination, who himſelf was predeſtinated. In 1 *Pet.* 1.20. it is plainly ſaid of Chriſt, That *he was pre-ordained before the world was founded.* He himſelf was choſen as well as we, therefore he could not be the cauſe of our Election: And both he and we being Elected by one ſimple and entire act, the Predeſtination therefore of one could not be the cauſe of the Predeſtination of the other. And as Chriſt was not the cauſe of Election, for the ſubſtance of the Act: ſo, nor was he the cauſe of it for the Perſons elected. Jeſus Chriſt, as God-Man and Mediatour, did not chooſe ſo much as one Man: It was God that elected all thoſe that are elected. *Thine they were* (ſays Chriſt to his Father) *and thou gaveſt them me.* And it were a much more fond conceit to think that God choſe ſuch to be ſaved, as he foreſaw the Human Nature of Chriſt would love and chooſe. This were to make the Divine Will conformed to that of the Human Nature; whereas *not my will, but thine be done,* ſaid Chriſt unto God the Father.

This therefore is not the meaning, that Chriſt as God-Man is the cauſe of the Act of our Election as it was in God.

Secondly, Affirmatively, The meaning is this, That Jeſus Chriſt in election was the *Head* of the Elect. He was conſidered, and from the firſt ordained by God, as a *Common Perſon*, to repreſent Us. He undertook for us then, and ſo in him we were choſen, as in a *Head*. This is the ſenſe that Holy *Baines* giveth of it; To note out (ſaith he) the order of Election, namely, that Chriſt was choſen firſt as a Head, and we in him. Though both at the ſame time; yet for priority of Nature, He as a Common Perſon and a Head was firſt elected, and we in him.

For the clear underſtanding of this, I will firſt give you two Cautions to prevent a miſunderſtanding of it; And ſecondly explain, how it might be that Chriſt ſhould be conſidered as a Common Perſon in the Act of Election.

Firſt, For the Cautions:

I. Learn to diſtinguiſh between being elected *with Chriſt*, and being elected *in Chriſt*. To be elected *with Chriſt*, is to be elected at the ſame time he was, for matter of time; for all was from eternity: But to be elected *in Chriſt* is with this difference, That Chriſt at God's firſt Act of Election was conſidered as a Common Perſon, a Head and Root, and we all as *in him*. This is common both to Chriſt and to Us, that we were elected *with Him*, and he *with Us*, for matter of time. But this is proper to Chriſt, that we were elected *in Him*, he not *in Us*.

To explain this to you both out of Scripture, by his Type, *Adam*; and alſo by a Similitude, that may convey it to your underſtanding.

Firſt, by Scripture. So *Geneſ.* 1. 27. *He created Man: in his own image created he him* (that is, *Adam*) *Male and Female created he them.* God in creating *Adam* created all Mankind; as in bleſſing *Adam* he bleſſed all Mankind. Yea, the Creation of *Adam* was all the creation that the reſt of Mankind had: For though they exiſt by Generation, ſucceſſively; yet in him were they created, virtually, and then only. Thus in *chooſing* Chriſt, God lookt upon him as a Common Perſon, as a *Second Adam*, and choſe us in him. And therefore you ſhall find in the 1 *Cor.* 15. that God ſpeaks of *Chriſt* and of *Adam*, as if there had been but thoſe two men in the World: [*The firſt Man*] (ſays he) and [*the ſecond Man.*] Was there but a firſt Man, and a ſecond Man? Yes; but theſe two Men ſtood for all the reſt. Or (in a word) Jeſus Chriſt was not only a Common Perſon in his dying for us; but in his being choſen alſo, (as I ſhall ſhew by and by,) and ſo we were elected in him. This is the meaning of it. For the Similitude which I ſpake of, I ſhall take it from amongſt Men. Suppoſe that a Kingdom were now to be new ſet up, and a King to be choſen, and they meant ſo to chooſe him as they would chooſe his Poſterity, his eldeſt Sons that ſhould be after him, and that for ever. Now when they have made this Covenant with this firſt Man, the firſt King; We take you for our King, and your eldeſt Son, and the eldeſt Sons of all your Poſterity after you to the end of the world. In this caſe it may be ſaid, That at the ſame time they choſe his Sons *with him*; and not ſo only, but that they choſe his Sons *in him* alſo. Why! Becauſe he was the firſt, and they are conſidered as *in his Loins*. What ſaith Chriſt? *Here am I, and the Children that thou haſt given me.* And ſo God ſaid to him, *Here thou art, and in thee all my Elect.* I appoint thee as a Root to as many men as I chooſe together with thee; but I chooſe them *in thee*. When God firſt ſaid, *Let there be a Tree*; for order of time both Root and Branches came up together, the Branches were created with the Root, and the Root with the Branches; yet the Branches in the Root, and not the Root in the Branches. Boaſt not thy ſelf, as if that thou wert choſen alone, and he alone; and that then thou wert given to him to be *in him* for time to come. No, that place I may allude unto in *Rom.* 11.8. *Boaſt not thy ſelf; for thou beareſt not the Root, but the Root thee.* Thou beareſt not Chriſt; he was not choſen in thee, but thou in him, and for him.

II. The ſecond Caution is, that you take heed how you underſtand it, as if that Chriſt alone were diſtinctly choſen; and that our perſons were not as diſtinctly choſen too. Yes, both Chriſt and we too were diſtinctly and particularly thought of and ſo individually elected. The meaning (I ſay) of this our being *Elected in him*, is not as if he only had been diſtinctly and by name choſen, and we all but confuſedly, and in groſs, and as in his election only. God did not chooſe in the general; as a Kingdom doth chooſe the Children of a King that come after him, and are involved in him, in a general notion only; ſo as their diſtinct choiſe is of the King himſelf alone. No, the Scripture ſaith, *God knoweth who are his*, he knoweth the very perſons fully and particularly; yea, and diſtinctly viewed them then when he elected them. And yet notwithſtanding he thus choſe us as diſtinct perſons from Chriſt; yet ſtill our election was *in Chriſt*. As ſuppoſe a Kingdom that chooſeth a King and his Children, ſhould know by way of Prophecy, what manner of Men all his Sons to come would be, and how many he ſhould have, and yet ſhould chooſe him and them; though (I ſay) they did diſtinctly know all their Perſons and Natures, yet ſtill they chooſe them in him as the Head of the family. Now Chriſt is the head of all the family of them that are named, both in Heaven and Earth.

The ſecond thing to be ſpoken to, is, How Jeſus Chriſt may be rightly conſidered to be a common perſon when he was choſen. Some Divines yield that he was choſen to be a common perſon when he ſhould take up Man's Nature; and that we were choſen then to be by him repreſented. They acknowledge that he was a common perſon in his Death, repreſenting us, and is now a common perſon in Heaven, and ſits there as in our ſtead, repreſenting us. But (ſay they) in the act of chooſing, how ſhould he be conſidered as a common perſon, in that he did not then exiſt as God-Man? He might indeed be ordained to be a common perſon, after he did *Exiſt* as *God-Man*, but how in election was he, or could he be ſuch, he being as then only the Son of God, and not Man?

To ſolve this difficulty, lay we out theſe few things together.

1. That the perſon of the *Son of God*, (who was ordained this common perſon) he was *with God* then; he was then exiſtent. So *Pro.* 8.30. *Then* (ſaies wiſdom, namely Chriſt,) *I was by him, &c.* And the Evangeliſt *John* ſaith, *He was in the beginning with God*; that is, from everlaſting (as I ſhall ſhew afterwards.)

2. This Son of God that then exiſted (conſider him as one that was to become Man,) was the object of election as well as the Man-hood, (which was choſen to become one with God.) That divine perſon was by an Act and Decree of God's will pitcht upon and ſingled out to aſſume our nature and to ſuſtain the perſon of an head before God in the mean while.

3. At or in the Act of Election, this Son of God (as he actually exiſted at the paſſing of that act of election upon himſelf) ſo he actually and ſolemnly undertook to be an head and common perſon repreſenting Us; and to that end to aſſume our Nature. And this is in order of Nature to be ſuppoſed before our Election though coexiſtent together from eternity.

4. Upon this he was *in repute* ſuch with God *the Father*. He was a common perſon in God's eſteem, and that juſtly. So *Pro.* 8. 23. *I* (namely Chriſt) *was ſet up from everlaſting, e're ever the Earth was, &c. I was ſet up,*) that is, in eſteem with God for ſuch. Now this cannot be underſtood of Chriſt as he was the ſecond perſon only. But God did ſet him up from the beginning, as bearing and ſuſteining the perſon of God-man, (to which manhood he was choſen and undertook to aſſume;) and as an head to his members, before God, who reputed him ſuch. And of him conſidered as ſuch, are thoſe words ſpoken; for ſo only he is called *Wiſdom*, as there he is. For Chriſt is not called the Wiſdom of God eſſentially taken; for that is one of his Attributes, and not a perſon. But he is called God's Wiſdom *Manifeſtative*, that is, as ordained to manifeſt God's Wiſdom unto Us, he being to be *God manifeſt in the Fleſh*. And ſuch a perſon or relation as he then thus actually undertook, ſuch did God then, and from that time repute him to be and actually entitled him by, as between himſelf and his Son. Therefore in *Joh.* 17.5. (obſerve the phraſe there,) *Glorify me* (ſaies Chriſt to God,) *with the glory which* [*I had with thee*] *before the World was*. What glory was that? He doth not mean his glory as he was ſimply ſecond perſon; becauſe

cauſe he had that glory now; and therefore needed not to begg it. Nay, he could not begg it;it was too much for him ſo to begg, for ſo he is equal with God. Therefore it muſt be the glory of the Mediator-ſhip. [*which I had before the the World was,*] that is, in thy repute; thou accountedſt me thus and thus glorious in reſpect of the glory ordained me by my undertaking to be Man and the Mediator of the Church. And this is plain, if you compare it with the *24th v.* for there he ſpeaks of that glory which was given him; which can be no other then the glory of the Mediator-ſhip. So then, Jeſus Chriſt the ſecond perſon being exiſtent, and undertaking to be a common perſon and a Mediator for Men, God did reckon him as ſuch, he was in his account, at the chooſing of him, as a common perſon and Head, and as a Mediator too. And indeed, there was this great advantage of our Mediator his being God, that thereby he was not only preſent at, and privy to the making of all God's Decrees; but was alſo by, to undertake for all that concerned his part in it which God ſhould decree, and to enter upon the Title and Relation of our Head and Mediator then. And there is this Reaſon why Chriſt muſt needs have been an Head to his Members, before his aſſuming our Nature, or his Aſcending up to Heaven; (which I ſee not how it can be anſwered.) Becauſe otherwiſe Jeſus Chriſt had not been an head to the Fathers under the Old Teſtament; for he had not as then taken an human Nature. And yet was actually a common perſon for forgiving their Sins, by vertue of that attonement he had engaged to perform for them; which was ſuch in God's repute exiſting before him in *Job*'s time. *Deliver him, I have found a Ranſom, Job* 33. And upon the account thereof God did as really and actually forgive the Sins of the Old Teſtament, as he did *Rom.* 3. 25. Now if he was a head then, and they actually Members of him; then he might be ſo, virtually, and repreſentatively, from everlaſting, through his undertaking of it; and this, in as juſt a ſenſe as he is ſaid to be the *Lamb ſlain from the beginning of the World.* Why may not the Promiſe of the ſecond perſon then paſſed unto God, give as full, yea a fuller ſubſiſtence of thoſe things which God decreed and which he undertook for, before God his Father; as God's promiſe which was written in the Old Teſtament, gave to the Fathers Faith then, in reſpect unto which Chriſt was as then already ſlain? God the Father, who was then preſent, had a certain aſſurance, that Chriſt his Son, that gave his promiſe for performance, would and ſhould perform it. And Chriſt as Son of God, who was God, having promis'd, I may ſay of both, that Chriſt's word then was as good as his bond, and the Father's aſſurance that he ſhould perform it, as good as if he had already ſeen it done: And *his calling things that are not, as certain as if they were.* And I may apply one and the ſame effect of the Apoſtle *Paul* equally to both, if of God the Father giving Chriſt his promiſe before the world began, it muſt be ſaid, *God that cannot lie.* And ſo it is, and was as firm and ſure as if done and fulfilled, and this becauſe he is God, as *Tit.* 1. 2. 'tis expreſly there ſaid; *In hope of eternal life, which God, that cannot lie promis'd, before the World began.* I may invert it and ſay for the ſame reaſon, that that promiſe which Chriſt made the Father to undertake the Mediator-ſhip in Man's Nature before the world was, and to do all he did in the fulneſs of time; that Chriſt's promiſe then muſt have been, and was reputed as ſure and ſtedfaſt by God the Father, as if it had been already done; And God the Father might as certainly build upon it to do any thing that was to be done, depending upon what Chriſt undertook to do then, as if Chriſt had already performed all that promiſe and undertaking, and this upon as equal reaſons, for Chriſt was God then, as well as the Father, and could no more lie than he; for they both are equals, *Joh.* 10. and all the terms of bothſides are equal, *before the world was*, &c. both of them. I might likewiſe urge that which followeth in the 10. *v.* of this 1. Chap. to the *Epheſians*, there you have an ἀνακεφαλαίωσις, *a gathering together again unto one head*, both of *Jew* and *Gentile.* Why a gathering together again unto one head? (for ſo the word ſignifieth,) One Reaſon may be, becauſe in Election they were in Chriſt as a Head before. But I leave the diſcuſſing that till I come to the 10*th. v.*

So that (to conclude this point) that we are ſaid to be *Elected in Chriſt*, the meaning of it is ſummed up in theſe particulars.

Serm. V.

1. That Jeſus Chriſt was the head of Election, and of the Elect of God; and ſo in order of Nature Elected firſt, though in order of time we were Elected with him. In the Womb of Election he the head came out firſt, and then we the Members. He is therefore ſaid in Predeſtination to be the *firſt-born of all his Brethren. Rom.* 8. 29. *Who hath Predeſtinated us* (ſaies the Apoſtle) *to be conformable to the Image of his Son, that he might be the firſt-born among many Brethren.* Nay, in *Col.* 1. 15. He is ſaid to be the *firſt-born of every Creature.* How is that ſpoken of him? I have ſhewed it elſewhere to be plainly meant of Chriſt as God-man. Otherwiſe he is not ſaid to be the firſt-born in reſpect of every Creature. God would never have condeſcended ſo low (ſpeaking of the Eternal Generation of his Son,) as to compare him therein with Creatures. But ſaith he, *He is the firſt-born of every Creature, and the Head of the body, the Church;* as it followeth, *v.* 18.

2. That God in that act of Election lookt not at us apart and ſingly as in our ſelves; ſo as by one act to chooſe us, and by an other act to give us to Chriſt. But (as we ſay of the Soul, *Infundendo creatur, & creando infunditur;* it is by one and the ſame act of God's both created and infuſed into the body, and ſo ſubſiſts not one moment apart:) So God in the act of chooſing us gave us to Chriſt, and in giving us to Chriſt he choſe us. And thus, he never conſidering us apart, but as Members of Chriſt and given to him, in the very act of chooſing; hence our very choice itſelf is ſaid to be *in him.* And ſo (on the other ſide) in the firſt view and purpoſe God took up concerning Chriſt, and in Electing him, he lookt not at him apart, as a ſingle perſon in himſelf; but as an head to us his body, choſen in him, and with him. So that the meaning is not, that Jeſus Chriſt the ſecond perſon in the Trinity, was choſen by one act to be Man, and then to be a common perſon by another: But at the very ſame inſtant that he was choſen the one, he was choſen the other; under that very conſideration, to be a common perſon, which he then actually undertook. It was in this, as in the creation of *Adam* his ſhadow; who, when he was firſt made, was not made as a ſingle Man, he was *made a living Soul,* 1 *Cor.* 15. 45. What is that? To be a publick perſon to convey life to others, as well as to have Life perſonally in himſelf. That is the meaning, as appears by the following words, *the laſt Adam* (that is, Chriſt) *was made a quickning Spirit;* that is, not to himſelf, but to others. So that the very firſt view that God in Election took of Chriſt, was not of him only as a ſingle perſon conſidered, but as a common perſon repreſenting others. In a word; as in the Womb, head and members are not conceived apart, but together as having relation each to other: So were we and Chriſt (as making up one myſtical body unto God) formed together in that eternal Womb of Election. So that God's choice did compleatly terminate itſelf on him and us, us with him, and yet us in him, he having the priority to be conſtituted a common perſon and root to us; for that is the relation wherein we ſtand unto him, and in that relation we were firſt choſen.

And then the third thing which this phraſe implieth, and which will make up the meaning of it, is this. That as God's decree gave us a ſubſiſting beyond *things* meerely *poſſible to be,* (that is, which God could make, but never decreed to make;) ſo we by reaſon of this Election of us with Chriſt, in this tranſaction, in this reſpect we came to have a further *repreſentative being* and exiſtence in Chriſt from everlaſting, by vertue of his being then conſidered as a common head. So that in this did Jeſus Chriſt ſubſerve God's decree. I will (ſaith Chriſt) repreſent them; they are all vertually in me, and do thou, O Father, reckon them as having a ſubſiſtence in me. Jeſus Chriſt (I ſay) did give thereby a ſuſiſtence to us, ſuch as *Adam* when he began to be, did give unto all Man-kind; they were all virtually in him. Now make but the ſuppoſition that *Adam* had exiſted from everlaſting, as Chriſt did (the perſon, I mean, who took this Title and Relation on him,) and then how this might be, is eaſily underſtood.

I will only add to this laſt thing mentioned the great ends and advantages that this ſubſerviency of Chriſt unto the act of Election was of, in his actual undertaking to be a Root of a new ordained being to us, at that inſtant.

1. By means of this our virtual or repreſentative ſubſiſting or being lookt at as in Chriſt, and as one with him, in and from God's firſt chooſing us; by means of this God could then from everlaſting make a Covenant of Grace, and alſo make that Covenant ſure unto us. A Covenant (we know) is an agreement between two parties upon Terms. Now we then not exiſting in our ſingle ſelves, though God might have took up a purpoſe to do this or that for us, and in us; yet it could not be called a Covenant, unleſs we were ſome way extant before him; and the Covenant of Grace ſhould otherwiſe not have been a Covenant until men did believe. To help this therefore, God choſe us in Chriſt, and he repreſented us, ſtanding before God in our ſtead, and offering to undertake to work in us all the Terms that God ſhould require on our part; as this here, *To be holy before him in love,&c.* And ſo a Covenant was as truly ſtruck between God and Us, through Chriſt's repreſenting us, as the Covenant of Works was between God and Us, as conſidered in *Adam*. And hence it is, That Chriſt (by the Prophet *Iſaiah*) is called *Our Covenant.*

2. Hence likewiſe Secondly it comes to paſs, that God might upon this Covenant then give and beſtow upon us all Spiritual bleſſings (as we were thus conſidered in Chriſt.) Had God choſen us in our ſelves only, and apart, then indeed he might have purpoſed them all unto us; but could not have been ſaid, as then, to have *given* them unto us, or to have *bleſſed* us with them as then. But whenas through Chriſt his actual undertaking this Relation as *then* unto us, that we came to be conſidered in him as a Common Perſon, God might in him bleſs us with all theſe Spiritual bleſſings, (in the ſenſe before given:) even as *Adam* was created a Common Perſon, and ſo we conſidered virtually and repreſentatively in him; God might, and did bleſs us with all Earthly bleſſings in him (as we before obſerved.) God did purpoſe them unto *Adam* and Us, afore, by a bare Decree; but could not have been ſaid to bleſs us with them, unleſs he who ſhould repreſent us was himſelf exiſtent; (and ſo we virtually and repreſentatively in him,) which was not until his creation: I ſpeak of *Adam*. But now the *Son of God*, then actually exiſting, did voluntarily and by God's appointment Perſonate us, that thereby all Bleſſings, and the Promiſes of them, might be virtually given us, by being then given to him for us; as that Phraſe 2 *Tim*.2. 9.imports, [*The grace that was given us in Chriſt Jeſus before the world began.* Even as a Grandfather may give a Portion to his Sons Child yet unborn, by giving it to his Son whom he makes his Heir and Executor; he perſonally ſubſiſting before, and his Child *in him.*

3. The Third Advantage is, That hereby our Salvation had a ſure foundation given it in Election; not only in God's eternal love and purpoſe, (*but the foundation of the Lord remains ſure, he knows who are his:*) but further alſo, This his firſt choice of us was a *founding* us on Chriſt, and in and together with chooſing us, a ſetting us into him, ſo as then to be repreſented by him. So that now we are to run the ſame fortune (if I may ſo ſpeak) with Chriſt himſelf for ever: Our Perſons being made myſtically one with his, and he a Common Perſon to us in Election, as *Adam* was in his creation. Other men, (as likewiſe the Angels that fell) were ordained to be *in themſelves*, to ſtand or fall by themſelves; but we were by a choice act of God's, cull'd out of the lump, and choſen in Chriſt, and not in our ſelves apart. Hence they the other mentioned ſtood upon their own bottom, and in a ſingle and naked relation unto God: and ſo God dealing with them but as meer ſingle creatures, according to that Law that paſſeth between the Creator and the ſingle Creatures, they fell and periſhed. But we were conſidered in Chriſt from the firſt, and therefore though we fall, we ſhall riſe again in him and by him; for he is a Common Perſon for us, and to ſtand for us, and is for ever to look to us, to bring us to all that God ordained us unto; and ſo this Foundation remains ſure. We are choſen in Chriſt, and therefore are in as ſure a condition (as for final periſhing) as Chriſt himſelf.

4. There is a Fourth end or ſubſerviency of it, That God looking on us thus repreſented in Chriſt, and bearing that relation to him, and he to us; God and Chriſt together might from that time delight in us, as you have it *Prov*. 8. *Chap.* and have a complacency between themſelves before-hand in us. But of this when we come to the 6*th* Verſe,

Serm. V. There are Two other things that go to make up this Interpretation of theſe words [*Choſen in him*] yet fuller; which are added by Some. I ſhall but name them now.

1. That we were *Choſen in Chriſt* as the *Pattern* unto whom we ſhould be conformed. God ſet him up as the Pattern, and drew us (as ſo many little Pictures) by him and his Image. *He hath predeſtinated us to be conformed to the Image of his Son*, Rom. 8. 29. That's the firſt, *In him*, as the *Pattern* of us.

2. [*In him*] (ſay ſome,) This Phraſe noteth out *habitudinem cauſæ finalis*, ſaid *Anſelme* long ſince, that he was the *End* of all thoſe whom God choſe. And therefore whereas ſome Copies have it [ἐν αὐτῷ,] others have it barely [αὐτῷ], which accordingly may be read [*To him*]. I ſhall meet with theſe two in the next Verſe, therefore I will no longer inſiſt on them here.

I will now give you (for all this is but a Doctrinal diſcourſe to open the words) ſome uſeful Obſervations.

Obſerv. 1. 1. Learn to give Jeſus Chriſt his full honour, which God his Father hath given him. It is a mighty honour, that he is the cauſe of all the grace and glory that you have, and ſhall have. But that he ſhould be the Common Head ſet up in Election too before the world was, this honoureth him much more: this ſetteth another Crown upon his head, and it is pity he ſhould loſe any honour that may be given him. Saith he, *John* 17. 5. *Glorifie thou me with thy own ſelf, with the glory which I had with thee before the world was*; that is, that glory which then, conſidered as God-Man, I had in thy repute and eſtimation, and which thou thy ſelf gaveſt me between Me and Thee, and which thou reſpectedſt me for; accordingly, (even as bearing that perſon of Head and Mediatour, which ere it be long I ſhall viſibly wear in Heaven) give it me now in the ſight of Angels and Men.

Now, ſince God thus glorified Chriſt then, do you likewiſe glorifie him in your hearts with that glory which he had before the World was: part of which you have heard what it was, namely, that which is proper to the Text, (for it would take up many Sermons to lay it all open.) Men are afraid to derogate from God, whilſt they give to Chriſt. But if we make God the ſole cauſe of Predeſtination, there is no danger of giving this honour unto Chriſt in the act of chooſing us, that God (as the Text hath it) ſhould *chooſe us in him*; This is the Fathers honour, that his Will was the womb wherein lay both Chriſt and We too: But this is the Sons honour, that the Father ſet him up from everlaſting as a Common Perſon for Us to be choſen in him; He *choſe us in him*, and never once conſidered us out of him.

Obſerv. 2. 2. *Obſervation*, or rather *Inſtruction*. Let God the Father have the glory of the Act, in that he is the Fountain, the firſt Mover in, and the ſole Cauſe of it. His will and good pleaſure did caſt it (for the ſubſtance of it) and ſingled out our Perſons, and ordained Chriſt an Head, and Us in him. And remember, that as this Election is unto this great priviledge, *To be in Chriſt*, and one with him (of all the higheſt, and fundamental to all other:) ſo that it is *Election*, a *Choice*, wherein others were left. God paſſed by not only multitudes of Perſons, whom he could have made (but did not); but alſo a vaſt number of thoſe whom he did ordain to be. And were you ſo choſen in Chriſt, as that God never purpoſed you a being but as in Chriſt, and then gave you this ſubſiſtence *in Chriſt*, never caſting a thought upon you out of him: then reckon of no other being, but what you have in Chriſt. Reckon not of what you have in Honours, or what you are in Greatneſs or Parts; but reckon of what you were in him before this World was, and of all the Spiritual bleſſings wherewith he then bleſſed you; and likewiſe of what you are now in him, by an actual Union, as then by a virtual and repreſentative one. *Of him* (namely God) *you* [*are*] *in Chriſt*, ſaith the Apoſtle in the fore-named place, 1 *Cor.* 1. 30. Conſider but the reference of the words to what was ſaid before, and you will find that there is no Being true and real to be valued by us, but in Chriſt. *Of him you* [*are*;] That Phraſe hath an Emphaſis in it; it is *Verbum ſubſtantivum*, relating to other things that ſeem to have a being, but *are not*. So *ver.* 27. *God hath choſen the weak things of* *the world, to confound the mighty; things which are not, to bring to nought the things which are.* There are other things ſpoken of; that [*are,*] and [*are mighty*] and great things in the Worlds eye, as Honours, Wiſdom, Strength, &c. (*ver.*26.) but glory not of theſe (ſays the Apoſtle,) as having any being; [*Of him you are in Chriſt,*] *that (according as it is written) he that glorieth ſhould glory in the Lord*, ver.31. Here is your being, and all the being you have; and (ſays he) reckon of no being elſe; glory in nothing, but only in this, that you *are in Chriſt:* For God choſe you in him; the being you had was in him before the World was.

And ſo much for that, which indeed is the greateſt difficulty I am like to meet with in this Chapter, or in this Epiſtle.

Now in the Second place, as it is ſaid, *God hath choſen us in Chriſt;* ſo the time when is ſpecified next, [*Before the foundation of the World.*]

There are two ſenſes which Divines (with whom I have met) do give of theſe words. (And I love ſtill to give the largeſt ſenſe that will hold.)

Firſt, (ſay they) [*before the foundation of the world*] ſignifies as much as *from eternity.* Why? Becauſe before the World was, there was nothing but Eternity. If you look paſt the World, you put your head up into Eternity. And to make good this Interpretation they cite *John* 1.1. where, when the Evangeliſt would expreſs, that Chriſt was *Eternal,* he ſays, *He was in the beginning.* And if he were in the beginning, at that very inſtant when the World was made, certainly he was from everlaſting. Therefore (further to confirm this,) *Prov.*8.23. Wiſdom ſays, *I was ſet up from everlaſting; from the beginning, ere ever the earth was.* Theſe three Phraſes (you ſee) are equivalent, and all one.

The Second Interpretation that I have met withal (in the works of ſome who are yet alive, and which Mr. *Baines* likewiſe hath) is this, That thoſe words do note out the order of God's decree, namely, that God choſe us in Chriſt in his own purpoſe, before the foundation of the world was laid in his decree or purpoſe; ſpeaking herein of God after the manner of men. Not but that God thought of all at once; for all his works are known to him from the beginning: But becauſe he did ſubordinate one thing to another; and ſo, he did intend and make the World for his Elect; and in that ſenſe he choſe Chriſt before them, and them before the world. They were *ſet up* (as the Phraſe is) firſt and primarily, in his aim and intention, and the world ſubordinately unto them.

And there is a Reaſon or two for this Interpretation; for otherwiſe, where it is ſaid, 1 *Pet.*1.20. that God did *pre-ordain Chriſt before the foundation of the world:* If the meaning were only this, Before the world began to be, and not before the world was in God's Purpoſe too; then there were no ſpecial thing ſaid of God's ordaining Chriſt: for (in that ſenſe) he likewiſe ordained the world before the world was; that is, he pre-ordained it to be, ere it did actually exiſt. But (ſay they) this Phraſe importeth a ſpecial love from God unto Chriſt, in that he thought of him before he thought of the world, and ordained the world meerly for him.

The other Reaſon is, That otherwiſe it were incongruous to compare things in a like ſtate with things in a different ſtate. When therefore the Apoſtle ſpeaks of God's Decrees, and of our election in compariſon of the world, he means the world as it alſo was in God's Decrees. And perhaps it may be one reaſon why the word [*Predeſtination*] and [*Fore-knowledge*] are uſed in Scripture, only of God's Decrees about Man, and not about the World. I ſhall only add a Scripture for the confirmation of this, 1 *Cor.* 3.22. *Whether* Paul, *or* Apollo, *or* Cephas, *or* [*the world*]; *all are yours, and you are Chriſts, and Chriſt is God's.* Mark here the order of things; God ordained Chriſt for himſelf, *Chriſt is God's.* He ordained you for Chriſt, *You are Chriſts:* And he ordained the world for you, *Apollo, Cephas, and the World, all are yours.* So that the World was ordained both for you, and for Chriſt, and for God himſelf alſo.

I will give you an Obſervation or two upon this place, and ſo paſs on to the next.

Serm. V. Obſerv. 1. Firſt therefore, If it be taken thus, that God choſe you from eternity; you ſee then that God's love is everlaſting. Do you therefore value it by the eternity of it, as Chriſt doth *John* 17. 24. *Thou* (ſays he) *lovedſt me before the foundation of the world.* Chriſt (you ſee) makes a great matter of it, and why ſhould not we? If a man were in love with a Maid when ſhe was a Child, and his love towards her grew up togother with her, it endears his love the more unto her. It is true of Love, as it is of Wine, that the older it is, the better it is.

Obſerv. 2. Secondly, Let God's love have the ſame valuation with you, that the love of God himſelf had of you. You ſee (according to the Interpretation given) that he choſe you before he purpoſed to make the world; he preferred you to all the world. We ſpeak not (as I ſaid before) of the priority of time; for all things came up at once before God, but of what his aim and intention primarily pitcht upon. The World was but caſt in, as he ſaith, *Mat.* 6. 33. *All other things ſhall be* [*ſuper-added.*] Have you the ſame valuation of God, and of his love? Thus *David* had, *Whom* (ſays he) *have I in Heaven, but thee? And there is none to me on earth in compariſon of thee.* Value God and his love more than all the world, though there were millions of them. He valued you before the world, and therefore is beforehand with you in his love. He not only loved you from everlaſting (whereas your love is but of yeſterday;) but in the valuation of it, he loved you before all worlds, and preferred you to all worlds: though you loved the world firſt, before you loved him, 1 *John* 2. 15. *If any man love the world, the love of the Father is not in him.* Why is not the love of the Father in him? Becauſe the Father loved us before the world was. And were a Mans heart taken with the love of the Father, certainly he would prefer it before all the world; for the love of God the Father preferred him before all the world. Overlook we this world, no matter what becometh of it, or of us in it. *We look not* (ſays ths Apoſtle) *at things Temporal:* look we to the other world, unto which God hath choſen and predeſtinated us.

Obſerv. 3. A Third *Obſervation* or *Inſtruction:* See the Reaſon why all things in this world do further God's decree of Election. *All things work together for good to them that love God.* In God's purpoſe and intention you came firſt up before the world, as you may ſee in that Chriſtian Inventory, 1 *Cor.* 3. 22. (the place before cited) *All things are yours,* Paul, Apollo, Cephas, *the World, things preſent, things to come, Life, Death, and all are yours;* and good reaſon why, God choſe you before them all, and ſo plotted the buſineſs, that all things in this world ſhould be ſo marſhalled as to further and ſubſerve the decree of Election. He appointed that thou ſhouldſt be poor, another rich; thou low, another honourable; one man to be deformed, another beautiful; one man to have theſe and theſe croſſes and afflictions in the world, and another few or none at all. And all this variety is to further their ſalvation in a ſeveral way; all is ſubordinated unto Election. God ordained our Being and condition of living in this world, in ſubordination to that other world. *James* ſaith, *He choſe the Poor of this world;* but how? not as firſt fore-ſeeing them poor, and ſo pitching on them for ſalvation; but having choſen their Perſons nakedly and ſimply conſidered, he ordained they ſhould for the moſt part be poor, ſo to glorifie his Grace the more, (which is the end of Election:) and ſo he ordained whoſe Children we ſhould be, which yet is the original of our Being; this was not plotted firſt, and then we choſen to ſalvation; but we were choſen to ſalvation, and then God allotted or deſtinated the ſeveral Times we ſhould live in, who ſhould be our Parents, and what our conditions; and all as means ſubordinate to Election, ſo to illuſtrate his Grace the more. And therefore care not what thy Parentage, or what thy condition is here: Thou wert by God conſidered as that which he meant to make thee, even a brave and glorious Creature, ere ever the conſideration of what thy condition here ſhould be, came in; this eſtate of thine here being but the way unto that thy Country and Inheritance.

Obſerv. 4. In the Fourth place; See here the reaſon why nothing in this world can ſeparate a man from the love of God. What ſays the Apoſtle, *Rom.* 8. 38? He makes a mighty challenge, he challengeth *Angels* and *Men, Dominions* and *Principalities, &c.* all things in this world, and in the world to come: and *I am perſwaded*

ſwaded (ſays he) *that nothing ſhall be able to ſeparate us from the love of God.* Why? He loved us before all Worlds: That's a good reaſon. *Should my Covenant* (ſays God) *of Night and Day be loſt*; Let this World run into confuſion; let Heaven and Earth ceaſe to keep their Laws, yet my Covenant with you ſhall not ceaſe. Why! I choſe you before all Worlds: Here's the reaſon, *Hills ſhall remove, and Mountains depart; but my kindneſs ſhall not depart,* (Iſai. 54. 10.) *neither ſhall the Covenant of my Peace be removed.* Why! Becauſe my kindneſs was *before the Mountains, and before the Hills were brought forth,* (as Wiſdom ſpeaks, *Prov.* 8.)

5. Fear not the ruin of Kingdoms, nor of the World, for your Being depends not on either of them; God choſe you before all Worlds. Let Kingdoms totter, and Mountains be thrown into the midſt of the Sea, *We have a Kingdom that cannot be ſhaken*, Heb. 12. *ult.* And thus much for the Time of our Election.

III. For the *End* unto which God choſe us; the Apoſtle ſaith it is, *That we might be holy and unblameable before him in love.*

By [*Holineſs*] here is meant, either that imperfect holineſs of Grace, which we have in this life; or of that perfect holineſs, which we are ordained to in the World to come. It is evidently meant of both.

Firſt, Of that Perfect Holineſs in the World to come; and this principally: *For* (ſaith the Apoſtle) *he hath choſen us to be holy and* [*blameleſs*]. The word ſignifieth ſuch an Innocence as no man can juſtly carp at; [ἀμώμους] ſuch as a captious *Momus* cannot take exceptions at; nay, ſuch as God himſelf (who is more curious than Man) ſhall find no fault with, or blame in: [*before him.*] Therefore it muſt needs be meant of Perfect Holineſs, which he hath ordained us unto in Heaven: and (as I take it) is the ſame with that in the fifth Chapter of this ſame Epiſtle, *ver.* 27. Chriſt will *ſanctifie and cleanſe his Church*, (which is for the preſent but imperfectly holy,) *that he may preſent it to himſelf glorious, without ſpot or wrinkle, or any ſuch thing; but that it may be holy, and without blemiſh.* It is the very ſame thing that here we are ſaid to be ordained to in the end. And God will do this, to the end that he may look upon us with pleaſure. Our Imperfect holineſs is indeed, Holineſs before him in truth and *ſincerity*; but it is not Holineſs before him *without blame*: It is not ſuch as he can fully and perfectly delight in. So that this is the meaning of the place, That God hath ordained unto all thoſe whom he hath choſen a Perfect holineſs, and that they ſhould be blameleſs before him; which one day they ſhall certainly be. *Paul* in the *Phil.* 3. 12. wiſheth that he might *apprehend that, for which alſo he was apprehended of Chriſt Jeſus.* What is that? A perfection in Grace. God (ſays he) gave me to Chriſt, that I might be perfectly holy: *For* (ſays he, *ver.* 14.) *I preſs towards the mark of the high calling of God in Chriſt Jeſus; if by any means I may attain to the Reſurrection of the dead.* He endeavoured to be as perfect as the Juſt ſhall be at the Reſurrection, (ſo *ver.* 11.) for that is it for which God gave him unto Chriſt. Chriſt took us to beſtow this upon us; and God ordained us unto this. God is ſo perfect in himſelf, and in his contrivements, that he looketh and pitcheth upon the perfection of his Works at firſt. When we were choſen by him, we came not up ſinful before him, or imperfectly holy as we are here; but God looked at the utmoſt end, what he would make us at the laſt; and ſo preſented us unto Chriſt. Now Chriſt upon that preſentation was ſo taken with our beauty, that never ſince can he abſolutely delight in us, until he hath *ſanctified us* and *cleanſed us*, and made us perfect, *having neither ſpot nor wrinkle*, as at firſt we were preſented to him.

Secondly, As he hath ordained us to Perfect Holineſs in the world to come, to be blameleſs before him: ſo he hath ordained us to Holineſs in this life (or elſe we ſhall never come to Heaven.) 1 *Theſſ.* 2. 13. *He hath choſen us unto ſalvation, through ſanctification of the Spirit.* You muſt run through ſanctification of the Spirit, or you ſhall never come to Heaven: You muſt be *pure in heart* here, or elſe you ſhall never *ſee God.* This is the leaſt intended of the two.

But you will ſay, How can our Holineſs here be called *Unblameableneſs*?

I Anſwer, *Yes*, in ſome ſenſe it may be ſo called; namely, that Evangelically it is ſuch; for you are perfectly holy in deſire. You pray that *God's will may be done on Earth as it is in Heaven*: It is the deſire of every good Soul to be unblameable. Again, You may be ſaid to be *unblameable*, becauſe if you ſin, you make it up again by repentance. So that you ſee, how by *Holineſs* and *Unblameableneſs* are meant, both Holineſs here and hereafter.

Accordingly [*Before him*] hath a double ſenſe.

1. If you underſtand the Holineſs mentioned of Imperfect holineſs here; the meaning is, that true holineſs is not before *Men*, it is *before God*, who approveth of ſincerity only: ſuch as your Father *Abraham* was to you an Example of, *Gen.*17.1. *Walk before me, and be upright.* That expreſſion there is all one with this *Holineſs before God* here. If the heart be upright or ſincere before God, that is all one as to be holy before him. In *Coloſſ.* 3. Servants are bidden to do their Maſters ſervice *as before God*, &c. But I cannot ſtand upon this now.

2. If that Holineſs be underſtood of the holineſs of Glory, (as principally, if not only, it is) then [*before him*] hath two meanings, and both good.

The one is this; God hath ordained us to be holy in his preſence for ever, and there for ever to enjoy him, and delight our ſelves in that enjoyment. *In thy preſence* (ſaith the *Pſalmiſt*) *there is fulneſs of joy*, &c.

Or, Secondly, the meaning is this, That as we might delight in God, and enjoy his Face and preſence, ſo he might delight in us, we being perfectly holy before him, or in his account. The end of his chooſing us was, that we might be in his preſence, and he delight himſelf in us, and glory in his Creatures as made thus holy and thus happy by him. *Dulce eſt amare, & amari*; *It is a ſweet thing to love, and be beloved again.* God, though he loved his Children, yet could not reſt in that love, nor heighten it to a delight in them, till he had made them blameleſs in love before him; till he had made them perfectly holy like himſelf.

And then Laſtly, [*In love*] is added, as meant of perfect holineſs in Heaven, where there is no Faith, nothing but Love. And if you take it of Imperfect holineſs here, ſo all the Principles of true holineſs are nothing but love; *Faith worketh by love.* So that the Words may well bear both theſe ſenſes.

I ſhall now give you ſome Obſervations out of the Words, as taken in either ſenſe.

Obſerv. 1. Firſt, If this *Holineſs* here be meant of *Perfect* holineſs (as certainly it is,) ſee then what Heaven is: It is *Perfect* Holineſs and *Perfect* Love to God. To be *Holy before him in love*; this is the foundation of the Glory in heaven. If I ſhould ſpend Millions of years in deſcribing Heaven unto you, I could ſay no more, but only open theſe three things couched in the Text, *Perfect Holineſs* in *God's preſence*, and enjoying and *loving of him*, even as we are beloved of him. This is Heaven, and this is that which God hath pitched upon to bring us to. This is the chief thing in Election, in which work of God's he looks to this *Unblameableneſs* in Holineſs and Love before him, as the end of it.

Obſerv. 2. 2. In the Second place; whereas the Apoſtle in the next Verſe ſaith, [*He hath predeſtinated us to the adoption of Children*:] and in this Verſe foregoing it he ſaith, [*He hath choſen us to be holy before him in love*] (ſo putting *Holineſs* before *Adoption*;) This is the reaſon of it, *Adoption* is a priviledge of Ours, and does indeed contain all the Priviledges we have (as I may ſo ſpeak) for our ſelves: but *Holineſs* is that which is for God; it is to pleaſe and glorifie him, and therefore it is juſtly here put before the other. From whence we may obſerve,

That it is God's firſt aim, that we ſhould be *holy* before him; Let it therefore be our great care too. That which was firſt in God's eye, let it be chiefly in ours. Though we be ordained to Adoption and Glory, yet we were firſt choſen to be *Holy before him in love.*

Art thou Imperfectly holy? Comfort thy ſelf with this, That though thou beeſt now full of blame, and Men may lay many things to thy charge; yet God hath choſen thee to be one day *holy and without blame before him.*

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him. Yea, thou maiſt comfort thy ſelf againſt Imperfect holineſs in this, That when God choſe thee, that firſt view he took of thee, that firſt Idea wherein thou wert repreſented to him, was, as he meant to make thee, even perfectly holy; ſuch thou cameſt up before him in his firſt intention about thee, even clothed with all thoſe Jewels and embelliſhments which he meant one day to beſtow upon thee. What is the reaſon that God is willing to pardon us, and that he pleaſeth himſelf in us now? He knows that though we be ſinful now, yet it will not be long ere we ſhall be perfectly holy before him. Chriſt cleanſeth us, *to preſent us to himſelf a glorious* Church *without ſpot or wrinkle.*

And on the other ſide, if it be meant of Imperfect holineſs, as the Means to the End, there may theſe two Obſervations be raiſed from that:

Obſerv. 1. 1. Without Holineſs here, there is no happineſs to be expected hereafter. Without God's Mercy we cannot be ſaved; and without Holineſs we are not under Mercy, 1 *Pet.* 1.2. He hath choſen us to *obedience of the Truth.* And without *Purity* or *Holineſs* no man ſhall ſee God.

Obſerv. 2. 2. The ground of all true Obedience is Love, [*To be holy before him in love,*] Faith works by Love. As no duty is pleaſing to God without Faith, ſo neither without Love. It was not the Reaſon why God choſe us, but the End unto which he choſe us; [*He hath ordained us to be holy before him in love.*]

Obſerv. 3. There remains one Obſervation more, that is general to both Interpretations; namely, That the foundation of God's Love is not lovelineſs in us. Though in our Love we cannot love a Creature (as, not a Child) until it is and hath a Being; and not then neither, unleſs we ſee ſomething lovely in it, which may draw out our affections towards it: yet God can reſolve to love ſuch Creatures, as he can make thus and thus lovely, and ſo ordain them to be holy before him, that he may delight in them. He can therefore take things *Poſſible* (in reſpect of *Being,*) that is, which he *can,* or hath in his power to make and create; and he can aforehand reſolve thus and thus to love them, (which we cannot do.) And the Reaſon of this is, For that his Love is only from his own Will, as our being his Creatures alſo is: and ſo, the firſt Objects of Election may be *Res creabiles, non tantùm quæ Actu creatæ ſunt & exiſtunt;* Things that are lookt upon by him but as yet to be created, not only thoſe that are ſuppoſed actually to exiſt.

SER-

SERMON VI.

EPHES. 1. 5, 6.

5. *Having predeſtinated us unto Adoption by Jeſus Chriſt for himſelf, according to the good pleaſure of his will.*
6. *To the praiſe of the glory of his Grace, wherein he hath made us accepted in the Beloved.*

THE Coherence of theſe words with the former ſtands thus; they contain a Second Inſtance of that *General* of his premiſed *ver.* 3. wherein the Apoſtle had ſaid, That God had *bleſt us with all Spiritual bleſſings in heavenly things in Chriſt.* Now as in that Verſe he mentioneth both an *Act* of *bleſſing* us [*He hath bleſſed us,*] and in the general or total ſpeaks of certain *Bleſſings* themſelves wherewith God hath bleſſed us [*with All ſpiritual bleſſing in heavenly things in Chriſt:*] ſo in theſe following Verſes he accordingly inſtanceth in Particulars; namely,

1. *Election*, ver. 4.
2. *Predeſtination*, ver. 5.

Both which are *Acts* of Bleſſing us.

His firſt Inſtance is in *Election*, [*According as he hath choſen us in him before the foundation of the world.*] Here is the *Act* of Bleſſing, that God *Choſe* us in Chriſt, and ſo bleſt us; for Bleſſing was joyned with Chooſing, as a concomitant of it: God then giving us all Spiritual bleſſings when he choſe us, (as out of other Scriptures I have ſhewed.) So that the meaning is, that then, and in that act of chooſing, God thus bleſt us; and that particular bleſſing beſtowed by that act, is, that we were bleſſed with a perfect holineſs, (as it there follows,) *That we might be holy and without blame before him in love.*

The Second Inſtance he giveth is *Predeſtination* (*having predeſtinated us unto Adoption, &c.*] Herein again *Predeſtination* is the *Act* of bleſſing, and that from eternity: and *Adoption* is the particular *Bleſſing* wherewith we were bleſſed. And this is the fruit of Predeſtination, as perfect holineſs is of Election.

Now as an Introduction to the opening of theſe words, you will expect I ſhould firſt diſtinguiſh between [*Choſen*] and [*Predeſtinated,*] or between God's *Election* and *Predeſtination.* To *Chooſe*, is to ſingle and cull out from others, or out of a common lump: And to *Predeſtinate*, is (in Engliſh) to *fore-ordain*, or *fore-appoint* to ſome end. Now how do theſe differ, as they were then done by God?

1. It may be there was no difference intended; but the Apoſtle being to repeat the ſame thing, or one and the ſame act, his ſcope being apart to mention thoſe particular Bleſſings by that one word, as they are beſtowed upon us by that one and eternal act of God's Love, he takes occaſion about them to uſe two ſeveral words or expreſſions thereof, eſpecially conſidering that thoſe eternal acts of *Chooſing*, *Predeſtinating*, *&c.* were all but one entire act in God: even as his Eſſence is one. And yet the Holy Ghoſt is pleaſed to expreſs it by *Two Acts*; whereof the one notes out one thing more eminently, and the other another thing, ſo to convey all of it the fuller unto our apprehenſions, according to this latter conception.

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2. Some diſtinguiſh them thus, That *Election* or *Choice* imports more eminently an act of *God's Will*, (for Choice is an act of Will;) but that *Predeſtination* is an act of his *Underſtanding*, as working by *Counſel*. So *ver.* 11. this ſeems explained [*Being predeſtinated according to the purpoſe of him, who worketh all things after the counſel of his Will.*] But more expreſly in *Acts* 4.28. [*Whatever thy Counſel did fore-determine to be done*;] the word is the ſame that is here, [προώρισε.] So then the difference here ſhould be, that *Election* imports ſimply his *Decree* to the *End*; but *Predeſtination* ſhould further note forth God's contrivement or preparation of *Means* to the obtaining of that *End*.

3. But though other Scriptures may hold forth this Second difference; yet that it ſhould be here in theſe two Verſes intended, I ſee not: For *Adoption* here is ſet forth to be an *End* as well as *Holineſs*; nor are there any *Means* in this Verſe mentioned. And of the two, *Holineſs* is rather a *Means*, or a foundation laid to *Adoption*, then *è contra*; and therefore *Rolloc* rather calls *Election* (as here uſed) the Decree of the *Means*, and *Predeſtination* the Decree of the *End*. But yet that this Notion of his ſhould be the Apoſtles ſcope here, I cannot wholly aſſent to neither; for the *Holineſs* unto which we are here ſaid to be choſen, is *perfect holineſs in Heaven*, which is the *End* we are ordained unto, as well as *Adoption*. And indeed, both of them are *Decreta Finis*, *Decrees about the End*, (as I ſhall afterwards ſhew.)

The proper object which Election is carried unto, are the Perſons. '*Tis of Perſons* as of Perſons. He hath choſen *us* to bring us to ſuch an ultimate End, ordained for us.

Wherefore the beſt difference that I can find out, and that is proper to the ſcope of the Text is, That *Election*, although it be a Decree about *the End*, or at leaſt one main End concerning what God ultimately meaneth to do with us, as well as in *Predeſtination*; yet together therewith it does eminently note forth a *ſingling* or *culling out* ſome Perſons with a ſpecial and peculiar love from others of the ſame rank and condition: both out of things *poſſible*, which God had in his knowledge, which his Power could have made, but he never decreed a Being unto, (which are as infinite as his Knowledge and Power are,) (and even out of theſe there is an Election;) as alſo out of all *Perſons*, whom he did *make* and actually give an exiſtence unto, both *Men* and *Angels*, of whom ſome he laid aſide, as in the caſe of the *Angels* is undeniable. So that *Election* being a preferring of ſome before others, doth connotate the *Terminus à quo*, the term or maſs of Perſons *from which*; but *Predeſtination* more eminently notes out the *Terminus ad quem*, the ultimate ſtate *unto which* we are ordained.

And Secondly, Becauſe by this Election or firſt culling out from others, we are not ordained to a ſole and ſeparate Being in our ſelves, (ſuch as other Perſons, whom he decreed not to ſave, are only to have, they all ſtand upon their own bottom;) but a being *in Chriſt*, as a Common Perſon and Root to ſpring in and out of, and that in him we were conſidered and choſen to be in the very firſt act of God's chooſing us, (as in God's heart we may be ſaid to have ſtood, although until converted we have not an actual being in Chriſt, according to the Rules of the Word, which God will judge us by; but are *without God, and without Chriſt*, as *Chap.* 2. ſhews;) and therefore unto [*Choſen*] is added [*in him.*] That being the firſt act that gives us a ſubſiſtence thus in God's mind, and that *in Chriſt*. Hence therefore *Election*, the firſt act, having thus ſingled us out from all things, and decreed us a Repreſentative being in Chriſt, as Members in an Head together with our being: *Predeſtination* then further imports a Second act of ordaining us to a glorious *well-being* in him, as the end God means to bring us to. It adds *Adoption*, and by *Adoption* is meant the right unto the glory of Heaven (as I ſhall by and by ſhew you,) and this is beſtowed upon us as a Priviledge or *Dignity*, (ἐξουσία,) as it is called *John* 1.12. over and above our firſt being in him; for in him we muſt firſt be, ere we can partake of any thing through him. Now *Election* was the firſt Act that did put us into him; and then *Predeſtination* was that, which conveyed unto us all thoſe Priviledges which we have through him, and Union with him, whereof *Adoption* and *Holineſs* are the higheſt and moſt eminent.

To illuſtrate this we muſt know, that things muſt be purpoſed to have a being, ere they can be ſuppoſed to have a well-being from Chriſt; according to that Maxim of him, that is of the Father (whoſe work all this is,) of him you are

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(and have a new Being in Chriſt,) which Chriſt is then made to us *Wiſdom*; and many other Priviledges we have by him before we can come to have a *well-being*. In like manner, we muſt firſt be ſuppoſed to have a *Being* in Chriſt, (*Of him ye are in Chriſt Jeſus*, 1 *Cor.* 1. *ult.*) ere we can be ſuppoſed to partake of any thing from him, or of any extrinſecal or intrinſecal Priviledge that is his, or that cometh from him. You know, ere a man can have any priviledge in the viſible world, he muſt be *a man*, and a man, that is, *a Son* of the firſt *Adam*. God indeed hath given the world to the Sons of men, but yet the Conveyance and the Charter by which they hold it, is their coming from *Adam* by multiplication (as it is *Gen.* 1. 26, 28.) ſo as before any *Soul*, (if you could ſuppoſe it extant before it comes into the body) can come to enjoy the right or priviledge of any thing in this world, it muſt be by being united to a body that cometh from *Adam* by propagation, and ſo it becomes one of *Adam*'s poſterity. So is it here; Before ever you can come to have a right of Inheritance in any thing of the other world, you muſt firſt be ſuppoſed to be *in Chriſt*. Now *Election* is that which firſt gives you a being in Chriſt, and then God by the act of *Predeſtination* did appoint you a *well-being through him*.

Again, Look as God in his Decrees about the Creation, did not conſider the body of *Adam* ſingly or apart from his Soul, nor yet the Soul without his Body; (I ſpeak of his firſt Creation and ſtate thereby,) neither ſhould either have ſo much as exiſted, but as the one in the other: So nor Chriſt and his Church in Election, which gave the firſt exiſtence both to Chriſt as an Head, and to the Church as his Body, which each had in God's Decrees.

And *Holineſs* (which is the fruit of Election here) is the Image of God, and a likeneſs unto him, which makes us capable of Communion with him; as likewiſe in one Man unto another, makes him ſociable and fit to converſe with another Man his Superiour: So holineſs for Communion with the great God; and therefore the Apoſtle ſaies, *without holineſs no man ſhall ſee God*, nor indeed *can ſee him*, as Chriſt *Joh.* 3. Look as ſome Colours are the ground-work to the laying on of other, and all Colours to Varniſh, ſo is grace a ground-work unto glory and Communion with himſelf. Look as *Reaſon* is the foundation of *Learning*, no man being able to attain it, unleſs he hath *Reaſon*: So we cannot attain the glory of Heaven, (which is meant by *Adoption*,) till ſuch time as we have holineſs, and perfect holineſs. *Without holineſs no Man ſhall ſee God.* So that holineſs is the Image of God, which makes us like unto him; and fit for Communion with him, and Heaven is but Communion with God.

But then, if you ask me what Adoption is, it is plainly this; it is a right to the Glory of Heaven, and that is ſuperadded to Holineſs. *We* groan within our ſelves (ſaies the Apoſtle,) *Rom.* 8. 23. *waiting for the Adoption, to wit, the redemption of our Bodies*; that is, till we ſhall be brought to Heaven, and to that full and conſummate glory there, which not only the Soul (now made perfect) hath; but which the Soul and Body together ſhall have when that laſt part of our Redemption is finiſhed, in the Reſurrection of the Body. And therefore it is expreſſed by the *Redemption* of the *Body*, it being that glorious ſtate that follows thereupon. And this we are by Predeſtination ordained to, as the end that God would bring us unto. And ſo, ſome conjoyn thoſe two, *Adoption* and *Glory*, *Rom.* 9. 24. that is, Glorious Adoption, or Adoption to Glory. And if you look into 1 *Joh.* 3. 2. you ſhall then ſee another place, where being the *Sons of God*, or *Adopted*, is put for *Heaven*. *Behold*, (ſaies the Apoſtle,) *what manner of love the Father hath ſhewed us, that we ſhould be called the Sons of God! Beloved, we are now the Sons of God, but it doth not yet appear what we ſhall be; for we know, that when He ſhall appear, we ſhall be like unto Him, for we ſhall ſee him as he is*; even the Lord Jeſus Chriſt in Glory. So then, Adoption contains all the great Dignity of a Chriſtian in this life, but ultimately, and more eſpecially, (as here) that fulneſs of Glory whereby we ſhall be like to Chriſt in His Glory; according to that in *Joh.* 17. 22. *The Glory thou haſt given me, I have given them.* In a word, *Adoption* and *Holineſs* here are all one with what the Pſalmiſt ſpeaks, *He will give Grace and Glory; and no good thing will He withhold from them*, &c. Perfect Grace and Holineſs, that's the fruit of Election; and Glory added to Grace, (that's the varniſh of it,) is meant by Adoption.

There is *Adoptio imperfecta* or *incompleta*, namely in the jus and Title to it, that is now beſtowed.

on. And ſo you have the firſt thing, the difference between perfect Holineſs and Adoption.

But then the main Queſtion remaineth, why is Holineſs made the fruit of putting us into Chriſt, or chooſing us; and why is Adoption or Glory made the fruit of Predeſtinating us, (for ſo you ſee the words carry it?)

You ſhall ſee a clear Reaſon for this,Holineſs muſt needs be the *fruit*, or conſequent of our being *choſen in Chriſt*;for it is Eſſential to a Being in Chriſt. It were an abſurdity to ſay that God did ordain a Man to be in Chriſt, and not ordain him to be Holy. Becauſe if God ordains him to be in Chriſt, he ordains him to be a Member of Chriſt, and the ſpouſe of Chriſt. Now the Head and Members muſt be homogeneal, and Husband and Spouſe muſt be of the ſame kind and Image. When *Adam* was to have a Wiſe, ſhe muſt be of the ſame Species, ſhe muſt have the ſame Image upon her. None of the Beaſts was fit to be a Wiſe for *Adam*, God brought them all unto him; but among them all *there was not found a meet help for him*, *Gen.* 2. 20. becauſe they had not the ſame Image that he had. And whoever has his Being from *Adam*, muſt likewiſe have Reaſon from him, as a neceſſary concomitant of ſuch a being. So if God chooſeth a Man in Chriſt, he muſt neceſſarily be Holy. And this is the reaſon why Holineſs is annexed to our being choſen in him, the ordaining us to be holy, being a natural and abſolutely eſſential conſequent of our being Elected in him.

But then, why is Glory the fruit of Predeſtination?

Now I have given you the reaſon of the firſt, the ſecond will eaſily follow. God might have made us perfectly holy in Chriſt, and not have added Glory to it. *Rom.* 6. 22. *You have your fruit unto Holineſs* (ſays the Apoſtle.) If there had been Holineſs, there had been fruit enough; but here is more,) [*and the end everlaſting Life.*] So likewiſe, here is Glory added to Holineſs as a further fruit and priviledge. Therefore as God by Election putteth us into Chriſt, ſo he hath---- a further buſineſs about us; he Predeſtinated us to Glory and to the Adoption of Sons in him. It is a new Grace, and therefore it is expreſſed to be the fruit of a new and ſecond Act, even Predeſtination. *Plus eſt nos eſſe Filios quam eſſe Sanctos*, ('tis *Zanchy*'s ſpeech.) *It is a further thing to be Sons then to be Holy, to have Heaven, and be received to the Glory of God, than to be partaker of the Holineſs of God.* Predeſtination therefore is here ſaid to come over us after election a ſecond time; God addeth thereby *Glory* to *Grace* (as the Pſalmiſt ſpeaks) as a freſh new and ſecond Gift; for Gifts both, and each are by the Pſalmiſt ſaid to be, *He will give Grace and Glory*. Grace or Holineſs by Election, Glory by Predeſtination.

And here,ere we go any further,let us pauſe a little, and view the harmony that is between theſe things here in the 4. 5. verſes, with what the Apoſtle had ſaid before and uſhered this in by; he began in the 3. *v.* *Bleſſed be the God and Father of our Lord Jeſus Chriſt.* When I opened thoſe words,I gave this meaning of them, That *God* is *firſt* and originally the *God and Father of Chriſt*, and ſo becomes *our God and our Father*, according to that in *Joh.* 20. 17. *I Aſcend to my God and your God, to my Father and your Father.* When I ſhewed you how he is *the God and the Father of Jeſus Chriſt* himſelf, I gave this difference, That he was the *God of Chriſt* as man, becauſe he choſe the Humane Nature unto that Dignity, nay he choſe the ſecond Perſon to be the Mediator, 1 *Pet.* 1. 20. and ſo was *the God of Chriſt* by *Election*; but ſuppoſing *that man* to have been once choſen and united to the Son of God,and he becomes his *Father* by the relation of having begotten his Son; and that relation becomes natural between his Father and him.But he is not thus to us *a Father* by a natural relation, as to Chriſt but wholly by Adoption(which of Chriſt muſt not be ſaid, and ſo by Predeſtination only, *Who hath Predeſtinated us to the Adoption of Sons* with difference from Chriſt. Adoption in us depends wholly and meerly upon Predeſtination and no natural relation. Again,as he is our *our God* ſo conſidered he chooſeth us *te be holy before him*, according to that expreſs ſaying,*Be ye holy,for I the Lord your God am holy.* As he becometh *our Father* in Chriſt,he predeſtinateth us to *Adoption of Sons*. Here are two relations God beareth unto us in Chriſt *he is our God*,and *he is our Father*,ſo *v* 3. and here are two acts of God towards us from Everlaſting that proceed from theſe, namely *Election* ordaining us to be *holy* in conformity to him as *our God*; Lev. 19.2.

and

Serm. V. and Predeſtination to the Adoption of Children, as he that thereby would and did become *a Father* to us.

I conclude this with what *Zanchy* obſerves with what follows after. *The two* (ſaith he) *acts of God for us*, in this *ver.* 4 and 5. agreeth with thoſe words which follow in the 6. *ver.* [*To the praiſe of the Glory of his Grace.*] That God ſhould chooſe us in Chriſt to be perfectly Holy, there was Grace; but that he ſhould add Glory and Heaven and Son-ſhip unto it too, this (ſays he) is to *the Glory of his Grace*; and ſo he makes an *Auxeſis* of it, a further hightening of his love. That he not only choſe us to be Holy, but alſo Predeſtinated us unto Adoption and Glory. To the ſhewing forth, not only of Grace, (as in Holineſs he did, that being the Image of his Grace;) but, *the Glory of his Grace*, (as in Adoption; that being the Image of his Glory.) I will not much urge this, as here intended; I mention it only becauſe he adds it, and certainly ſome ſuch aim there might be, in that Aſpect which theſe words have to the former. And ſo I paſs to ſome Obſervations.

Obſerv. 1. In the firſt place, from what hath been ſaid; take notice how abſolutely neceſſary Holineſs is unto Salvation, which will appear to you out of what I have ſaid, by theſe four things.

Firſt, Not only that in theſe thoughts which God had towards us, he did firſt pitch upon Holineſs, and then upon Adoption or Glory, and ſo he preferred Holineſs to Glory; and ſo ſhould we prefer it to all other priviledges which we have by Chriſt.

But Secondly, That holineſs is a neceſſary and eſſential Concomitant to being in Chriſt, and all other priviledges ſuperadded. There was no thought to be had of being in Chriſt, without being holy: Look how incongrous and abſurd it, were to make a Beaſt a Son and Member of *Adam*; ſo incongruous and abſurd were it, to make one that is unholy to be a Member of Chriſt. God never at firſt caſt a thought on us to be in Chriſt, but with an intention that we ſhould be holy. *He hath choſen us in him, to be holy*, ſaith *ver.* 4.

Yea, (in the Third place,) God is not your God, unleſs you be holy; *Be ye holy, as the Lord your God is holy.* God (as I told you) becomes your God, by Election, as he becomes your Father by Predeſtination. If therefore, God be your God, then be you holy as he is holy.

And Fourthly, Grace is the foundation of Glory, there is not a thought to be had of going to Heaven without it; you muſt firſt be holy, ere you can be ſo much as capable of *that glory*; for the height and top of it is communion with God, and *God is holy.*

So you ſee from what hath been ſaid of *Predeſtination*, *He hath Predeſtinated us unto Adoption*; that is, *a Son-ſhip in Law* in and through Chriſt his natural Son. —— Do but think with your ſelves (by way of inference,) you that are Believers indeed, what your priviledges by your being in Chriſt will riſe unto, by conſidering what is, and needs muſt be included in this little word *Sonſhip* and *Adoption*; no leſs then all priviledges in this World and the World to come, every one of them in the preſent right to them, [*now*] ſays the Apoſtle, (now at preſent) *we are the Sons of God, but what we* (by vertue of this our being Sons) *ſhall be*, none in the World, nor we our ſelves can know; none do or can come to know the conſequents hereof. As we ſay of a mighty rich man, *he knows not the end of his wealth*; ſo we may ſay of a Mans being an adopted Son of God, none knows what this will bring a Man to in the end. *If a Son then an Heir, a Coheir with Chriſt, yea an Heir of God*; to poſſeſs and enjoy God, as Chriſt doth, I ſay as Chriſt doth; for ſo it follows in that of *John*, *When Chriſt ſhall appear, we ſhall be like unto him*; juſt like in our proportion as he enjoys God ſo ſhall we. Yea and over and above, he ſhall have *all things* into boot, *I will be his God, and he ſhall be my Son*; and what further follows upon being a Son? *He ſhall inherit all things:* God himſelf hath but all things, and thou ſhalt have *all things* too; and this is to be Predeſtinated unto Adoption. —— Brethren, think of your priviledges.

I have expounded what it is to be *choſen in him*, and what to be *Predeſtinated to Adoption.*

The reſt that follows in the 5 & *6th. ver.* is to ſet forth the cauſes of this our Predeſtination; I call them cauſes in a large ſenſe.

1. The inſtrumental cauſe [*Chriſt*] *by* (or *through*) *Jeſus Chriſt*; for in and through a relation unto him it is, that we are Sons and Heirs of Heaven, as in that *Rom.* 8. it is declared, *Coheirs with Chriſt.*

2. You have the *Principal Efficient Cauſe*, and in him the mover of *God* thereunto, *viz.* the good pleaſure of his will, *according* (ſaith he) *to the good pleaſure of his will*; all is reſolved into that as the ſupreme firſt mover of all, and you in your thoughts are to attribute all to that, when you think of your being made holy or happy.

3. *The final Cauſe* both *for whom* and *for what.*

1. *For whom,*] and the word εἰς αὐτὸν is ſuch as will ſerve either to ſignify [*for himſelf*]; and ſo referring unto God the Father; or [*for him*] that is, for Jeſus Chriſt the Son of God, who is alſo together with the Father, one end of this our Predeſtination unto Adoption; therefore that which our Tranſlators tranſlate [*to himſelf,*] as referring to the perſon of God the Father, I would likewiſe render [*for him,*] that is, for Jeſus Chriſt, reading the words thus; *who hath Predeſtinated us to Adoption by Jeſus Chriſt*, [*for him*] as the ſecond end, *for whom.*

2. *For what,*] *To the praiſe of the Glory of his Grace*; ſo *ver.* 6. that is, for the glory of his grace who did Predeſtinate, which is God the Father.

And ſo you have the reſt of theſe Verſes Analyſed to you.

There is nothing queſtionable herein but only that I ſhould tranſlate it Predeſtinated to Adoption [*for him,*] and ſo to carry it to Chriſt, that he was intended as one *final* cauſe of our Predeſtination to Adoption as well as the *inſtrumental*; that is, that it was intended by God that contrived all in it, ſo as that it ſhould be *for him* as well as *by him.*

I will give you the ſeveral Interpretations or Readings of the words.

For himſelf.

1. There are ſome would Interpret it by ἐν ἑαυτῷ to this ſenſe, that he hath Predeſtinated us [*in himſelf,*] to ſhew that it was God's ſole act imminent within himſelf, and in that reſpect to give him the glory of it as the Contriver, &c. *Within himſelf* —— But this will not hold; for firſt it is harſh (in the phraſeology of it,) to render εἰς ἑαυτὸν by ἐν ἑαυτῷ.

2. That God was the cauſe of Predeſtination, we ſee how that followeth after, for the Apoſtle attributeth it unto his *Will* in the next words, [*According to the good-pleaſure of his Will.*] And certainly, in ſo brief an enumeration of cauſes, he could not uſe a Repetition. And therefore

3. Others read it (as here our Tranſlators have alſo turn'd it,) [*unto himſelf*] to this ſenſe; [*Having Predeſtinated us unto Adoption to himſelf,*] that is, to be Children adopted to himſelf.

Holy *Bayne*, not being ſatisfied with this laſt Reading of it, gives two Reaſons againſt this Interpretation. Firſt, (ſaith he,) that God did Predeſtinate us to be *Children to himſelf*, is ſufficiently implied in the ſole word [*Adoption,*] for to whom ſhould we be Children but to him? Not to Chriſt. Again Secondly, The Apoſtle (ſaith he,) doth not ſay, that *He hath choſen us to be Sons*, (in the Concrete,) but *He hath choſen us unto Adoption* (in the abſtract,) ſo the words in the Original do run. Now, (ſays he,) to add [*to himſelf*] unto [*Adoption*] (in the Abſtract,) that is not proper. If indeed he had ſaid, *He hath choſen us to be Sons to himſelf*, that had been proper; but the words run in that Tenor: And therefore Mr *Bayne*, to avoid this, rather choſe that Interpretation (which yet, of all is the worſt,) *He Predeſtinated us in himſelf.*

Serm. VI. That Tranſlation and Interpretation therefore which remaineth, is this, That God hath Predeſtinated us either [*for himſelf*] as the end thereof, or [*for him*,] namely Chriſt, as the end of Predeſtinating us to this Adoption. And the words will fully bear the one as well as the other; for the Prepoſition [εἰς] doth oft times ſignify, [*For*] as it doth denote the End or final Cauſe; as in the very next verſe, *ver.* 6. [εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ,] [*To* or *For*] *the Praiſe of the Glory of his Grace*,] as noting out the final cauſe; it is the ſame prepoſition there that is here uſed, as likewiſe is that *Rom.* 11. 36. [*All things are of him, and through him, and* [*for him*] [εἰς αὐτὸν] they are the ſame words.

But then, if that Particle [εἰς] be admitted to ſignify [*For*] as importing a final cauſe, the queſtion will be, whether it be *for himſelf*; that is, for *God* the *Father*, that he ſhould make himſelf the End: or whether it be for Chriſt, whom the Apoſtle had mentioned in the words immediately foregoing.

I confeſs, that when I expounded that verſe in my Lecture, and long after that, when I firſt perfected my Notes upon that verſe; I obſerved it not, as to ſuch a purpoſe and iſſue, as I ſhall now further drive at. But I underſtood it then, as only to intend, that we were Predeſtinated [*to* and *for Chriſt*,] and to the glory of Chriſt, and ſo I handled it at large. But ſeeing the Greek word may as indifferently (with a variation of the aſpirate) be rendred [*to himſelf*,] and ſo refer unto God the Father; And finding that the Scriptures do frequently expreſs God's Electing of us, by chooſing us to *himſelf* and for himſelf; as I found when I lately handled the Doctrine of Election. And that there was ſo much and ſo great a matter comprehended and contained in that expreſſion; I have been thereby moved to take that Interpretation in alſo, it being a Rule I have always meaſured the Interpretation of Scripture by, (as I have oft profeſſed,) to take Scripture phraſes and words in the moſt comprehenſive ſenſe; yea, and in two ſenſes, or more, that will ſtand together with the Context and Analogy of Faith. Upon *Rom.* 11. 4.5.& 6.verſes.

Junius in his Conſerence with *Arminius*, apprehended ſome great matter beyond what was ordinarily pitch'd on, to lie intended in that ſmall Word. But he not explaining what, but groping at it, Dr. *Twiſs*, (who wrote the Defence of that Conference,) yet finds fault with him for obſcurity, as not knowing what to make of *Junius* his meaning.

Others, (to whoſe interpretation our Tranſlators ſeem to incline,) do give this as the ſole ſenſe of theſe words; That God Predeſtinated us unto *Adoption of Children to himſelf*. So as the whole intendment ſhould be taken up in this particular, *That he hath choſen us to be Children to himſelf*; the word [*to himſelf*] referring only unto our being Children to him; that is, [*His Children*.]

But, (ſays Holy *Bayne*, as I obſerved,) it is not in the Greek ſaid, That he predeſtinated us to be [*Sons*] to *himſelf*, in the concrete; but that he choſe us to Adoption in the abſtract. Now, ſays he, To have added, *To Adoption*, in the abſtract *To himſelf*, is not ſo proper. Of which I have ſpoke before.

So that I underſtand the word [*to Himſelf*] not primarily or alone to refer to ſignifie *Adoption of Children to him*; but to refer diſtinctly and as immediately unto his *having predeſtinated us*, and ſeparated us *to* his own great and *glorious ſelf*, and for and to his great and bleſſed Son. And that to have been another diſtinct and larger end of his predeſtinating us than Adoption, over and above, and beyond that. And though that be as a ſpecial End mentioned firſt; yet that is but a more particular and lower End in compariſon of this other, of *God's predeſtinating us to himſelf*.

Let us take up his meaning thus, as if he had ſaid, *He hath predeſtinated us to Adoption*, that is one end or benefit rather: But which is more and further than that, *He hath predeſtinated us even* [*to himſelf*] alſo, in the full extent of what that will bear and hold forth. And truly, that which would further perſwade unto this is, not only that it enlargeth the ſcope of the Text to the utmoſt amplitude; but alſo, that [*by Jeſus Chriſt*] comes in between [*unto Adoption*,] and [*to himſelf*.] Whereas, if he had only intended that we were choſen unto *Adoption*, that is, *of Children to himſelf*, he would have placed them immediately together, and ſaid, *He hath predeſtinated us unto Adoption to himſelf by Jeſus Chriſt*; but he puts [*by Jeſus Chriſt*] between the one and the other.

I. *For Himſelf: The End of Election.*

I ſhall, for an enlargement and confirmation of this, run over ſome places in the Old and New Teſtament wherein the ſame expreſſion is ſingly and in this general ſenſe uſed, That *God choſe us for himſelf*, and not limitedly unto this one particular unto Adoption to himſelf.

1. In the Old Teſtament, *Pſal* 4.3. *Know that the Lord hath ſet apart him that is godly for himſelf.* What is it to ſet apart, but to chooſe and ſever from the reſt, even as here in the Text, to *Reſerve*, doth imply?

2. And Secondly, Who was it that he ſpeaks of? *David* himſelf; whom elſewhere God had choſen, *Pſal.* 89.19,20.

3. And Thirdly, For what, or whom did God chooſe him? Not to Kingſhip only, but [*for himſelf*] ſays that Text. And therein conſiſts the height, the top-glory of our Election, as it was of his. The word [*Set apart*] in the *Hebrew* ſignifies *Magnifying* or *Exalting*; and *Ainſworth* puts both together, and tranſlates it thus, *Hath marvellouſly* or *wonderfully ſeparated*. Now this great and wonderful exaltation lies in his ſeparating, chooſing us for himſelf. To have ſet us apart for Kingdoms, for all the Glories found in Heaven and Earth, had not been ſo much as to ſeparate us for himſelf; and agreeing with this is that *Iſai.* 43. 20,21. *My People, My Choſen:* ſo he had ſtyled them in *ver.* 20. And it immediately follows, *v.* 21. *This People have I formed for my ſelf, they ſhall ſhew forth my praiſe*; which latter words are explicative of the former, [*My Choſen.*] There is a double formation, one in and by Regeneration, &c. as that Phraſe, *Till Chriſt be formed in you*, ſhews. But this is but an imperfect formation; as thoſe words alſo imply: Nor is it all the forming of Chriſt in us that is yet to be, for it is to be perfected in Glory. But there was a foregoing one in God's everlaſting Decree of chooſing us, *My People, My Choſen*; and that is the greateſt formation of all. God's eternal Choice was the womb wherein this birth was firſt conceived, and therein perfectly formed as to what we ſhould be for ever. *David* ſpeaking of his body, maketh a double formation of it, *Pſal.* 139. Firſt, one in the womb, which God ſaw and had an eye upon, that it ſhould be done according to his mind and model; and of this he ſpeaks *ver.* 15. *My ſubſtance was not hid from thee when I was in ſecret, and curiouſly wrought in the loweſt parts of the earth.* The other in God's Decree, *v.* 16. *In thy book all my members were written.* In like manner there is a double Spiritual formation of the Elect, and of their Souls: One in Election, which was the whole of what they ſhould be to his praiſe; therein it was that we were bleſt with all Spiritual bleſſings at once, God caſt the Mould of all we ſhould be: All formations in this life are but imperfect draughts, wrought by piece-meal, according to that pattern they are all, to eternity, but ſeveral degrees of perfecting and filling up the Idea of that firſt draught in God's heart, of what he choſe us to be, which he purpoſed within himſelf, *Eph.* 1.11. In that Mould were all the prints engraven, which we were, by being caſt in, to bear the Image of. And in this reſpect he is ſaid in *Iſaiah* to have formed them, *They ſhall ſhew forth my praiſe*; which is the ſame tenor of language with *Eph.* 1.5, & 6. *Having predeſtinated us to himſelf, to the praiſe of the glory of his Grace.*

If you deſire yet a plainer Scripture, wherein this phraſe is *in terminis*, applied unto God's chooſing his People as the end thereof, take that in *Pſal.* 135.4. *For the Lord hath choſen* Jacob *for himſelf, and* Iſrael *for his peculiar treaſure.*

This for the Old Teſtament.

In the New you have the ſame, beſides this in the Epiſtle to the *Epheſians*, *Rom.* 11.4. *I have reſerved to my ſelf ſeven thouſand men, who have not bowed the knee to the Image of* Baal. Here is a preſident of Election alledged of ſeven thouſand Men in *Elijah*'s times, which is thus expreſſed there by God, *I have left or reſerved to my ſelf, &c.* And this in the fifth Verſe he expreſly terms *An election of Grace: Even ſo then, at this preſent time alſo there is a remnant according to the election of Grace.* His [*Even ſo then*] interprets God's mind in that ſpeech of his to *Elijah*, 1 *Kings* 19.18. by way of parallel, and manifeſt-

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ly ſhews his ſaying [*I have reſerved to my ſelf*] to be all one and equivalent unto [*I have an election of Grace of ſeven thouſand, whom by virtue of that Election and Separation to my ſelf, I have kept from* Baal's *Idolatry*;] and thereby plainly infers, His ultimate end in chooſing was an Election to himſelf. But this I have elſewhere more largely opened.

Again, When Chriſt himſelf from heaven was pleaſed to give *Ananias* an account of his ſo dearly beloved *Paul*, the truth of his Converſion, to the end to aſſure him of it, he brings forth his own and God's having elected him; from whence, as the original of all, he had now effectually called him, and meant, and had deſigned to employ him in his greateſt Services. And how doth Chriſt expreſs his Election there? *He is a choſen Veſſel* [*to me*] ſaith Chriſt, *Acts* 9.15.

So then, whether it be,

God the Father Predeſtinating us *to himſelf*, Or his Predeſtinating by Jeſus Chriſt *to him*, that is, to Chriſt, we have warrant to apply it unto either; and by applying it unto both, we make up the full comprehenſive intent of the Apoſtle in that ſpeech.

I ſhall therefore in the handling ſpeak to it,

1. As in relation to God himſelf.
2. As to Jeſus Chriſt.

I. *For Himſelf*; that is, *God the Father*.

What it carries with it as it relates *to God the Father*.

1. It notes out a ſpecial propriety; *Theſe I have choſen or reſerved for my ſelf*, is as to ſay, *Theſe I have laid my hands upon to be Mine.* In that of *Iſai.*43.21. forecited, he had ſaid juſt at the verſe before, *The beaſts of the field ſhall honour me*; that is, they in their kind. And in another place, *Pſal.*50. he ſets his mark upon them (as men do on their Cattle) they are his *v.*10. *For every beaſt of the Forreſt is mine, and the Cattle upon a thouſand hills: I know all the fowls of the Mountains, and the wild beaſts of the field are mine:* and ſo ſhall honour him in their kind. I, but theſe are *My People*, *My Choſen*; I have formed them for my ſelf, &c. and are therefore dignified by being ſtyled *The firſt-fruits of his Creatures*, Jam.1.18. Conſecrated to him out of the whole, *Jer.*2.3. Iſrael *is holineſs to the Lord, the firſt fruits of his increaſe.* Obſerve,

Firſt, That He, the Great God, though moſt bleſſed of himſelf without any of his Creatures, and needed not have made them; yet he ſays of the whole lump, *Ye are mine:* as if a rich man ſhould ſay of his goods of his own getting, *Theſe are my increaſe.* But,

Secondly, Of his Choſen people he ſays, *Theſe are the firſt fruits of my increaſe, and holineſs to the Lord:* Not only denoting their duty of devoting themſelves, and all they are, unto his glory; but furthermore it denotes his conſecrating them to himſelf, as *Numb.*18. in the Type explains it. Our Saviour Chriſt, in *John.*17.9. makes a great matter of this, of God's taking them to be his; *I pray for them: I pray not for the world, but for them which thou haſt given me, for they are thine.* He had ſpoken before of a world of other men, whom he profeſſeth not to pray for; but limits himſelf to that peculiar Company who were his by Election, the firſt fruits of the whole; *Who*, ſays he, *were thine*, and therefore alſo *Mine*. By ſo vaſt a difference made between them and the world, as that he ſhould profeſs to lay out the ſtrength of his Mediation for them, and not for the other; and that upon this ground and Motive, *For they were Thine, Oh Father!* He gives it as the Reaſon that moves him ſo to do; and that which Chriſt conſiders in our behalf, as that which had wrought ſo great and ſpecial an affection to us, how greatly ought it to affect us! Now how is it that they are made his, but by choice and election? For otherwiſe all the World is his. And you have this in *Paul* likewiſe, *The Lord knows them that are his.* Which ſpecial propriety ſet upon them, and owning of them as *his*, is equivalent as to ſay, They are *God's Elect*, Rom.8.33.

2. It is a Chooſing us to be *holy before him*; a conſecrating us unto his ſervice and worſhip. And this is eſpecially inſtanced in, and aimed at in *Rom.*11.4.

which I forecited; *Theſe*, ſays he, *I have reſerved to my ſelf*, whilſt he left the reſt unto the worſhipping of *Baal*; but theſe I have reſerved to cleave unto, and worſhip me in purity and in truth. And beſides what is here, Heaven is an everlaſting perpetual worſhip of God. Thus alſo in *Paul's* inſtance, *Acts* 9.15. there is his particular deſignment unto bearing Chriſt's Name and Sufferings for him; for which he is, in a ſpecial manner, ſet out as a choſen Veſſel; *He is a Choſen veſſel unto Me, to bear my Name before the* Gentiles, *and Kings, and the Children of* Iſrael.

3. It is to Chooſe them for *his Glory*; for his Glory, as manifeſted, is ſaid to be Himſelf; which therefore he ſays, *He will not give to another*: And here in the following Verſe it is added, *Unto the praiſe of the Glory of his Grace*. Of which I have ſpoken elſewhere, as it is conjoyned with his chooſing us for himſelf. But,

4. That which I moſt pitch upon as intended in this expreſſion, is his deſigning us to the neareſt *Oneneſs* and entire Communion with himſelf. A man chooſeth Goods, and Dwellings, and Servants for his uſe; and Kings uſe to make a collection of Rarities and precious things for their ſpecial delight, *Eccl.* 2.8. Yea, but to chuſe a Spouſe, a familiar intimate Friend (as *Zabud* is called *Solomons* Friend, 1 *Kin.* 4.5.) impors ſomething higher. And further, It is one thing for a King to chooſe to ſuch or ſuch an Office or Dignity; as to chooſe his *Lord Chancellor*, *Treaſurer*, *Chief Juſtice*, &c. that is a choice unto things, to places, and but to outward priviledges only; but 'tis another thing to chooſe his Wife to lie in his boſom, to be one fleſh with him, and another ſelf with himſelf; or an intimate Companion, to be as one Soul with him. This latter is to chooſe to and for himſelf, and for his own perſon, and unto the higheſt communion with himſelf, and a participation of himſelf; the other is but to outward honour, and for his buſineſs, his ſervice, and the like. It is in ſuch choices for himſelf, in which the grace and favour of a King in chooſing is moſt ſeen and ſhewn; That is a choice indeed!

This Head I have largely run out upon in that part of a diſcourſe about *Election*, That God hath made it his top and ultimate deſign in Election to ordain us unto a Super-creation *Union with himſelf*, and an immediate communication of himſelf; unto which I refer the Reader for the reſt.

[II. *For Him*, that is, *For Jeſus Chriſt*.]

In the Interpretation before, I ſaid, the words εἰς αὐτὸν would bear either, *For himſelf*, as referring to the Father; or *For him*, referring to Jeſus Chriſt, laſt mentioned. And the Holy Ghoſt intended both theſe ſenſes; but yet, if we were to chooſe but one, this would make me think Chriſt rather to be here intended, than God the Father; becauſe the Father's being the end of Predeſtination unto Adoption, follows after, [*To the praiſe of the glory of his Grace*,] namely, of the Father, whoſe free Grace is thereby magnified; although it muſt be alſo acknowledged, that his ordaining us for Chriſt, is to the glory of his Grace alſo.

So then let us conſider, Whether it may not be intended of Chriſt, [εἰς Χριστὸν] [*for Chriſt*;] for which there are theſe Reaſons.

1. The words [αὐτὸν] and [αὑτὸν] are promiſcuouſly uſed, either for [*Him*] or [*Himſelf*.]

2. I find that many Copies do ſo read it, [εἰς αὐτὸν] [*for him*,] even for Chriſt: So the Vulgar Edition. And ſo ſome Interpreters of all ſorts do carry it; as *Cornelius à Lapide*, the Jeſuit; *Vorſtius*, *Stapulenſis*, *Caſtilio*, *Lubin*, and Others.

3. And to conclude all, There is this Reaſon for it, If Jeſus Chriſt were in Predeſtinating us aimed at by God, as an end thereof, (as I ſhall preſently make good unto you,) then certainly he may be ſuppoſed to come in here; and ſo he doth, where the Holy Ghoſt ſets himſelf to enumerate all the cauſes of Predeſtination, he mentioneth God the Father as the End of it; over and above or beſides, in thoſe words, [*To the praiſe of the glory of his Grace*.] And if Chriſt ſhould not come in here, he ſhould come in no where, as a final cauſe. He cometh in as a Common Perſon, that is, as our Head, in thoſe words [*Having elected us in him*;] alſo as a Means, in thoſe words [*Having predeſtinated us unto Adoption by him*;] but as an *End*, together with his Father, no where cometh in, unleſs here by tranſlating theſe words [εἰς αὐτὸν] [*for him*.]

Serm. VI. I come now to ſome Obſervations; the firſt of which ſhall be a General one, (there being three following more particular, to make up this General one,) which is this.

Obſerv. 1. I. See here the fulneſs of Jeſus Chriſt; We are *Elected in him* (ſo ſays *v.*4.) as a Common Head: ſo we are *Predeſtinated to Adoption* [*by*] or [*through him:*] ſo ſaith the fifth Verſe; and we are predeſtinated likewiſe *for him*, (as it follows in the ſame Verſe.) He is made in God's aim the end for which he did predeſtinate us, as well as the glory of his own Grace. Take notice of Chriſts Fulneſs; theſe three things being attributed unto him, [*in him,*] [*through him,*] and [*for him*;] that's his honour: But the Father hath this peculiar honour above him, That all things are ſaid to be [*of him,*] ſo *Rom.*11.*ult.* [*Of him*] *and through him, and to him are all things.* Now *in Chriſt*, and *through Chriſt*, and *for Chriſt* are all things; but not *of Chriſt*. God the Father, as he is *Fons Perſonarum*, the Fountain of the other two Perſons: ſo he is the Fountain and firſt Mover of all the works of the other Perſons; their motion comes from him. You have the ſame thing expreſſed by way of difference between God the Father, and Chriſt. 1 *Cor.*8.6.*There is but one God, the Father,* [*of whom*] *are all things, and we in him*; *and one Lord Jeſus Chriſt* [*by whom*] *are all things, and we by him.* So alſo 2 *Cor.*5.18. *All things are* [*of God*] *who hath reconciled us to himſelf* [*by Jeſus Chriſt*]. I will only caſt in this further Obſervation, That as here in the matter of Election, about our ſalvation, the honour of theſe three are given Chriſt, [*in him,*] [*through him,*] and [*for him:*] So the ſame three are likewiſe attsibuted to him to expreſs his influence into the matter of Creation and common Providence towards all Creatures. In that 1 *Coloſſ.* (an Epiſtle of kin unto this,) *ver.*16. Ἐν αὐτῷ, δι αὐτοῦ, εἰς αὐτὸν παντὰ· *In him, for him, and through him all things are ſaid to be created:* (Of which I have ſpoken elſewhere.

This General being premiſed, I come to the Particulars that here make up Chriſt's Fulneſs.

I have before explained to you, How we are *Choſen in him*; and ſhall now further open what theſe two hold forth of Glory unto Chriſt, that we are *predeſtinated to Adoption* [*through him,*] and [*for him*]

Theſe words [εἰς αὐτὸν] will firſt of all bear this ſenſe [*ad illius exemplum*] [*after his example or pattern.*] And if that Phraſe ſhould not bear ſo much, yet this will, *being predeſtinated to Adoption* [*through him,*] the meaning is, That Chriſt being the Natural Son, we are made Sons *like him*; even as in many other things, in that which he is in himſelf; we are made the like in him, and conformed therein to him. Is he Choſen! ſo are we; thus *ver.*4. Is he Beloved! ſo are we, *ver.*6. He firſt, and then we in a conformity to him; even as is he a Son, ſo are we in him, *ver.*5.

1. The firſt Particular then is, That Jeſus Chriſt was ſet up by God, as the *Exemplary* cauſe of us in our Predeſtination. The meaning whereof is this; *I will* (ſays God) *make thoſe whom I chooſe in Chriſt, to be like unto him*; *he ſhall be their Pattern. He is my Natural Son, and I will make them my Sons through him.*

To prove that this is intended in this our being *predeſtinated* to Adoption *through him*, I will only give that place in *Rom.*8.29. *Whom he foreknew, he alſo predeſtinated to be conformed to the Image of his Son*; That is, God did ſet up Chriſt as the Proto-type and principal Maſter-piece, and made us as little Copies and Models of him. That Chriſt came, and took frail fleſh in this world, and ſuffered unto death (as he did) therein we were his Patterns, he was conformed unto us in that. He had never come into this world, had we not firſt fallen into ſin, and brought a frailty upon our Nature. *Heb.* 2. 14. *Foraſmuch as the Children are partakers of fleſh and blood*; (that is, of the frailty of Man's Nature; [*Fleſh and Blood cannot inherit the Kingdom of God*]) *he himſelf likewiſe took part of the ſame.* Here now our frailty is made the Pattern of his: So likewiſe *Rom.*8.3. *He ſent his Son in the likeneſs of ſinful fleſh.* Becauſe we ſinned, and ſo ſubjected our ſelves to frailty, therefore God made his Son like us. Mark the Phraſe there uſed, God ſent him [*in the likeneſs of ſinful fleſh.*] But though we were Patterns to Jeſus Chriſt himſelf in all matters of frailty that befel him in his way to Heaven, (wherein yet in another ſenſe, he is a Pattern to us, in regard of the meaſure of Afflictions wherein he exceeded; and therefore we are ſaid to be *conformed to him in ſufferings*; yet I ſpeak in reſpect of what was the conſideration upon which God's ordaining of Chriſt unto affliction and frailties was firſt founded, and that was, becauſe we had ſinned and became frail; and ſo *foraſmuch as we partook of fleſh and blood, he took part of the ſame.*) But take Chriſt as now in his glory, and inveſted with all his Priviledges, as he is the Son of God, and as perfectly holy, &c. and thus he is our Pattern. *We are now the Sons of God* (ſaith the Apoſtle,) *but it appears not what we ſhall be; but this we know, we ſhall be* [*like him*] *when he ſhall appear.* I could amplifie this unto you in the firſt and ſecond *Adam's* conformity one to the other, from that place 1 *Cor.* 15.49. As we are conformed to the *image* of the *firſt Adam*; he was *earthly*, and we are *earthly*; ſo we are to be conformed to the *image* of the *ſecond Adam*; he is *heavenly*, and ſo are we to be.

And as Chriſt was thus ſet up by God, as our *Pattern* and *Exemplar* in our Predeſtination: So

2. He was ſet up as the *Means* or *Virtual* Cauſe *through whom*, (that is, by vertue of whom) God would adopt us by Union with him. Jeſus Chriſt (you know) is himſelf God's Natural Son; but how ſhall we come to be Sons? Thus God putteth us into Chriſt, he chooſeth us to be in Chriſt, to be married to him, and he betrothed us to him from everlaſting; (for Jeſus Chriſt then betrothed himſelf unto us, when in Election he undertook for us with his Father,) and ſo we become Sons in Law unto God. So that Jeſus Chriſt is the Inſtrument or rather virtual cauſe by, or through whom God makes us ſons. Even as a Woman comes to be a Mans Daughter in Law, by Marrying his Son, or by his Sons, Betrothing himſelf to her. So are we Sons in Law unto God, (as the word [*Adoption*] plainly ſignifieth,) even by a poſitive Law; and this by Marriage with his Son, which makes the Relation nearer and ſtronger then thoſe kind of Adoptions among Men do, when Marriage with a Child is not added to it.

Now, *How is this being Adopted through him to be underſtood? Of being made ſons through his Merits, or through the mere Relation to his Perſon?*

I anſwer? Through the Relation to his perſon, and Chriſt his being a Son. I am (in this) of Learned Mr. *Forb's* his mind; That Adoption as Primitively it was in Predeſtination beſtowed upon us, was not founded upon Redemption, or Chriſt's Obedience; but on Chriſt's perſonally being God's natural Son. Our Juſtification indeed is built upon his Obedience and Sufferings, as verſe 7. hath it; *in whom we have Redemption, even the forgiveneſs of Sins* [*through his Blood.*] But our Adoption is through his being the natural Son of God, and we his Brethren in Relation to his Perſon. To explain this; God ordained us to communion and fellowſhip with Jeſus Chriſt in all things, ſo 1 *Corinthians* 1. 9. and ſo to partake of all his dignities, and whatever elſe in him we were capable of; as of all things in him, ſo likewiſe things even as they are in him, both in reſpect of order; that in that order they are in him; are they alſo intended unto us; and alſo in ſuch manner as that which is beſtowed on us doth anſwer to what is in him; and likewiſe in reſpect of cauſation; that any thing which we have anſwering unto what is in him, is ſtill founded upon that which is in Chriſt anſwering thereunto.

Now, as this Priviledge, to be the natural Son of God, was firſt in Chriſt himſelf, and was the foundation of Merit in him. So this grace to be God's Adopted Son, is firſt intended and founded upon his being God's natural Son; and then after that was intended, what is the fruit of Chriſt's Merit, namely Juſtification founded upon his obedience.

Only let me add this caution, That we having indeed loſt all our Priviledges, Chriſt was fain to purchaſe them anew. And ſo indeed 'tis true, that Adoption and all the reſt are the fruits of his Merits, as actually they come to be beſtowed. Therefore the Apoſtle *Galat.* 4. 5. ſaith, that *He redeemed us*, [*that we might receive the Adoption of Sons,*] mark the Phraſe; [*that we might* [*receive*] *Adoption.*] Our Sins and Bondage under the Law and Curſe of it were an Obſtacle and impediment why God could not actually beſtow Adoption. And ſo indeed it is true, that our receiving Adoption depends upon Redemption; yet ſtill intended it was, and founded upon our Relation to Chriſt's Perſon as he is God's Na-

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tural Son, and we married unto him. And ſo, when Sins are by his Merits done out of the way, then this comes to take place. And ſo juſtification is by *Junius* rightly called *Via Adoptionis*.

Now then, Election that gave us Relation to Chriſt, did put us into him, God choſe us in him. And then came Predeſtination, and gave us this Priviledge. Is Chriſt my Son (ſays God?) They ſhall be my Sons too; they ſhall be like him. Is he my Heir? They ſhall be Heirs, and Co-heirs with him. And this may help to ſolve that Queſtion among Divines, whether Adoption, or Juſtification be the firſt benefit. For (I anſwer) that in God's intention of beſtowing it from everlaſting in Predeſtination, Adoption is the firſt, as being founded upon our meer Relation to the Perſon of Chriſt; and this, without the conſideration of Merit. But for the actual beſtowing it upon us, Pardon of Sins goes firſt. *We are Redeemed from under the Law, that we might receive the Adoption of Sons*; and that God might own us as ſuch, ſo *Joh.* 1. 13. *To as many as believed he gave this Priviledge, that they ſhould be the Sons of God.*

Now, take notice of this difference, to ſee your priviledge yet further, as you are in Chriſt. *Adam* was Created Holy, perfectly Holy; and *Luke* 3. *ult.* we read that he was *the Son of God*, but no where, that he was the Son of God by Adoption through Chriſt. In the 38. of *Job*, the Angels are called *Morning Stars* and *Sons of God*; but no where are they called ſuch by Adoption through Chriſt. They were Sons indeed, *per gratiam Creationis*, becauſe God made them, and in his own likeneſs, and ſo, by Creation was their Father; but they are not Sons *per gratiam Adoptionis*, eſpecially not *in Chriſto, vel per Chriſtum* (as Divines ſpeak,) they are not Sons by the grace of Adoption, nor Sons in Law of God by being married unto Chriſt. No, this is proper only to Believers. Now conſider the greatneſs of this Priviledge. What ſays *David*, *Is it a ſmall thing to be Son in Law to a King?* You may haply be a King's favorite or Creature (as the term is) he may make you great; but to make you his Son in Law by Marriage of his Daughter, this is a further and more Royal Priviledge. The Angels are God's favorites and Creatures; he made them what they are: But we exceed them, we are his Sons, by being put into his Son Chriſt, and by a relation to his perſon. To which of all the Angels hath it at any times been ſaid, you are Adopted Sons through Chriſt? and which of them hath Chriſt called Brethren? I will not ſay it is the meaning of that place, *Heb.* 12. 22. (I will but ſuggeſt it,) *You are come* (ſays the Apoſtle,) *to the Heavenly Jeruſalem, to an innumerable company of Angels, to the general Aſſembly and Church of the Firſt born that are written in Heaven.* Why are we called God's *Firſt-born*, (for the Apoſtle ſeems to intend the Church of Elect men as diſtinct from the Angels, for he had mentioned them before,) but becauſe that as Jeſus Chriſt is called God's Firſt-born comparatively unto us, he being God's Natural Son; ſo it may be that we are called God's Firſt-born in compariſon of the Angels, in regard that we have a higher priviledge of Sonſhip then they have? For we are Sons through Chriſt. God hath predeſtinated us unto the Adoption of Sons through Chriſt.

And ſo I come to the third thing in the Text. That as we are predeſtinated unto Adoption *through* Chriſt, ſo alſo for Chriſt. So that Jeſus Chriſt is likewiſe the end which God ſet up in predeſtinating us to this Adoption and Glory, and to perfect holineſs. And this is the higheſt honour of the Lord Jeſus Chriſt. It is a point of ſome difficulty; and therefore I ſhall ſomewhat the longer inſiſt upon it.

The meaning of it is this; God having a Natural Son, the ſecond perſon in the Trinity, whom he would make viſibly glorious in an Humane Nature, through an union of it with this Divine Nature, or ſecond perſon; which Humane Nature ſhould by that union become his Natural Son. Now upon the glorifying this ſecond perſon did God's Decree primarily pitch, and for his greater glory, ordained us to be Adopted Sons through him, and as Brethren unto him; for, ſhould he be alone? No, God will have his Natural Son to have fellows; and therefore he predeſtinateth others *for* him, to be his Companions; Thus *Pſal.* 45. 7. they are called; *God* (ſaith the Pſalmiſt unto Chriſt,) *hath anointed thee above thy* [*fellows*] or Peers. As *Zach.* 13. 6. The Man Chriſt Jeſus is called *God's fellow*. So in this Pſalm we are called *Chriſt's fellows*. And therefore God hath predeſtinated us to Adoption of Sons, as *through* him, ſo *for* him, that he might have company in Heaven (to what end you ſhall ſee by and by.) He is God's Fellow; we are his Fellows. He is God's Natural Son; we are Sons by marriage with him. *John* 12. 24. Jeſus Chriſt compares himſelf to a *Seed*, which (ſaith he) *if it dies not, it remains alone.* His ſpeech implies, that he was loth, and had no mind to be in Heaven alone; *No* (ſays he) *I will have Fellows there.* Chriſt was to have company in Heaven with him: And you ſhall ſee how this tended to the glory of Chriſt; for he is made the end of this Decree of Us and Our Adoption.

1. To greaten his glory and excellency the more, by compariſon with younger Brethren, that his glory might the more appear, (as by compariſon things do;) in that he is, as *Rom.*8.29. *The firſt-born among many Brethren.*

2. God did ordain other Sons beſides him, for Him as the End, that there might be thoſe about him, who might ſee his glory and magnifie him; as you have it *Joh.*17.24. God had given Jeſus Chriſt (by chooſing him to the Union with our Nature) an infinite glory. Now, ſays Chriſt there, *Father, I will that they whom thou haſt given me be with me where I am, that they may behold my glory.* And in 2 *Theſſ.*1.10. it is ſaid, that Chriſt ſhall be *glorified in his Saints, and made wonderful in them that believe.* Thoſe that believe are for this end, that Chriſt may be made wonderful in them, and alſo to them. And at the 10*th* Verſe of that 17 of *John*, *I am* (ſays Chriſt) *glorified in them.*

3. God thus ordained us to Adoption, that Chriſt might be glorified by being the cauſe of all our glory by Adoption, and in that all we have we have it *through him*, as it is here. And reaſon good that he ſhould be the end of all, *through* whom we were to have all, and that we ſhould be *for* him. So *Rom.* 11.36. they are conjoyned, [*Through*] *him and* [*for*] *him are all things*; namely, through and for God (of whom the Apoſtle there ſpeaks.) And ſo it is ſaid of Chriſt, [διὰ αὐτȣ̃,] and [εἰς αὐτὸν,] as being therefore *for* him, becauſe *through* him. In *Coloſſ.*1.16. you read, that God created all things *in him* and *for him.* I have ſhew'd in another place, that it is meant of Chriſt, as ſuppoſed to have an Human Nature. And it followeth at the 18*th* Verſe of that Chapter, That he *is the Head of the Body, the Church, who is the beginning, the firſt-born from the dead: that in all things he might have the preeminence.* God ſet him up to be the Head of the Body; and if he be the Head of his Members, he is then their End: This I gather out of 1 *Cor.*11.3. compared with Verſe 9. *The Head of every man is Chriſt; and the Head of the Woman is the Man; and the Head of Chriſt is God:* part of the meaning whereof is, that God ordained Chriſt for himſelf, Man for Chriſt, and Woman for Man; which is manifeſt by comparing this with what is ſaid at the 9*th* Verſe, *The Man was not created for the Woman, but the Woman for the Man:* (He having ſaid before, that the *Head of the Woman is the Man.*) He ſpeaks this indeed of Chriſt's priority to Man in common by the Law of Creation; therefore he ſays, *The Head of* [*every Man*] *is Chriſt*, not Believers only; yet I may well draw the like Argument from that his common natural relation of Headſhip to every man, into this his ſpecial relation of being an Head to his Church: That if he be their Head, that then they were created for him; they were ordained for him, and not he for them. *Adam* (you know) was Chriſt's Type; now he was not made for *Eve*, but *Eve* for him. And look what *Adam* was in Creation, that was Chriſt in Election, when we were put into him. God firſt made *Adam*; and then ſeeing it was not fit for *Adam* to be alone, he brought *Eve* as a companion for him: So did God bring the Church unto Chriſt, as a meet companion for him; for it was not meet that he ſhould be alone: and ſo we were choſen *for* him. As therefore the Woman is called *the glory of the Man* in the ſame 1 *Cor.*11. ſo are the Saints called *the glory of Chriſt*, 2 *Cor.* 8.23. and *John* 17.10. *I am glorified in them* (ſays Chriſt,) &c. So that in Election Chriſt held the Primacy, the Firſt-hood; as in Dignity, ſo in Order; in that we were ordained for him. And ſo it follows in the concluſion of all in that *Coloſſ.*1.18. *That in all things he might have the preeminence.*

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Now to enlarge this a little; In the Decrees of Election the conſideration of Chriſt, as to aſſume Man's Nature, was not ſimply or only founded upon the ſuppoſition or the fore-ſight of the Fall, as if occaſioned only thereupon. For beſides what the former Explication of thoſe words, that we were [*Choſen in him*] does afford; this alſo, That we are *predeſtinated for him* as the End of all, gives a ſufficient ground againſt ſuch an affection. Now mark my expreſſion: I ſay, *not only* upon the conſideration and fore-ſight of the Fall; and that upon this ground, that all things were predeſtinated and created for him. Whereas to bring him into the world only upon occaſion of Man's ſin, and for the work of Redemption, were to ſubject Chriſt unto us, as he was to be Incarnate and Hypoſtatically united to an Human Nature; and to make us the end of that Union, and of his Perſonal dwelling in that Nature: Whereas he, as ſo conſidered, is the End of us, and of all things elſe. This were alſo to have the Perſon ordained for the benefits, (as *Redemption*, *Heaven*, &c.) which we were to have by him; which are all far inferiour to the gift of his Perſon unto us, and much more to the glory of his Perſon it ſelf. His Perſon is of infinite more worth than they all can be of.

Neither yet (on the other ſide) do I, or dare I affirm, that Chriſt ſhould have been Incarnate, and aſſumed our Nature, though man had never fallen; becauſe all things are ordained to fall out no otherwiſe than they do. God therefore never made ſuch a ſingle Decree alone, that Chriſt ſhould come into the world; but as always having the Fall in his eye, and his coming to redeem alſo. I account that Opinion as great a *Chimera* and fiction as many of thoſe School-Queſtions and Diſputes, *What ſhould have fallen out if* Adam *had ſtood*, &c. which are cut off with this, *That God never ordained his ſtanding.* This is all that I affirm in this Point, That God in ordaining Chriſt the Second Perſon to aſſume an Human Nature, had not Chriſt in his eye only or chiefly as a Redeemer; but withal lookt upon that infinite glory of the Second Perſon to be manifeſted in that Nature through this aſſumption. Both theſe ends moved him; and of the two, the glory of Chriſt's Perſon in and through that Union had the greateſt ſway, and that ſo, as even Redemption it ſelf was ſubordinated to, and ordained for the glory of his Perſon, as the end of all firſt and chiefly intended.

I ſhall open it unto you thus; When God went about to chooſe Chriſt and Men, he had all his Plot before him in his underſtanding, through the vaſt Omniſciency of that his Underſtanding, (by Divines called, his *Simple Intelligence*) which repreſented unto him, as this Plot which his Will pitcht upon, ſo infinite more frames of Worlds which he could have made: and all theſe he muſt be ſuppoſed to have had in his view at once, afore ever his Will concluded all that was ordained to come to paſs. Now he having Chriſt, and the work of Redemption, and Us, and all thus before him; the Queſtion is, *Which of all other Projects he had moſt in his eye, and which his will chiefly and primarily pitcht upon to ordain it?* I ſay, It was Chriſt and the glory of his Perſon. God's chief end was not to bring Chriſt into the World for us, but Us for Chriſt; He is worth all Creatures. And God contrived all things that do fall out, and even Redemption it ſelf, for the ſetting forth of Chriſt's glory, more than our ſalvation.

And the Reaſons for this are,

1. (Out of *ver.*6.) That Chriſt is God's *Beloved*, and beloved for himſelf; And *Deus unumquodque amat prout illud amabile eſt*: God loves every thing according to that degree of lovelineſs that is in it. Now Chriſt, or the Second Perſon dwelling in that Human Nature, is, *per ſe amabilis*, amiable for and of himſelf, and ſo is by God *eligibilis per ſe, & propter ſe*, of, and for himſelf, as being an abſolute good; which no other Creature is. Whereas the work of Redemption performed by Chriſt, was not *per ſe amabile*, not loved or pitcht upon for it ſelf. But that which gives the lovelineſs unto it, is a remedy for ſin, as *Rom.*6.10. and in that reſpect the goodneſs of it is not abſolute and intrinſecal, but accidental; but the goodneſs, the lovelineſs that is in Chriſt's Perſon, is abſolute, and in it ſelf ſuch. And therefore to have ordained it for this work only, had been to have lowned and debaſed it.

2. (Out of *v.* 5.) The Grace of the Hypoſtatical Union infinitely tranſcends that of Adoption. The being God's Natural Son far ſurpaſſeth our being his Adopted Sons, and therefore was in order ordained firſt. And therefore it is that (as the Text alſo hath it) we are ſaid to be predeſtinated unto Adoption *through him*; that is, through him as God's Natural Son, and that, as ſuppoſed Man: For unto him as God-Man is it, that we have this or any other Relation.

3. Yea, Thirdly, The work of Redemption it ſelf was ordained principally for Chriſt's glory, more than for our ſalvation. In *Phil.* 2. 9. the Apoſtle tells us, That Jeſus Chriſt *took upon him the form of a Servant, and became obedient to the death*, (there's the work of Redemption;) *wherefore* (ſaith he) *God hath highly exalted him, and given him a Name above every Name, &c.* The Plot of Redemption therefore was ſubjected to the glory of Chriſt, and not Chriſt to it.

4. Nay, Fourthly, I might ſhew, that then when God took into his counſel and fore-knowledge, all his works projected by him, and this of Chriſt's aſſuming our Nature as one among the reſt; it was Chriſt's due, that he ſhould be the end of all, and that all God's Decrees ſhould be ſo framed, as to make him the End of all, as well as God's own glory. So that in this there was that reſpect had unto Chriſt in thoſe Decrees of God, and He was ſo made the end of all therein, as no meer Creature (no not the moſt eminent) could have been. There is a tranſcendency on Chriſt's part in this, that holdeth good in no Creature. God might have made the Angels and the Elect, and not ordained the Angels to ſerve the Elect. That one Creature is any way made the end of another to ſerve it, was a matter of liberty unto God, and depended meerly upon his arbitrary inſtitution. But if God will ordain Chriſt and a World, Angels and Men elect, or whatever elſe together with him; it is due that God's Decrees about all theſe be ſo ſhaped and caſt, that all ſhould ſerve him; for they muſt all be his Inheritance, and ſo he muſt be ſet up as the End of them all. And this is ſuch reaſon as no man can deny. But I have ſpoken to this upon *Coloſſ.* 1. 16, 17. That which I ſhall further add to this point, and which is more proper to this place, is, whether Chriſt's glory was conſidered by God as a motive unto God in predeſtinating, as God's own Glory was. I know Orthodox Divines do grant, that Chriſt was ſet up as the end of all things Predeſtinated; who yet diſpute and doubt, whether Chriſt was ſo conſidered of God in the act of Predeſtinating, as to be the Motive to move God's Will to predeſtinate us, and ordain all things elſe with Chriſt. *For* (ſay they) *nothing* Out *of God is, or can be any motive to him to Predeſtinate; for he purpoſeth all things* in *himſelf.*

For the reſolution of this, I ſay,

1. That it is certain, that the only determining or firſt moving Cauſe that inclined God's Will to predeſtinate both Chriſt and all things elſe with him, was his own Will. He was ſo happy in himſelf, that he needed not that glory which is manifeſted in and by the Union of the Second Perſon with an Human Nature.

Yet Secondly, It is as certain, that ſo far as the manifeſtation of the glory of all or any of his Attributes, did, or might move him to predeſtinate us, or ordain any of thoſe works which he hath ordained; ſo far might the glory of the Second Perſon move him to manifeſt it in and by this Union, which was the higheſt way of glorifying him. In the ſixth Verſe you read (and ſo in the thirteenth,) that God predeſtinated us *for the praiſe of the glory of his Grace*: that is there made an end that moved him. Now, what is the *glory of his Grace*? It is but the glory of one of God's Attributes. Suppoſe then you put inſtead of it, [*To the praiſe of the glory of his* [*Son.*] Is not a Perſon of the Trinity as near to him as one of his Attributes? Is not his Son as much to him as his Grace? Certainly he is: And then he might as well aim at the higheſt glory of the Second Perſon (which ariſeth from this Perſonal Union) as at the glory of his Grace in predeſtinating us. Thus *John* 5. 23. *God hath given all judgment to the Son, that all might honour the Son as they honour the Father.* He therefore took his Son's glory into conſideration, as well as his own.

And whereas it is objected, that nothing *Out* of God can move God. It's true, he predeſtinates all things by his own Will and Eſſence, even as he underſtands all things by his Eſſence: ſo as that only was the cauſe that caſt that determination in his Will to the decreeing any thing at all; yet ſo, as notwithſtanding the praiſe of the glory of his Grace or Power, &c. muſt be ſaid to have moved him in the Act: and this, although this *Praiſe of his Glory* be a thing out of himſelf, as indeed it is; for it is that ſhine or reſult of his glory that ariſes out of all in the hearts of Angels and Men. But though this Praiſe be not Eſſentially God, yet it is God's; it is relatively his, and it is his peculiar. And ſo to ſay, that it moves him in Predeſtinating, is all one as to ſay, that Himſelf moves himſelf; for this Praiſe relates to himſelf, and ſo he is ſaid to ***make all things for himſelf***, that is, for the praiſe of himſelf; which Praiſe yet is not himſelf Eſſentially, but his Relatively. Now, even ſo the glory of the Second Perſon, to be manifeſted in the Human Nature through that Hypoſtatical Union, is a thing out of God: It is not the Perſon of his Son, but it is relatively his Sons; and ſo moves him in the ſame order that the *Praiſe of the glory of his Grace* did. Only to prevent miſtakes, take in theſe four Cautions.

Firſt, That take the Human Nature which was aſſumed, and that as in God's ſimple Intelligence it came up before him, as all Ours did; and it was not any thing in that Human Nature that moved him to predeſtinate it, or any thing elſe for it. Nor was the glory of that Human Nature made the End in the Act of Predeſtinating; but it was the glory of the Second Perſon only, which God ſaw might be more fully manifeſted in this Perſonal Union than any other way: That was it that moved him, and that was made the end of all. For otherwiſe the aſſuming of an Human Nature was as meer an act of Grace, as to Predeſtinate any of us was: yea, Chriſt might have aſſumed, (take all things as they lay in a poſſibility before him) any Human Nature elſe unto that dignity, as well as that which he did aſſume.

The *Second* Caution is, That much leſs were Chriſt's Merits conſidered as any Motive unto God. They are but actions which are Means of Chriſt's glory, and ſo far leſs than the glory of his Perſon, and ſo are to him but as God's works are to himſelf. It was therefore the glory of his Perſon alone that can (in the buſineſs we now ſpeak of) be any way called a Motive.

And that *Thirdly*, Not *unto* the Act, but *in* the Act; for as for the Act it ſelf, God's Will caſt it beyond the force of the ſimple conſideration of any ſuch extrinſecal glory that could ariſe unto him or any of the Three Perſons. Nothing without himſelf raiſed up that Will in him: only, *Inter prædeſtinandum*, *in* the Act of Predeſtinating he ſet up this glory of the Three Perſons, as the End for which he contriv'd and ordained all things, which muſt needs be; for if the *Terminus*, or Purpoſe of his Will was works without himſelf, then the encouraging Motive to thoſe works is ſuitably ſhort of Glory, which ariſeth to him out of theſe.

And, *Fourthly*, That Chriſt and his Glory was ſet up as the End, is not to be underſtood, as if God by one ſingle Act or Decree did firſt predeſtinate Chriſt and his Glory, and then by a new and diſtinct Act choſe us for him. But that God having his whole Platform, both about Him and Us in one entire view before him, predeſtinated all by one entire Act; yet ſo as in predeſtinating us, he was moved by the Glory which Chriſt ſhould have in us, whom he predeſtinated together with us, as both his End in Predeſtinating us, and our End alſo; and accordingly did mould this whole contrivement ſo, as we and all things elſe might moſt advance the glory of Jeſus Chriſt, as was his due.

SERMON VII.

EPHES. 1. 5, 6.

5. ——*According to the good pleaſure of his will.*

6. *To the praiſe of the glory of his Grace, wherein he hath made us accepted in the Beloved.*

I Come to thoſe other two Cauſes mentioned in the Text; as,

1. The efficient and principal Cauſe that caſt it; and that is meerly the *good pleaſure of his will.*

And, 2. Here is another Motive, beſides the Glory of Chriſt before-mentioned; and that is, *The praiſe of the glory of God's Grace.* [*According to the good pleaſure of his will, to the praiſe and the glory of his Grace.*] The one is mentioned firſt, as that which did only caſt the Act, and move God to Predeſtinate: The other, as that which yet moved him in the Act it ſelf.

Now for the Explication of both theſe in general, you may thus conceive the difference between them. God, bleſſed for ever, deliberating (as it were) with himſelf; whether he ſhould make any Creature, or no; whether he ſhould decree any Children unto himſelf, or his Son to take Human Nature; that which caſt the matter was meerly the *good pleaſure of his will.* He might have been bleſſed for ever without this: he needed not have cared to make ſo much as one Creature, nor to ordain the Second Perſons aſſumption of an Human Nature to glorifie him: He needed not that external *praiſe of the glory of his Grace*, that ariſeth from us: He was glorious enough without all this. What caſt it then? Nothing but the *good pleaſure of his will.* Here is God's Prerogative and Bleſſedneſs.

And the Reaſon, why nothing but God's own Will could move him to it, is, becauſe all that the Creature can be to him, or do for him, falleth ſhort of him, and of the glory due unto him. *Neh.* 9.3. *Bleſs the Lord your God: bleſſed be his glorious Name, which is exalted above all bleſſing and praiſe.* God is above all bleſſing and praiſe; for him therefore to aim at the praiſe of his Grace, this was not motive ſufficient to determine his Will ſimply to do it. It was his own Will that meerly caſt it; only it being determined to predeſtinate Creatures, it propounded to it ſelf the praiſe of the glory of God's *Grace*, *Wiſdom*, and other his Attributes; and ſo they move him in predeſtinating, though not to Predeſtinate.

More particularly, For the Firſt, The efficient determining cauſe of Predeſtination: (If you obſerve it,) it is not only put upon God's *Will*, but upon the *good pleaſure of his will*: ſo ſaith the Text. And this alſo is to be confined only to that part of his Decrees of Election, and predeſtinating Men unto ſalvation: So as between thoſe Decrees and all other there is this difference, That when other things, and making of other Creatures are ſpoken of, the Decrees about them are only put upon his Will; as *Epheſ.* 1.11. *He worketh all things according to the counſel of his own will*, barely his own Will. But when he comes to predeſtinate, and to ſave poor Creatures by Chriſt, there comes in [*the good pleaſure of his will*] as the determining cauſe; *He predeſtinated us* [*according to the good pleaſure of his will,*] [κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ;] that is, See 2 Theſſ. 1. 11.
This is the ſtrength, the height of his whole will; this is the chief pleaſure of it, even to predeſtinate us for Chriſt. *Piſcator* upon *Matt.* 11.26. (where the

ſame

Serm. VII.

ſame word is uſed that here we meet with ;) [*Father*] *I thank thee that thou haſt hid theſe things from the wiſe and prudent ones*, *and revealed them to Babes*; [*even ſo Father it pleaſed thee*,] [ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου.] *Therefore* (ſays *Piſcator*) *Reprobation is an act of God's good pleaſure of his Will*, *as well as Election is*.

My Anſwer to this is,

Firſt, That when he there thanks his Father, and ſays, *It was his good pleaſure*, this hath not relation ſo much unto God's reprobating others, as to his revealing of thoſe things unto theſe Babes; only this his good pleaſure towards them, is ſet off by his hiding it from others whom he reprobateth. The like manner of ſpeech we have in many other Scriptures, both in the Old Teſtament and the New; as *Rom.* 6.17. when *Paul* ſays, *God be thanked ye were the Servants of ſin*; *but now have obeyed*, &c. His thanking God hath no reference at all to their having been the Servants of ſin, ſimply as ſuch conſidered; but unto their having been now converted, and ſo obeyed, &c. only comparatively the Mercy of their converſion, is ſet forth by their having been the Servants of ſin. So here, Chriſt gives thanks only for the converting of theſe Babes, and not for the reprobating of any. Only he mentions their reprobation and rejection, as that which made this benefit the greater, and his good pleaſure in ſhewing his free Grace the more viſible and apparent.

But, Secondly, Whatever God willeth, may in a general ſenſe be called *his good pleaſure*; for if it did not pleaſe him, he would not will it. But ſtill it is not ſaid there, (as here it is) that it was the *good pleaſure* [*of his will*.] The Phraſe there hath not that *Adjectum*, that addition to it, that here it hath. The meaning whereof is, That of all the things that God willeth, this alone (comparatively) is *his good pleaſure*: He is pleaſed with nothing that he willeth ſo as he is with this. It is true, he damneth Men; but he doth it as a Judge that condemneth a Malefactor with a kind of regret and diſpleaſure. And this may be truly ſaid of it, that it is a mix'd action; God hath ſomething in him that moves him to the contrary; for he loveth his Creature, only other ends prevail. But when he cometh to ſave Men, here is the *good pleaſure of his will*; his whole heart is poured forth in this, *Jerem.* 32.41. *I will aſſuredly eſtabliſh them with my whole heart*, *and with my whole ſoul*. God, when he ſhews mercy, when he predeſtinates unto glory, he doth it with his whole heart; there is nothing in him to contradict it; here is no mixture in this, all that is in him, agreeth with it. It is therefore not only *according to his good Will*; but it is the top and height of his Will, the moſt pleaſing thing unto him of all the things that he willeth: It is *according to the good pleaſure of his Will*.

Thus you have that which is the chief Cauſe, (which I call the determining Cauſe,) namely, the Will of God, *the good pleaſure of his Will*; that was it that cauſed him to predeſtinate.

Now let us come to the other, the End that moved God, even *the praiſe of the glory of his Grace*. And here (for Explication) take notice of the difference between the *Glory of his Grace*, and the *Praiſe of that Glory*.

This *Glory of his Grace* here ſpoken of, is that glorious Attribute itſelf, which is God's Eſſence, which was in itſelf glorious, and had continued, ſo though no Creature had been predeſtinated: But the [*Praiſe*] *of that Glory*, is that holding forth of the glory of this Grace, that Men might praiſe it, and give glory to it. So then, conceive thus of it; The Lord had Grace in him, glorious Grace; that was his Eſſence. And that which moved him to predeſtinate us, was, that this Grace of his might be praiſed. This is the meaning of theſe words [*to the praiſe of the glory of his Grace*.] It is all one with what you have, *Rom.* 9.22, 23. *He was willing to make known the riches of his Glory on the veſſels of Mercy*. God had riches of Glory in him: yea, but (ſaith he) I will make it known; this was it that moved him: yet not ſo, but that he could have done otherwiſe, he needed not to have cared for it. But his Will determining to go forth of himſelf to glorifie himſelf, he will do it to purpoſe; he will lay open all the riches that are in him *to the praiſe of the glory of his Grace*, (as here you have it.)

And the reaſon of this is, becauſe as *Bonum eſt ſui diffuſivum*, all Goodneſs is communicative of it ſelf, ſo Glory is manifeſtive of it ſelf, even as the Light is: and this moves him to manifeſt this his Glory.

You muſt know that God hath a double Glory; An *Eſſential Glory*, namely, that of his Attributes, as of *Wiſdom*, *All-ſufficiency*, *Grace*, *&c.* And he hath a *Manifeſtative Glory*, whereby the glory of all theſe Attributes is manifeſted unto the world. And this may move him, in that, although it be not his *Eſſence*, yet it is *His*, *Relatively*, though not *Eſſentially*.

Now Obſerve further, That only the glory of God's *Grace* is mentioned by the Apoſtle, when he ſpeaks of that which moved him to predeſtinate. Why doth he not ſay, *To the glory of his Holineſs*, or *To the glory of his Juſtice or Power*? All theſe were, and are manifeſted in the things purpoſed in Election too; but he ſheweth his Holineſs elſewhere, and his Power and Juſtice elſewhere: He ſheweth his Holineſs in making the Law, his Power in making the World, his Juſtice in throwing men to Hell; but his Grace he ſhews no where ſo much as in the Predeſtination of his Children, and what he hath predeſtinated them to. He ſheweth all his Attributes therein, and Grace over and above all the reſt; therefore that is here ſingled out and alone mentioned, eſpecially becauſe the Act of Predeſtinating it ſelf, that is, ſimply and only from Free grace. And therefore you ſtill find, that wherever Election is ſpoken of, it is put upon his *Grace*; both in that he chooſeth freely, ſeeing nothing in the Creature to move him, and in that he therein puts a difference between his Elect and others. And therein lies the *Formalis ratio* of Grace. *Rom.* 11.5,6. There is *a Remnant according to the election of Grace*; ---- *And if by Grace, then it is no more of works.* Other men God left, to deale with them according to their works; but in predeſtinating his Children, he dealeth with them according to his Free grace in Jeſus Chriſt.

To come now to ſome Obſervations.

I. You ſee that God is a glorious God, he hath *glorious Grace*, ſo ſaith this Text: He hath *glorious Power*, ſo *Rom.* 6.9. He hath *glorious Mercy*, ſo *Rom.* 9. 23. All his Attributes are glorious. *Shew me thy glory*, ſaid *Moſes*, *Exod.* 34.6. Then the Lord paſſed by and proclaimed, *The Lord, the Lord God, merciful and gracious*, *&c.* This is God's chief Glory; his Eſſential Attributes are his Glory. *Obſerv.* 1.

II. You ſee that which moved God in doing all that he doth, is his Glory. He predeſtinated us for the glory of his Grace; and certainly if in this, then in all things elſe he aimeth at his Glory. If God ſhould not in all that he doth, aim more at his own Glory than at our Salvation, he were not a holy God: For what is Holineſs in God? It is that whereby he aimeth at himſelf; and he ſhould deſcend from his being holy, if he ſhould aim at our good more than at his own glory. This you have *Iſai.* 6.3. One Angel cried unto another, *Holy, holy, holy is the Lord God of Hoſts; the whole Earth is full of his glory.* God was to ſhew himſelf to be a holy God; that is, he was to glorifie himſelf; that's the meaning of it. And therefore of all Sinners he hates a Proud Man, *He reſiſts the Proud*, becauſe he is a competitor with God himſelf for glory, and contends with him for that which is moſt dear unto him and his own Prerogative alone; which the great and glorious God of all things cannot endure. And therefore of all Sins God hateth Pride and vain-glory, for all glory is his due, and juſtly belongeth to him alone. *Obſerv.* 2.

III. You ſee that God was ſo perfect in himſelf that he needed not to have made any world, nor Predeſtinated any unto the Adoption of Sons; for it was meerly the Act of his own Will. Though his own glory moved him in the Act, yet it was his Will that caſt and determined the Act it ſelf. If God will manifeſt himſelf he will do it like God, he will make his own glory the end of all; and it becomes him ſo to do: He ſhould not be a holy God elſe. But yet the thing that caſt it was his Will; becauſe he could have done otherwiſe if it had pleaſed him. *Rom.* 11. 35. *Who hath given to him, and it ſhall be recompenced to him again?* All that the Creature doth is nothing to him. *Paul* challengeth all the Creatures; bring in your Bills (ſaith he,) and if you can ſay you have added any thing unto him, you ſhall have it recompenced unto you again. All the Righteouſneſs *Obſerv.* 3.

Serm. VI. that the Angels have in Heaven, and that the Saints have on Earth, what is it? It is nothing to him. *Job.* 35. 7, 8. *If thou beeſt Righteous, what giveſt thou him? or what receiveth he of thine hand? Thy Righteouſneſs may profit a Man as thou art*; but it can never profit God, he is bleſſed in himſelf. Nay I go further; our Lord and Saviour Jeſus Chriſt added nothing unto God by all that he did or ſuffered. 'Tis true, he ſets forth the glory of God, but he addeth nothing to God. *Pſal.* 16. 1. *My Righteouſneſs reacheth not to thee.* It is Chriſt that ſpeaks thoſe words, for that Pſalm is a Pſalm of his Reſurrection, and is quoted to that purpoſe by the Apoſtle, in *Acts* 2. 22,23. Now, ſays he, my goodneſs extends not to thee, O Father; it only reacheth to the Saints that are on Earth, to do them good, but as for thee, thou art above it. Therefore it muſt needs be God's own Will, and his meer Will that moved him to predeſtinate any. Fall we therefore down before this great God, in that he minded us to chooſe us, notwithſtanding he was compleatly happy in himſelf before the World was, and could have continued ſo ſtill; and all his works add nothing unto him, for if they did, he would have made them ſooner, he would certainly have created them from everlaſting. But he let almoſt an Eternity of time run out, ere he put forth his hand to make any of them, for indeed he had no need of them. The three Perſons delighted one in another from all Eternity, and needed no companions elſe ſave themſelves. God cared not for what the Creature could add unto him, nothing moved him to Elect us, but meerly the good pleaſure of his Will.

Obſerv. 4. IV. You ſee here that God Predeſtinated us; *for the praiſe of the glory of his Grace.* God's glory therefore is more intereſſed in our Salvation then our own good is, for not our benefit comes in here in the mention of what moved God, but the praiſe of the glory of his grace only. You think it ſo difficult a thing to work God off to ſave you; why, he hath that in him which moveth him now, and did move him from everlaſting to do it? He hath the glory of his own grace to move him to it. This is to us the greateſt ground of ſecurity in the World, that God's glory is intreſſed with our good. *Eph.* 1. 12. *That we ſhould be to the praiſe of his glory who firſt believed on Chriſt.* Wilt thou come and believe? Thou canſt not do God a better turn, for this advanceth the praiſe of the glory of his grace; and God is for this reaſon more moved to ſave thee, then thy heart can be to be ſaved thy ſelf.

Obſerv. 5. V. I told you it was the higheſt pleaſure of his Will; nothing pleaſed him ſo as this. Obſerve then, that of all things elſe which God purpoſeth; this, even to ſhew grace to poor Sinners, pleaſeth him the moſt. He willeth many things, and he works all things by the counſel of his own Will; but this is according to the good pleaſure of his Will. There are many Scriptures to this purpoſe. *In theſe things* (ſpeaking of Acts of mercy,) *I delight*, *Jer.* 9. 24. *Mercy is his delight*, *Mich.* 7. Yea his delights are ſaid to have been in this before the World was, *Pro.* 8. 31. where beſides this there is nothing elſe mentioned.

Obſerv. 6. VI. Obſerve, that God hath ſet up his Son ([*for him*] ſaith the 5. verſe,) and his own free grace ([*To the praiſe of the glory of his grace*,] ſaith verſe 6.) theſe two are to ſhare the glory between them; even Jeſus Chriſt, and himſelf. If Chriſt had not been his Son, and equal with himſelf, he would never have done it. No Creature ſhall have a ſhare in this glory, but all things are ordained for, his Son and for the praiſe of the glory of his own free grace. And accordingly, he hath wrought faith in our hearts to give all the glory unto free grace and to his Son. If you had been ſaved by Love, that would have been diminiſhing from free grace, and from Chriſt; and ſo would Works and Duties. But Faith, that is a principle fully ſuited to God's own intent; which is, to ſet up his Son and free grace, and to magnifie theſe two. You ſhall find in Scripture, that God is ſaid to be *all in all*, and ſo is Chriſt ſaid to be *all in all* too; for theſe two ſhare all the glory between them, that ſo men may honour the Son, even as they honour the Father, (as I ſaid even now.) In the 1 *Cor.* 8. 6. the Apoſtle ſays, *To us there is but one God the Father, of whom are all things, and we for him*, (as you have it in your Margins,) *and one Lord Jeſus Chriſt, by whom are all things, and we by him.* Here (you ſee) they ſhare it between them, only with this difference; that all things are ſaid to be *of God* and *by him* too; but all things are not ſaid to be *of Jeſus Chriſt*, but only *by him*.

We have ſeen and explicated two of thoſe Bleſſings intended to us and beſtowed on us from everlaſting. Firſt, *Election* in Chriſt to be perfectly holy, as we ſhall be in Heaven; (for God lookt at his works, as he would make them to be at laſt.) And Secondly, *Predeſtination* to that Glory, that Adoption, or being a Son of God bringeth with it. Now follows a Third benefit [*wherein* (ſaith the Apoſtle,) *he hath made us accepted in the beloved.*] This I am now to ſpeak to, and ſo to proceed.

[ἐχαρίτωσεν] [*He hath made us accepted,*] I muſt open the force and ſignification of this word Firſt. It is as much as if he had ſaid he hath made us, *Charos*, *dear* to him, out of God's free grace he hath made us pleaſant unto him in the beloved; ſo ſaith *Calvin*. The *Papiſts*, they would have the word to ſignifie God's beſtowing inherent grace of holineſs upon us, and making us gracious or holy. And that which perverts them in this their Interpretation is, their aiming to magnifie the *Virgin Mary*; for the word here in the Original is uſed but once beſides in all the New Teſtament, and that is, *Luke* 1.28. [*Thou art highly favoured, &c.*] (it was ſpoken by the Angel unto *Mary*.) So we tranſlate it, but they read it [*Thou art full of grace.*] They will needs carry this word to inherent grace in us, that ſo by this the fulneſs of grace in the *Virgin Mary* may be extolled; that ſhe being, and that God foreſeeing her ſo full of grace, had therefore choſen her to be the Mother of Chriſt. But the word is (in reſpect of us) a Paſſive word, and indeed a made word, uſurped by the Apoſtle himſelf for his purpoſe; and [there in *Luke*) ſignifieth this, that God made her acceptable to him, and caſt an infinite favour upon her. And this is proved by what is ſaid in the 30. verſe of the ſame Chapter, [*Fear not, Mary, for thou haſt found favour with God*;] it was not that ſhe had grace in her, but that God had caſt grace and favour upon her. So that the meaning of the word is, *He hath rendred us acceptable* or *gracious*; or (moſt fitly in one word,) he hath *Ingratiated* us. The meaning is, not that God fore-ſaw grace in us; but that he caſt his favour upon us, and ſettled his delight in us. He made us dear, precious, and delightful to himſelf. And this to be the meaning of the word, and not that (as the Papiſts would have it,) appears,

Firſt, Becauſe the Apoſtle had mentioned the bleſſing of inherent holineſs before, [*to be holy before him in love,*] and alſo mentions Converſion and Regeneration, the imperfect work of Faith and Holineſs in this life afterwards, in *verſe* 8.

And Secondly, It appeareth likewiſe by what followeth, [*in his beloved*;] that is, as he hath loved Jeſus Chriſt, and delighted in him: ſo in this his Beloved he loveth, pleaſeth himſelf in, and delighteth in us. This is the meaning of his [*making us accepted in the beloved.*]

In the Interpretation of theſe words I have not a little been troubled, unto what rank to refer this Bleſſing. Whether I ſhould refer it to a part of Juſtification, (which, we know, conſiſteth of theſe two Particulars, *Forgiveneſs of ſins*, and *Acceptation of our Perſons*,) and ſo this to be a part of our Juſtification in Chriſt beſtowed upon us in time here in this life, or whether I ſhould interpret it of an Action of God paſt towards us from everlaſting, (ſuch as are Election and Predeſtination,) and that Action as including alſo a Bleſſing principally intended to our perſons unto everlaſting, and after this life, ſuch as I have ſhewed you perfect holineſs and Adoption to be. I confeſs, in the end I enclined unto the latter; and found that *Zanchy* is with me in it. And I will give you theſe Reaſons for it, why it is not meant ſo much of that acceptation of our perſons, which is a part of Juſtification, (though it may include that alſo,) and that acceptation of our perſons is the fruit of this,) but rather referreth to an eternal Act towards us, and an eternal Bleſſing even to eternity to be beſtowed on us. For firſt, it runneth in the ſame key with the other two, *He hath bleſſed us*, and *He hath choſen us*; ſo *He hath accepted us*; they are all ſpoken in the time paſt. Whereas when he cometh to Redemption or Juſtification, he changeth the Phraſe and Tenſe, *In whom we* [have] *Redemption.* Therefore I caſt this [*having accepted us*] into the former rank, with having choſen and bleſſed us from eternity; as noting out three prime inſtances of God's eternal love.

2. The order of the Apoſtle's ranking of it, and his bringing of it in, would argue that he did not intend to ſpeak of that acceptation of our perſons, which is a part of Juſtification.

For Firſt, it comes in before forgiveneſs of Sins; whereas that acceptation of our perſons unto juſtification of life follows upon forgiveneſs, and doth neceſſarily firſt ſuppoſe it.

And Secondly, it is not only mentioned before forgiveneſs, but Redemption comes in between it and forgiveneſs.

So that (I ſay) I rather account it to be one ſpecial act of God's love done towards us from everlaſting, (ſuch as Election and Predeſtination was.) And ſo it implieth both a third Act, and a third Bleſſing, of the ſame ſort with the two former.

It is not that acceptation of us which is the ſecond part of our juſtification, for that is expreſt by an accounting us Righteous in Chriſt as our Righteouſneſs; and ſome ſuch thing ſhould have been put in as the Ground of it, but this is an acceptation of our perſons in Chriſt as he is God's beloved, and ſimply refers thereto; and ſo unto Chriſt's perſon as God's beloved one.

But then the Queſtion will be, both what diſtinct act of God's this is, differing from Election and Predeſtination; and what differing bleſſing it is from perfect Holineſs and Adoption unto Glory?

In the firſt place, ſome ſay, that it imports that Love of God which was the foundation both of God's choice, and of his predeſtination; that he hath therefore choſen, and predeſtinated us, becauſe he hath accepted us, (that is, ſet his love upon us) in his beloved Son.

But that was ſuppoſed in God's *chooſing* us; for *Dilectio præſupponitur Electioni*, (as *Aquinas* well ſpeaks.) Yea, and this is alſo ſufficiently expreſſed in the words foregoing, [*To the praiſe of the glory of his grace*;] that is, of this his free love born to us.

Again, this acceptance of our perſons, is not (as here it ſucceeds,) that love or acceptation upon which he choſe us, but is a branch or fruit following of it, and diſtinct from the Act of his chooſing us; it hath not an Identity, or ſameneſs of Act with chooſing us itſelf. Though it is put forth in and together with chooſing us, yea, though it be ſaid to have been in the beloved [*Chriſt*,] yet that firſt love that caus'd him to chooſe us, and not others, was immediately carried unto us in the Act of chooſing us, as unto Chriſt himſelf, and mov'd him to chooſe our Individual perſons as immediately as he was mov'd to chooſe Chriſt himſelf, only he was pleas'd to chooſe us in Chriſt, as a foundation or ground, which he planted us into, when he choſe us; and by chooſing, or when he choſe us, he put us into Chriſt. But being thus choſen in Chriſt then, this fruit followed upon it, to accept us in Chriſt as his beloved for ever after.

I take it therefore not ſo much to be an Antecedent love to the Election of our perſons, as a conſequent love or complacency (as I may ſo call it,) or delighting in us, and accepting of us through his beloved, when he had choſen us in him, and ſet us into him; his delight even then was with the Sons of Men, *Pro.* 8. In his fore-thoughts about them.

And here I take not *Antecedent* and *Conſequent Love* in the *Jeſuitical* or *Arminian* ſenſe, whereby God ſhould be ſaid to love us with ſuch a *Conſequent* Love as ariſeth from a fore-ſight that we will believe, and ſo chooſeth us, and in that ſenſe ſhould be ſaid to chooſe us in Chriſt. There is a twofold Love, *Amor Beneplaciti*, and *Amor complacentiæ*, (an Old diſtinction.)

Firſt, *a Love of good-will*, whereby God doth bear a good-will to us, and ſo reſolveth to chooſe us, and give us to Chriſt. And this is ſpoken of in the former verſe, [*He hath choſen us in him, according to the good pleaſure of his will.*]

And Secondly, there is a *Love* of *Acceptation* or *Complacency*; or of delight and reſting in what he hath done. God thereby delights himſelf in the Creature which he hath thus ſet up and choſen in Chriſt, and this, from everlaſting, (as I ſhall ſhew you by and by.) It is called in *Zeph.* 3. 17. *a reſting in his Love*, and ſuppoſeth Election firſt. When God hath choſen us, he takes delight in, and is infinitely well pleaſed, both with this deſign and contrivement he hath towards us, and with our perſons alſo, as conſidered in and through his beloved Son; even as a Father that means to beſtow his Son upon ſuch a Woman, firſt takes a likeing to the Woman; (here is the Love of *good will*) which makes him chooſe her for his Daughter, and pitch upon her, rather then upon any other, to make her his Son's Wife. But yet when he hath betrothed her to his Son, then he loves her with an other and a further kind of Love; he *accepts* her, he *delights* in her, and hath a *complacency in her,* as conſidering her to be his Daughter as Wife unto this his Son. This I take to be the orderly joyning and meaning of theſe two words, [*having predeſtinated us unto Adoption, and accepted us in his beloved,*] the latter Act following upon the former.

The next Queſtion is, how this Act of God towards us, may be ſaid to have been *from Everlaſting*; and how God may be ſaid to have delighted in us before we were?

1. For this, that God did put forth ſuch an Act from everlaſting, conſider that Scripture, *Pro.* 8. 30,31. If you read the verſes before, Chriſt tells you there, what God and he did before the World was. I (ſays Wiſdom or Chriſt) *was by him, I was brought up with him, and I was daily his delight; rejoycing always before him in the habitable part of his Earth, and my delights were with the Sons of Men.* All this was from everlaſting, for read the 25, 26, 27. verſes, and he ſaith, *It was before the Mountains were ſettled, or the Hills brought forth,* &c. So that Chriſt did then look upon us as delightful unto him, and God did the ſame in his Son.

2. For the clearing of it, we muſt remember what was ſaid before; that when once God had firſt choſe us in Chriſt, look how far it may be ſaid we had a being in him. So far God might take, and did take a view of us, as repreſented exiſting in him; and ſo pleaſe himſelf with us, as ſo viewed and conſidered, and look upon us with a gracious eye; and alſo rejoyce and comfort himſelf in what he had done for us. And by this our repreſentative being as in Chriſt; I mean not that kind of being before God, which all other Creatures, he meant to produce, had in their ſeveral Idea's, or appearances in his thoughts. But we further had a repreſentative being in Chriſt, who actually ſtood before God, or by him, (as *Solomon*'s word is,) this repreſentation becometh then real, when made in *him* and *by him*, by his undertaking to ſtand for us, and as in our ſtead, undertaking as our head to repreſent us; and this gave us a real being in Chriſt, and as far differing and excelling thoſe Idea's of other Creatures, as the Images or ſhadows of men pictured for the Ghoſts of men, when they are dead; do from thoſe drawn with the brighteſt orient colours in Oyl, which Painters make to ſet out men alive to the utmoſt life that may be. And by way of difference, we call the firſt but ſhadows; and ſuch were the Idea's of all other Creatures in the mind of God, in compariſon to what the Elect had in God's mind, being ſet in Chriſt, who gives a being of him, yea, and in Chriſt Jeſus. But ſtill I muſt remember you of theſe two things, I ſo often mentioned, that my meaning may be underſtood.

The Firſt, that this benefit of Acceptation of our perſons in the beloved, I refer to thoſe other Antelapſarian benefits, ſevered from thoſe of Redemption, as hath been all along inculcated; that is, as flowing to us from Chriſt, as our head of union with God; and to us as conſidered as purely Creatures and abſtractly before Sin befel us in that ſupernatural ſtate; which we were at the firſt ſight of us by him, ordained unto as Creatures, and our perſons alſo conſidered as one with Chriſt.

The Second, that it is that acceptance of us in Chriſt, which comes and flows meerly from the perſon of Chriſt as God-man.

From which you may Obſerve, That when the Apoſtle ſaith, God hath thus accepted us in the Beloved, he doth not ſay, that this acceptation of us is in the Blood of the Beloved, or the merits of the Beloved: It is not ſo founded, but it is founded upon our relation to his perſon. God had choſe us in him to have relation to his Perſon; and ſo, Jeſus Chriſt being beloved, God accepteth us in him, for this our relations ſake unto him as the principal beloved. As a Father when he hath betrothed his Son unto a Woman, he loves her for the relation ſhe hath to the perſon of his ſon; ſo doth our God. This acceptation of us, even of our perſons from everlaſting, it is founded upon Chriſt's being beloved. And therefore you ſhall find, that the Love wherewith God loved Chriſt, and the Love wherewith he loved us are, ſaid to be one and the ſame Love, *John* 17.23. *That the World may know that thou haſt ſent me, and haſt loved them as thou haſt loved me.* We were ſo repreſented by Chriſt, and conſidered in him, that we made up *one Chriſt myſtical*; as the *Head* and the *Body* make up but *one man.*

Again, This ſeems to be ſome ſpecial favour and peculiar grace unto the Sons of men Elect, and not to the Angels, as here it is ſpoken of. The Angels (we read) are elect, [*the Elect Angels*;] but we no where read of them, that they are elect *in Chriſt.* Likewiſe that they are the *Sons* of God, by creation namely; but not *Adopted Sons through Chriſt*, as we here are ſaid to be: And ſo they are highly *favoured* of God; but no where, that they are *accepted in the Beloved*, as here we are ſaid to be. It may be ſaid, they are highly favoured as Menial Servants to God, but not as Sons Adopted. Many Courtiers were in high favour with *Saul*; but *David* ſpeaks of his being Son to him as an higher matter by far. As in Nobility there are higher ranks than other; ſo among the Nobles in Heaven. The Angels, it may be ſaid, God hath loved them with a *ſpecial love*, and he hath loved Chriſt and both from eternity; but it is no where ſaid, that he hath loved the Angels as Chriſt ſaid there, *Thou haſt loved them as thou haſt loved me.* And how ſpecial a Priviledge this is, I ſhall expreſs to you by this Similitude. The Sun (you know) ſhines upon all the world; but if you take a Burning-glaſs and hold it in the point of union or concentration, between the ſhining Sun and ſomething that you would have inflamed; hereby the Sun-beams are contracted, and do fall upon that Object with a more intenſe heat and fervour, even to an inflammation of it: and this, by reaſon that the Beams were firſt contracted in the Center of the Glaſs, and then diffuſed and with more vehemency darted upon the Object under it. Thus God loveth all his Creatures; his Love is *over all his works* (ſo the Scripture expreſſeth it;) but he loves them not in his Beloved, he accepts them not in him. But now for the Sons of Men elect, that Son of God (who is his Beloved) contracts all the beams of God's love into himſelf; they fall all upon him firſt, and then they through him ſhine and diffuſe themſelves upon us all, with a ray infinitely more ſtrong and vigorous than they would have done, if we had been conſidered in our ſelves alone. And this is the advantage of being accepted in the Beloved, God loves us with the ſame love wherewith he loved his Son.

To come now unto ſome Obſervations from hence.

Obſerv. 1. I. Obſerve here, That Jeſus Chriſt is God's Beloved in an eminent manner. Look, as God put all Light into the Sun, and that diffuſeth and communicateth light unto all the Stars: ſo Jeſus Chriſt hath contracted all the Love of God to himſelf, and through him it is diffuſed upon us. He is ὑιὸς τῆς ἀγάπης, *the Son of his Love*, (as he is called *Coloſſ.* 1.13.) You read it tranſlated there [*His dear Son*;] but the Greek hath it [*the Son of his Love.*] Chriſt hath (as it were) engroſſed all God's Love unto him; *This is my well-beloved Son*; *in whom I am well pleaſed.* Yea, indeed and in truth God is not well pleaſed with any of the Creatures, but as they heve relation to him, and are his Servants. Otherwiſe, *he findeth folly in his Angels*, Job 4.18. They would not have pleaſed him, had they not come under his Son, and had relation unto him ſome way or other, and ſubſerved for his glory. In loving his Son he loved them; but he loveth us as being planted into him. The *Trinity* could not pleaſe itſelf out of itſelf. He is the Beloved.

Obſerv. 2. II. Is Chriſt thus God's Beloved, with, and in whom he is ſo fully pleaſed; and is he not *Thy Beloved*, (as it is in the *Canticles!*) what is the matter? Is thy narrow Soul more curious about an object for its Love, than God himſelf is? O! let him be to each of us our Beloved! If he be God's Beloved, he may as well be thine. Is he able to ſatisfie God's vaſt thoughts; and is he not able to ſatisfie thee, poor Creature? God himſelf is ſatisfied and at reſt in him, (*I was daily his delight*, ſays Chriſt, *Prov.* 8.) and wouldſt thou be happier than God is? Is he God's *Beloved Son, in whom he is well pleaſed*; and wilt thou be pleaſed in any thing elſe, ſave Chriſt?

III. Obſerve, that Chriſt is ſaid to be *the Beloved* ſimply in and for himſelf, and [*in whom we have Redemption*] comes afterward as a ſuper-added thing. So that, ſet aſide the work and benefit of Redemption, that is to be had in and by Chriſt; and there is a lovelineſs in his very Perſon beyond all, for which we ſhould deſire him. You that are Sinners do love him, becauſe he hath Redemption for you, and ſo you have need of him; (and you do well ſo to love him, for he deſerves it;) but yet, let me tell you, *Eſt aliquid in Chriſto formoſius ſalvatore*; There is ſomething in Chriſt more beautiful, more amiable and glorious than his being a Saviour. God cannot love him for any benefit of Redemption by him; and yet he is God's Beloved. He is *primum amabile*, loved for himſelf: and ſo let him be to thee. Obſerv. 3.

This is the firſt ſort of Obſervations from hence.

A Second ſort is this;

1. If thou beeſt in Chriſt, fear not Sin; for God from everlaſting ſaw all thy Sins, and yet for all that he continued to accept thee in his Beloved. It altered his mind not a whit: He was ſo much pleaſed with his Beloved, that though in his own *Præſcience* he foreſaw what we would be, yet having choſen us in his Son, he accepteth us in him; and ſo, now that we actually exiſt and ſin againſt him, he notwithſtanding finds ſo much contentment at home in his Son (having him by him,) that he can patiently bear with us, and pleaſe himſelf in Chriſt. And ſo, though he ſee thee ſinful for the preſent, and foreſaw thee ſinful from everlaſting; yet he ſtill accepts thee in his Beloved. And the Reaſon is, becauſe Jeſus Chriſt is more beloved of him, than Sin is or can be hated by him. If ever Sin ſhould come to have more intereſt for hatred in the heart of God, than Chriſt hath for Love, thou mighſt well fear; but he hath accepted thee in his Beloved, therefore be not thou afraid. Obſerv. 1.

2. Hath God accepted thee, and rendred thee thus dear unto himſelf in his Beloved? No matter though the World hate thee; *The World ſhall hate you*, (ſays Chriſt, *John* 16.33.) *in the world you ſhall have tribulation*; but 'tis no matter, *in me you ſhall have peace*, &c. God accepts thee in Chriſt, he renders thee dear unto himſelf in his Beloved. Obſerv. 2.

3. Go therefore unto God, to be accepted only in and through his Beloved. Here is the greateſt and ſtrongeſt Argument for it that can be. It is ſaid before, in *ver.*4. that God choſe us unto *perfect Holineſs*, and ordained us to *perfect Glory*, and to be Sons to him, *ver.*5. and both theſe, as we ſhall one day be in Heaven: and yet after both theſe, the acceptation of our Perſons in the Beloved comes in as a Third and diſtinct benefit; ſo that all this would not have pleaſed him ſo much, as one look upon us in his Beloved. It is not perfect Holineſs, nor that compleat Glory which we ſhall have in Heaven, that makes us accepted with God comparatively to this, to be conſidered and accepted in the Beloved. And wilt thou now go and bring thy imperfect Graces and menſtrous Duties? Art thou in Glory yet? Art thou perfectly holy? If thou wert, yet conſider here is a Third benefit beſides all theſe, *He hath accepted us in his Beloved*; which let thy Soul look out for, notwithſtanding all thy Grace and Holineſs. Obſerv. 3.

And ſo I have gone over the Three firſt Bleſſings, which are Eternal ones, and abſolutely pitched upon our Perſons in the relation we have to the Perſon of Chriſt. God *choſe us* to be in him, and becauſe he is holy, we muſt be holy: Holineſs therefore is eſſential to our Being in Chriſt. God *Predeſtinated* us in Chriſt, therefore we muſt be Sons, as he is; and ſo we are predeſtinated to Adoption in him his Natural Son. And then, God hath *accepted* us in his Beloved; and therefore as he loveth him, ſo he loveth us. All theſe Three Bleſſings are not founded ſo much upon the Merits of Chriſt, as upon the Relation we have unto his Perſon. And they are the Bleſſings which were firſt and abſolutely intended to our Perſons, ſimply in the Relation which by Election we had given us to the Perſon of Chriſt.

And ſo much for the ſixth Verſe.

Serm. VII. Come we now to the Mercies which we have in relation to Chriſt's Merits, couched in theſe three following Verſes:

Ver.
7. *In whom we have Redemption through his blood, the forgiveneſs of ſins, according to the riches of his Grace,*
8. *Wherein he hath abounded toward us in all Wiſdom and Prudence;*
9. *Having made known unto us the myſtery of his Will, according to his good pleaſure, which he had purpoſed in himſelf.*

The Apoſtle here changeth the Key of his Language; *He hath choſen*, *he hath bleſſed*, *he hath accepted:* This was his language before; but here he beginneth to alter it: Here he varies the Tenſe, and ſays, *In whom we have Redemption,&c.* Becauſe he comes now to a new ſort of Bleſſings, therefore he ſpeaks in a new key. And ſo Interpreters almoſt generally obſerve.

Now for the general Analyſis, both of all theſe words from *ver.*4. and likewiſe of theſe Bleſſings.

There are two ſorts of Diviſions, which theſe words and the former may be caſt into:

The Firſt is a *Tricotomy*, or dividing of them into three Parts.

You know there are Three Perſons in the Trinity, *the Father*, *the Son*, and *the Holy Ghoſt*. And theſe Three Perſons have three ſeveral Works;

1. The Father's work was to *Chooſe*, to *Predeſtinate*, and to *Accept* in his Beloved. His work therefore is in the 4, 5, and *6th* Verſes.

2. The work of the Son is Redemption, &c. *In whom we have redemption through his blood*, ver.7.&c. It is not meant of *Redemption Paſſive*, or which we receive as the fruit of his having redeemed us; but of that *Redemption Active*, which was in him, and wrought by himſelf. And therefore it is not ſaid [*by whom*,] but [*in whom*] *we have redemption through his blood.*

3. And then the Holy Ghoſt's work, is the application of all theſe unto us; when the Spirit doth in and by converſion bring home all theſe to our hearts. And this you have in the 8 and *9th* Verſes, *Wherein he hath abounded towards us in all wiſdom and prudence: having made known unto us the myſtery of his Will,&c.* This is one Diviſion whereinto you may caſt theſe Verſes, and the Bleſſings mentioned in them.

But there is a Second, and that is a *Dicotomy* or Diviſion of them into two Parts.

There is one ſort of Bleſſings from the *4th* Verſe to the *7th*, and another ſort of Bleſſings from the *7th* Verſe to the *10th*. And ſo, as there are Three Perſons, and their works deſcribed to be Three: ſo there are alſo two *Triplicities* of Bleſſings, (as I may ſo call them.)

The firſt Three are ſuch Bleſſings unto which God abſolutely choſe us in relation to Chriſt's Perſon. And they are,

1. *Perfect Holineſs*, ver.4.
2. *Perfect Glory*, or *Adoption*, ver.5.
3. *Acceptation of our Perſons* in and upon that our relation to his Beloved, ver.6.

But then Secondly, There are three other Bleſſings, founded upon our relation to Chriſt through his *Merits*. As,

1. *Redemption*; taking it in the largeſt ſenſe for whatever Redemption may extend to; for redeeming us as well from Miſery as from Sin, and for the purchaſing of all thoſe Bleſſings which we had forfeited; [*In whom we have redemption through his blood,*] ver.7.
2. *Juſtification*; which is one fruit of Redemption; [*The forgiveneſs of ſins according to the riches of his Grace,*] ver.7.
3. *Vocation*, or *Calling us*; which is the work of the Spirit; [*wherein he hath abounded towards us in all wiſdom and prudence, having made known to us, &c.*] ver.8 and 9.

Calling (you know) is either external or internal. *External* is the Preaching of the Goſpel; that you have in the *9th* Verſe, [*Having made known to us the myſtery of his Will.*] *Internal* is the working Faith and Holineſs in us; which is mentioned in the 8*th* Verſe; [*He hath abounded to us in all Wiſdom,* (the principle of Faith,) *and Prudence,*] which is the principle of Holineſs, (as Interpreters carry it.)

Now obſerve, what is common to theſe two ſeveral ſorts of Bleſſings?

Firſt, They come from God's Decree, both the Three latter and the Three former. How this is true of the three former, you have already ſeen. We were *Elected* to be *Holy,* and *Predeſtinated to Adoption, according to the good pleaſure of his will,* &c. And the three latter do depend upon the ſame good pleaſure of his Will from everlaſting; [*In whom we have redemption,* &c. *according to the good pleaſure of his will,* ver. 9. So that, God's good pleaſure is as well the fountain of theſe Three latter ſort of Mercies, (and therefore cometh in the Reer of them too,) as it was of the three former. And ſo *Eraſmus* ſaith, that this, [*according to the good pleaſure of his will,*] referreth as well unto *Redemption* and *Forgiveneſs of ſins,* as it doth to *Calling us* and giving us *Wiſdom* and *Prudence.*

Secondly, They have this likewiſe common unto them, That there is *Free Grace* in them both: For the Apoſtle ſpeaking of the firſt ſort of Bleſſings, he ſaith, [*He hath choſen us, and predeſtinated us to the praiſe of the glory of his Grace, wherein he hath made us accepted in the Beloved:*] and then coming to the other ſort of Bleſſings, at the 7*th* Verſe he ſaith, [*We have redemption and forgiveneſs of ſins, according to the riches of his Grace.*] And then it follows, [*In which* (namely Grace) *he hath abounded towards us* in converting us alſo, *ver.* 8.] So that ſtill here is Free Grace in both.

And, *Thirdly,* They are both ſorts *in Chriſt.* God Choſe us *in Chriſt,* Predeſtinated us *through Chriſt,* and Accepted us *in the Beloved:* There is the firſt ſort. *In whom we have redemption, and the forgiveneſs of ſins through his blood:* There is the ſecond ſort. We have all in and through Chriſt, both the one ſort of Bleſſings and the other. Theſe are common to them all.

But before I come to expound theſe words in the 7, 8, and 9*th* Verſes, and give you Obſervations out of them; give me leave from the Connexion, and the Apoſtles thus ranking theſe Bleſſings into theſe two ſorts, to give you in my tranſition between them the greateſt matter of note (that I know of) I can commend to you, and it ſhews their diſtinction.

In theſe Verſes (take them all together from the 4*th* Verſe to the 10*th*) the Apoſtle ſeems to hold forth unto us two ſeveral parts of God's Decree. Two deſigns contained in it; and theſe, framed according to thoſe two ranks of Bleſſings before-mentioned. There are two Parts (I ſay) of the Myſtery of God's Will towards us from everlaſting. Two contrivements that God had towards us poor Creatures; and both of them (as you will ſee in the handling of them) infinitely glorious.

The One is, the Decree of the *End* that God hath ordained to bring us unto, *Decretum finis:*.

The other is *Decretum viæ,* or *medii,* the Decree of the *Way* through which God leads us in bringing us to that End. Divines uſe to diſtinguiſh them thus, terming the one *Decretum Intentionis,* the Decree of God's utmoſt *Intention* to us; the other *Decretum Executionis,* the Decree of his *Executing* or bringing about the things intended; and is likewiſe by them called *Decretum Mediorum,* but I rather call it *Decretum Viæ.* The diſtinction is common among Divines; but I find but few that apply it unto this Scripture (though ſome do it.) And we ſhall ſee theſe words naturally to part themſelves into theſe two Decrees.

1. Here are God's Decrees concerning the *End* unto which he meaneth to bring us, or about what he meaneth to do with us, and make us to be at the laſt. He intendeth to make us perfectly holy and perfectly glorious, like his Son; he meaneth to delight in us for ever, as conſidered in his Beloved. And theſe Decrees the 4, 5, and 6*th* Verſes do contain.

2. Here are the Decrees of the *Way* unto this End; that is, of what ſhall fall out to us in his leading us through this way unto this End; namely, *perfect Holineſs, Glory,* &c. and of what ſhall betide us ere we come to enjoy all this. The Apoſtle plainly intimates unto us, that we ſhall fall both into *Sin* and into *Miſery,* and ſo have need of a Redeemer. This ſame Head we were choſen in, muſt come to

Serm. VII. redeem us, and our Sins muſt be forgiven, and we muſt be Called, and muſt have Faith; and all theſe things wrought in us before we can come to Heaven. This is the Decree of the *Means, Decretum Viæ*, as the other is *Decretum Patriæ*,) *Via* and *Patria* you know is an old diſtinction;) and this latter is expreſſed in the 7, 8, and *9th* Verſes.

For this diſtinction itſelf, you ſhall find it founded upon Scripture; as *Heb.* 2. 10. where the Apoſtle ſpeaking, that *God had ordained* Chriſt *to be the Author, Captain* and *Leader* [ἀρχηγός] *of our Salvation.* The Apoſtle ſays, *Thus it became him in bringing many Sons into Glory.* So we tranſlate it: the words in the Original are [πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα,] [*In leading many Sons unto glory.*] Here you ſee is the *Glory* which God means to bring us unto as the End, and here is a *Way* implied, *through which* he leads us unto that Glory. Here is the *Canaan*, and here is the *Wilderneſs* through which we are to paſs unto it. And as we are thus ordained to an End, and led through a way unto it; ſo is our Redeemer too. You ſhall find the Scripture ſpeaking in the ſame language concerning him alſo: So *Pſal.* 110. 7. the *Pſalmiſt* ſpeaking of Chriſt, tells us what he ſhall be in Heaven; *v.* 1. *Sit thou at my right hand, &c.* but before he comes thither, *he ſhall drink of the brook in the way.* Our Saviour Chriſt is ordained to drink of *fulneſs of pleaſure* in Heaven at the end. *At thy right hand* (ſays Chriſt, *Pſal.* 16. 11. which *Pſalm* was written of him) *are pleaſures for evermore. Rivers of pleaſure* (as they are called elſewhere;) but he muſt drink of a bitter Cup before he comes thither; he muſt *drink of the brook by the way.* So that God had another Decree about him too, even the Decree of the *Way.*

Now to ſum up all; If you ſpeak of what God hath ordained us unto as the End and Iſſue of all, it is contained in the 4, 5, and *6th* Verſes, to be perfectly holy, and perfectly happy, and for God perfectly to delight in us; this is the end and upſhot unto which God meaneth to bring us.

But by the way, (to make the end and concluſion of all the more illuſtrious,) God, in and by the ſame everlaſting Decree, ordained to permit the Fall of theſe his Elect. So that inſtead of theſe three, *perfect Holineſs*, *perfect Glory*, and *perfect Acceptation* with God, he throws you into a condition wherein you are *perfectly unholy*, *perfectly unhappy*, and *perfectly hateful* unto him (as in your ſelves conſidered.) This is an accident that falls out by the way; you ſhall ſee who will cure it preſently. Inſtead of perfect Holineſs, here you have nothing but Sin; inſtead of Glory, and being the *Children of God* by *Adoption*, you have nothing but Hell, and then being the *Children of wrath*; and inſtead of being accepted by God, you are made a Curſe; *Curſed is every one that continueth not in all that is written in this Book to do it.* This Curſe ſeizeth upon all Mankind, and upon your ſelves although elected to the contrary. Here God's firſt deſign about the End unto which he means to bring us, ſeems utterly daſht and ſpoiled; and we are as far off from all that Glory intended as poſſibly could be imagined. And what does God order then? Even that this Chriſt, God-Man, he in whom he choſe us, and he to be a Head unto us from everlaſting, who is the *Captain of our ſalvation* (as he is called in that place before-named;) that he ſhould come and take frail fleſh; come *in the likeneſs of ſinful fleſh*, and become our Redeemer, [*In whom we have redemption through his blood.*] Through him (ſays God) I will forgive all their Sins into which they are fallen, (as the word here uſed for Sins fitly expreſſeth it, [παραπτώματα,] and though they have nothing but unholineſs, wickedneſs, and unbelief in them; yet I will abound towards them in all Wiſdom and Prudence, and turn them unto me, and that in this life; and then bring them to that perfect Holineſs and Glory, and to that perfect Acceptation with me in the World to come, that I have ordained them unto.

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In whom we have Redemption through his Blood, the forgiveneſs of Sins, according to the riches of his Grace.

I Stand here at the 7*th.* verſe, between two of the greateſt (what ſhall I call them ?) Heights or Depths of God's Wiſdom and Grace towards us; and as that Angel in the *Revelation* had *one foot upon the Earth*, and *another upon the Sea*; ſo I ſtand with one foot upon the Bleſſings ordained us from eternity, and intended us when we come in Heaven, and the other upon the bleſſigs intended us here in this World. They are both of them two vaſt Arguments, and therefore you ſhall give me leave to be ſomewhat larger then ordinary about them. For of all the Myſteries of the Goſpel (ſince I knew it,) this hath moſt ſwallowed up my thoughts.

Two things I ſhall obſerve about theſe two ſorts of Decrees and Bleſſings.

Firſt, I ſhall ſhew you how theſe Bleſſings differ, (as before I ſhewed you what was common unto them among themſelves.)

And Secondly, I ſhall give you a glimpſe of that infinitely glorious harmony between theſe two contrivements, and of the wiſdom of God that ſhines in them both. The greatneſs of the Point deſerves this.

For the Firſt, How theſe bleſſings differ.

Firſt, The firſt ſort of bleſſings perfect Holineſs, Adoption, &c. were ordained us without the conſideration of the fall, (though not before the conſideration of the Fall; for all the things which God decrees, are at once in his mind,) they were all both one and other ordained to our perſons. But God in the Decrees about theſe firſt ſort of bleſſings viewed us as *Creabiles*, as Creatures which he could, and would make ſo and ſo glorious: For God can eaſily ordain the Subject, and the utmoſt well-being of it both at once; and this might well be the firſt Idea taken of us in God's puroſes, becauſe ſuch is the perfection of God's underſtanding, that he at firſt looks to the perfection and end of his work. But the ſecond ſort of bleſſings were ordained us meerly upon conſideration of the Fall, and to our perſons conſidered as Sinners and Unbelievers. And the firſt ſort were to the praiſe of God's grace, taking *Grace* for the *freeneſs of love*; whereas the latter ſort, are to the praiſe of the glory of his grace, are with an αὔξησις, an endearment of a greater degree of his grace, unto a further glory of his grace and an illuſtration of it, taking *Grace* for *free Mercy*.

Secondly, Thoſe firſt ſort of bleſſings are ordained to have their full and plenary accompliſhment, and to take place in that other *World*, and are ſuited to that ſtate into which we ſhall then be enſtalled. And as in Gods primary intention they are before the other, and therefore are ſaid to have been *before the foundation of the World*, *ver.* 4. ſo they are to take place after this world ended; they being the Center of all God's thoughts towards us. Then we ſhall be ſo holy as Satan himſelf ſhall find no ground to carp at us: Then we ſhall receive the *Adoption of Children*; and though we are now the Sons of God, yet *then it ſhall appear* to us and and *all the World*, by that infinite glory that God will then beſtow upon us. But thoſe ſecond ſort of bleſſings were ordained for our entertainment in *this World*, and are ſuited unto that condition which we ſhall run thorough unto the day of Judgment.

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Thirdly, The firſt ſort are founded meerly upon our relation to the *Perſon* of Chriſt, as is manifeſted in all thoſe three mentioned, *ver.* 4,5,6. [*Choſen in him,*] and therefore *Holy*; becauſe as he being the Son of God, was to be holy, (*Luke* 1. 35. *That holy thing which ſhall be born of thee, ſhall be called the Son of God,*) ſo are we, we being Members of him. And as this is true of holineſs; ſo of the other two it is more plain. But this ſecond ſort are founded meerly upon the Merits of Chriſt: As, Redemption through his blood, and ſo Forgiveneſs, Converſion, &c. In a word, Theſe latter bleſſings are but the removings of thoſe Obſtacles which by reaſon of Sin ſtood in our way to that intended Glory. In the fulneſs of Time God ſent his Son to redeem them that were under the Law, that they might receive the *Adoption of Sons*. *Galat.*4. 5.

I come now to the Second thing propounded. That glorious harmony of Wiſdom and Grace, &c. that ſhines in theſe two deſigns, and in the reducing them unto theſe two heads; the one ſubordinate and ſubſerving the other.

It is true, if we ſpeak rigidly, there is but one Act and one entire Object of God's Decrees; for God doth all at once. Yet according to the Language of the Scripture (wherein God condeſcendeth to our apprehenſions, and hath plotted all things to our apprehenſion, to take us the better) you ſhall find that there are two plots or deſigns that God had towards us.

He had a primary Plot, which was firſt in his intention; and he had an after plot ſubordinate to the other. His firſt Plot was to chooſe us to that ſtate which we ſhall be in in Heaven, His after plot that he had towards us whilſt we are in our way, was to Redeem us, and reconcile us unto himſelf by his Son Jeſus Chriſt. To open the glory of this Myſtery unto you.

Firſt, God made two Worlds for us; He made this World, and put us into it holy once, in *Adam*. But alaſs! we ſtood not long in that ſtate, but fell into Sin. Then God hath made the World after the day of Judgment. Now, anſwerably, he hath two deſigns about us. Whilſt we are in this World, under Sin and Miſery and imperfect holineſs, he hath the deſign of Redemption; to juſtifie us, to forgive us our Sins, and to abound towards us in all wiſdom and prudence. And when we come into that other World, namely, Heaven, there he hath ordained perfect holineſs for us, and acceptation with himſelf in Chriſt's perſon as the Beloved. Again anſwerably, as God hath two worlds into which he puts us, and two deſigns about us in thoſe Worlds, ſo he hath ordained us two ſorts of bleſſings anſwerable to thoſe two deſigns; the one for this World the other for that to come. He hath perfect Holineſs, Glory, and Acceptation of our perſons, for the world to come; and he hath other bleſſings, Redemption, Juſtification, Forgiveneſs of Sins, Calling us, &c. for this life and this World.

Secondly, Anſwerably, Chriſt runs through a double ſtate; one that was intended him firſt and ſimply, which in *Joh.* 17. 5. he calls *the glory he had with his Father before the World was*; that is, to ſpeak the loweſt ſenſe of thoſe words, the glory which God firſt and abſolutely intended him before he had created the World, and before or without the conſideration of Chriſt's coming into this wicked World or Earth. For he cannot hereby mean the glory of the ſecond perſon, for that muſt not be begged or prayed for, and *ver.* 24. it is ſaid to be given him; and therefore it is a glory which he hath as God-man. He hath a glory now in Heaven which was intended him before the world was. But then Chriſt had an other ſtate even a frail ſtate, clothed with our frail Fleſh and Blood, he came down here, and takes upon him *the likeneſs of ſinful Fleſh* in all the infirmities of it, and here he drinks of the Brook by the way; he ſuffers, and ſo redeems us.

In the Third Place; Chriſt by both theſe ſtates comes anſwerably to have a double Relation to us; the one of a *Head* and Common Perſon, ſimply conſidered as an *Author of ſalvation,* (as he is called *Heb.*2. 10.) more ſtrictly conſidered; the other, as he is a *Redeemer*. You have them both in *Coloſſ.* 1. 18, 19, 20. Verſes compared together; where the Apoſtle deſcribeth our Saviour Chriſt in both theſe his Fulneſſes. Firſt, he tells what Chriſt is abſolutely ordained unto, and his body with him, *ver.* 18. *He is the Head of the Body the Church: he is the beginning, the firſt-born from the dead,* (and ſo the founder of that ſtate we ſhall have after the Reſurrection,) *that in all things he might have the pre-*

eminence: *For it pleaſed the Father, that in him ſhould all fulneſs dwell,* (even the fulneſs of all Relations to us, *ver.* 19.) And what followeth? *And having made peace thrugh the blood of his Croſs, by him to reconcile all things to himſelf,* ver.20. Here is the relation of a Head, and likewiſe the relation of a Redeemer and Reconciler too. God *choſe us in him, predeſtinated us in him,* and *accepted us in him*; and beſides this, *In him we have redemption through his blood, the forgiveneſs of ſins,* &c. That place in the *Coloſſians* anſwereth this here in the *Epheſians.*

In the Fourth place; From both theſe doth ariſe unto Chriſt a double glory, which he is ordained to: The one *Intrinſecal*, due to him as he is the Son of God dwelling in an Human Nature, and being therein an Head of a glorious Body the Church; in whom as ſuch, and ſo beloved of God himſelf, and for his ſake meerly in reſpect of his Perſon, they are beloved of God in him. And then beſides this, there is another glory more *Extrinſecal*, and acquired by the work of Redemption; purchaſed and bought with the ſweat of his Soul, as *Phil.* 2.8,9. *He humbled himſelf, and became obedient unto the death of the Croſs; therefore God alſo hath highly exalted him,* &c.

And thus Fifthly, you ſee how theſe double ſorts of Bleſſings come to be beſtowed upon a differing ground. Thoſe Bleſſings, which are the *Bleſſings of the End* unto which God will bring us, namely, *Perfect Holineſs, Glory*, and *Acceptation* of our Perſons in Heaven, they are founded meerly upon our Relation to Chriſt's Perſon. Therefore we ſee it is here ſaid, that *we are choſen in him to be holy before God in love*; and *we are predeſtinated through Jeſus Chriſt unto the adoption of Sons*. He being a Natural Son, and we adopted in him; and we are accepted in him, he firſt being God's Beloved; and it is meerly our Relation to his Perſon that is the foundation of theſe Bleſſings. But when the Apoſtle comes to the other ſort of Bleſſings, as *Redemption, Forgiveneſs of ſins*, and the like; theſe he founds upon Chriſt's blood, [*In whom we have redemption through his blood,* &c.]

And thus in the Sixth place, We come doubly to be ſaved; ſaved over and over; and hereby we obtain a double right to Heaven: We have one right founded upon our relation to Chriſt's Perſon, being *choſen in him*, and *accepted in him*: And then we have all theſe bought over again (when we had forfeited them) by Chriſt's purchaſe in Redeeming us. And for this you have a Scripture in the 14*th* Verſe of this Chapter, where you ſhall find that Heaven is both an Inheritance, and Purchaſed too; [*Which is the earneſt of our Inheritance, until the redemption of the purchaſed Poſſeſſion.*] And therefore, *Rom.* 8.23. Heaven is called both *the Adoption*, in reſpect to its being an Inheritance, by our being choſen Heirs with Chriſt; and alſo a *Redemption*, as being purchaſed by his blood.

In the Seventh place; Hereby God hath a double Glory too. Here are two Editions of his Attributes, (beſides that in the works of Creation,) and both in Chriſt; one in the Perſon of Chriſt, ſimply and alone conſidered, in whom the glory of God doth ſhine: the other in the ſtory of his Mediation and the works thereof, in which all the ſame Attributes are manifeſted over again and anew by Works of his, and the Merit of them. It would be too long to go over them all; as to ſhew the double glory of his Wiſdom, the double glory of his Grace, Power, &c. A double glory riſeth to God's Wiſdom, in that he could make one Jeſus Chriſt ſerve for two deſigns, the greateſt that ever were, and either of them worth the Incarnation of his Son, I mean his taking our Nature upon him. For I appeal to you; Suppoſe that God ſhould have created the Man Chriſt Jeſus in Heaven, in that glory which now he hath, and he ſhould never have come down hither to ſuffer and die, (as he did:) Suppoſe withal, that God had taken up all his Elect unto himſelf in Heaven, or created them there at firſt with him, as he did the Angels, ſo as they had never been in the other *Adam*, nor in this World; but had been made Sons and Heirs with Chriſt, and Members of him as their Head; and ſo God delighting himſelf in them, and they in him, from their firſt Creation: Suppoſe God had done no more, I appeal to you if this had not been worth the aſſumption of our Nature? For here had all the Attributes of God been manifeſted; here had been infinite Love and Free grace

ſhewn;

Ser. VIII. ſhewn; here had been the greateſt Power, the greateſt Goodneſs, the greateſt Holineſs, and whatever elſe you will in all theſe manifeſted. But you may haply ſay, here had the manifeſtation of one Attribute been wanting, namely, *Mercy to Creatures in miſery.* I Anſwer, This Mercy is but a further extenſion of the ſame love, cauſing God to continue to love them as Sinners, whom he loved with a Free love as Creatures. Love is the foundation of Mercy; and ſo that Love in God was ſo great, that it would have turned into Mercy, if there had been need; *Epheſ.*2.4. *God, who is rich in Mercy, for the great love wherewith he hath loved us*, &c. Yet the more evidently to ſhew forth this, he leaves us to Sin and Miſery, and then ſends his Son to take frail Fleſh upon him, and to Suffer and Die to redeem Us. And in this work of Redemption appear all theſe Attributes anew, his *Power*, *Juſtice*, *Wiſdom*, *Holineſs*, &c. as I ſaid before.

Eightly, and Laſtly, God ordered it thus ſo to take us the more, whom he would bring to heaven. Had we at firſt been brought to that Communion with Chriſt, which we ſhall have in Heaven after the Day of Judgment, without having known either Sin or Miſery, it had been a good and bleſſed condition indeed; we ſhould infinitely have rejoyced in it, and had reaſon ſo to have done. But certainly Heaven will be ſweeter to us, by reaſon of our having once fallen into Sin and Miſery, and then having a Redeemer that came and freed us from all, and then brought us to Heaven. O! how ſweet will this make Heaven to be unto you? *Romans* 9. 23. before God brings the Veſſels of Mercy unto Heaven, it is ſaid, he *prepares them unto glory.* Now, what is it that prepares them to glory? It is couched in that expreſſion therewith joyned, That they were *Veſſels of Mercy*, that is, that once had been filled with Miſery, and then he takes them up to glory. This adds a ſhadow and a foil to Glory, to make it the more glorious in their apprehenſions. In an *Ante-Maſque* you ſhall have Hell firſt preſented; and that being removed, you have Heaven preſently before you. Thus doth God with us; all that falls out to us here, together with the whole work of Redemption, it is but an *Ante-Maſque* and *Præludium* to take us up in our thoughts while we are here in this World: ſo to render that glory, which we ſhall have in Heaven, the more reſplendent and glorious. This double Plot ſerveth alſo to make the ſtory of Chriſt's Love the more illuſtrious to the Church his Spouſe. Thoſe that write Romances and feigned Stories, you ſhall have them ſet up ſome one Man, and ſome one Woman, whom they mean to magnifie and exalt to the dignity of a King and Queen, and in the end marry them gloriouſly together: this they drive at; this is their firſt project when they ſet themſelves to write ſuch a Book. But that they may take the Reader the more, before this concluſion they will in their Fiction throw this Man and Woman into the greateſt and moſt deſperate extremities that can be imagined, ſeparate them in the greateſt diſtance each from the other, that the Reader ſhall judge it impoſſible theſe ever again ſhould meet in an happy enjoyment and embraces. They will hurry them through all ſorts of Misfortunes and diſaſters, and make that Lover to endure the greateſt hardſhips, and run through the moſt hardy and heroical adventures and hazards for that his eſpouſed Love, that can be; ſo to effect and bring about in the end her and his liberty and mutual content in the enjoyment each of other. This makes the Story to be read along with pleaſure; to ſee all the way the conſtancy of them both in their begun Loves, and in the end to ſee them both extricated out of the depths of Miſeries, and to meet together and enjoy each other, and become moſt great and glorious Princes. This uſeth ſtrongly to take thoſe that are but Readers, and that, when they know it is but feigned; but if it were real, how would ſuch an happy *Cataſtrophe* take with and affect thoſe Lovers themſelves? Now juſt thus hath God ſet up Chriſt and the Church his Spouſe, to be married together in Heaven for ever; that is his Plot: But he firſt throws her into Sin and Miſery, and then ſends his Son Jeſus Chriſt to reſcue and relieve her, ſo to ſhew his love unto her unto the uttermoſt; and all this ſo, to take our hearts the more, when we ſhall come to ſee his Perſon in Heaven. *God commendeth his love to us in this, that while we were yet Sinners, he ſent his Son for us*, &c. God loved us in ordaining us to life; but I will commend it yet more (ſays God,) for they ſhall be in a ſtate of death, and then I will give my Son for them to redeem them. So that this Plot of Redemption, was but a further improvement or edition of the love of God and of Chriſt.

And then Laſtly, God's Love is ſet out unto us by a double giſt of Chriſt to us and for us; whereof the giſt of him as of a Redeemer to us, is of the two the leaſt. Thou art a good Soul; tell me, whether doſt thou prize more the perſon of Jeſus Chriſt given thee, or the benefits thou haſt by his Death? Thou wilt ſay, I prize the perſon of Chriſt moſt, and thou pitcheſt right; it is more worth then all his benefits. I uſe to ſay (and it is moſt certainly true,) that Chriſt's love is more then his Sufferings; His Sufferings worth more then all his benefits; but his perſon is more then either benefits or ſufferings. Now, God in chooſing thee in him to be a Son, and placing thee in him by Election, and in him Accepting thy perſon; He gave thee in this, his perſon, and a relation to him, to live with him, & to have communion with him, and to be like to him for ever. And this is the firſt giſt, and that which firſt he intended to thee. But then, over and beſides this, God gave him as a Redeemer for thee; and this Redemption is but a benefit which thou haſt by him: And indeed, it was but to remove objections that lay in the way unto that other great plot, as hindering the accompliſhment of it; (as I remember *Cyril* well expreſſeth it.) *Præfunditur nobis Chriſtus* (ſaith he) *ut poſſit Natura Humana,* (*ſuperatis malis, quæ interim acciderant*) *ad priſtinam gratiam Chriſti, & dignitatem recurrere.* It was to recover us out of thoſe evils that fell out by the way, unto that dignity which God in Chriſt firſt choſe us unto.

And (to conclude) the knowledge of Chriſt, and communion with his perſon and the glory thereof, is part of the happineſs ordained for us in the World to come. But the knowledge of Chriſt in his benefits of Redemption, is that which takes up our thoughts here; and both do conduce to make him moſt glorious and moſt dear unto us, and us moſt compleatly happy in him.

Ver. 7. *In whom we have redemption through his blood, &c.*

Here is,

Firſt, *Redemption* it ſelf.

Secondly, *The Redeemer,* [*in whom.*]

Thirdly, The price of this Redemption paid or laid down, [*His Blood.*]

Fourthly, One fruit of this Redemption inſtanced in for all the reſt, *The forgiveneſs of Sin.*

Fifthly, The Spring or ſource of all this, the Benefactor or Founder of all this; *The Riches of his Grace.*

Firſt, The *Redemption* it ſelf, which is larger then forgiveneſs of Sins, for Redemption reacheth to *Glory* alſo: Glory was to be purchaſed anew. And why? Becauſe, though we were predeſtinated to Glory in our relation unto Chriſt's perſon as our head, yet we forfeited it all, and it muſt therefore be bought again; and *therefore the glory of Heaven,* in *Luke* 21. 18. is called Redemption. *Lift up your Heads, for your Redemption draws nigh,* ſaith Chriſt, ſpeaking of the latter day; you have the like place, *Rom.*8.23. *we groan within our ſelves, waiting for the Redemption of our bodies.* And *Tit.*2. 14. Sanctification itſelf is called Redemption, *who gave himſelf for us, that he might redeem us from all iniquity, and purifie unto himſelf a peculiar people zealous of good works.* Redemption is a large word; for Chriſt was fain to buy all that God intended us, becauſe we loſt it. That's for Redemption.

The Second, This Redemption, as is ſaid, we have it in Chriſt; *in whom* (ſaith he) *we have Redemption.* He ſpeaks not of the Redemption we receive here, but of the work of Redemption which Chriſt himſelf wrought, that is the cauſe of all the Redemption we receive; for he ſaith, it is Redemption in Chriſt. There are ſome put this difference between being Redeemed in Chriſt and redeemed through Chriſt; ſay they, the Elect only are Redeemed through Chriſt, that is, his Redemption is applied to them: There is an univerſal Redemption for all men, but it is only efficacious for them that are Elected, they are only Redeemed through Chriſt. But it is confuted here out of the Text, by comparing the coherence. Who are Redeemed? *We,* ſaith he, what *We?* Obſerve of whom he ſpeaks before,

fore, according as he hath *Choſen* us in him, and *Predeſtinated* us in him, and *Accepted* us in him; thoſe *Us* that were choſen, they are Redeemed and no other.

In the Second place, He ſaith [*We*] have it *in him*; What is the meaning of that? What doth that imply?

It is ſpoken firſt in a diſtinction from the Fathers in the Old Teſtament. It is true, they were redeemed virtually, but the thing was not done, they did not ſee Chriſt, *they ſaw his day afar off* indeed, and he was the *Lamb ſlain from the beginning of the world*; but he had not yet done it, but we have it, Chriſt hath done it. We ſee Jeſus (ſaith he, *Heb.* 2.) *taſting of Death* for every man, and *crowned with glory and honour.* In the 9*th. Heb.* 15. you ſhall find there this expreſſion, *For this cauſe he is the Mediatour of the New Teſtament, that by means of death, for the Redemption of the Tranſgreſſions that were under the firſt Teſtament.* Mark the expreſſion. He was to die for the *redemption of the tranſgreſſions that were under the firſt Teſtament.* The meaning is this; That the world had gon upon the ſcore with God, he received not one penny of money for all the Fathers he had ſaved, they had been redeemed indeed, they had the fruit of that redemption that was afterward to be done, but as yet Jeſus Chriſt had not paid his Father one penny of money: Now then he comes under the New Teſtament; and he is the Mediator, that by means of death he might be for the *redemption of the Tranſgreſſions that were under the Old Teſtament*; that he might cancel all thoſe Bonds. You have the like expreſſion in the 3*d.* of the *Romans.*

So that (My Brethren) it is a help to your faith in compariſon of them; they had Redemption only in the promiſe, *they ſaw it afar off.* We have Redemption in Chriſt, it is done, it is paſt; we ſee Jeſus taſting death, ſee him hang upon the Croſs by faith, and ſee him now he is in Heaven *crowned with glory and honour*; ſo ſaith the Apoſtle in that place *Heb.* 2. You have more help to believe than our fore-Fathers had.

Secondly, We have redemption as in a common perſon in Chriſt, we have it not only when it is applied to us, but we have it in him as we had condemnation in *Adam*, before we were born in the world, ſo we had redemption in Chriſt when he died.

The next thing I would have you Obſerve is this, and it may mightily and wonderfully inſtance the love of God towards us. The laſt words he had ſaid of Chriſt, if you mark it, in the 6*th.* verſe, was that he was God's beloved; *He hath made us accepted in the Beloved.* What is the next word after in this 7*th.* verſe? *In whom we have redemption through his blood.* It is *Chryſoſtome*'s Obſervation, it is ſtrange, infinite ſtrange, that he that was God's beloved, whom he delighteth in as in himſelf, that God ſhould ever ſend him to be a Redeemer, and to ſhed his blood for Sinners. What! was he God's beloved, and have you redemption in him too? ſhould God ſacrifice his beloved? God choſe us to be holy in Heaven with him, to be Sons with him there, to delight in us there. Let that plot ſtand, let them never come to be ſinful, let me have them up in Heaven preſently with my Son; One would have thought God might have ſaid this. No, God would commend his love yet further; He would let them fall into ſins, to redeem them, he would ſacrifice this beloved. He had ſo much love in his heart that he could commend it to us no way but by ſacrificing his beloved. He might have choſen whether he had done ſo or no, he might have made us as happy in Heaven as now we ſhall be, it needed not have coſt him the blood of his Son. But now he wonderfully ſets out his love to us, in that we have redemption in his beloved.

So much for the Redeemer which was the Second head.

The Third is the Price; and that is his Blood, *Redemption through his blood.*

The Hebrew word for *Redemption* importeth ſomewhat more than redeeming by price; but the Greek word that is here uſed and elſe where imports only a *redeeming by price*, not a *redeeming by force.* When God came to deal about our ſalvation, conſidering us Sinners, ſaith he, I will have a full price or I will not ſave you, I will be ſatisfied to the uttermoſt. He will have Redemption by a price, ſo the word ſignifieth ἀπολύτρωσις. He will have them bought; What I give I give, ſaith he, what I ſell I ſell, I will ſell their ſalvation, and I will ſell it to the uttermoſt, I will have a ful price for it; *you are bought with a price*, ſaith the Apoſtle, over bought: And 1 *Tim.* 2. 6. it is called ἀντίλυτρον, an *adequate price*, a price that if you weigh it in the Ballance it is heavy, it weighs down the other, it is ſufficient for it, it was a full price. In *Rom.* 3. 24. and ſo on; you ſhall find there that when God came to juſtifie a ſinner, he ſaith *he will be juſt too*. I would fain ſave the ſinner but I would be juſt too; therefore he will have a price, a full price, and therefore it is called *Redemption by price*.

But what is meant by his *Blood*? His Blood is only mentioned not that his Active obedience doth not go into it: Take all Chriſt, good Brethren: But becauſe his Blood was the laſt part of the payment, that cancelled all the Bond, therefore his Blood is ſtill mentioned in Scripture. And his *Blood* is more mentioned than the other; Why? to anſwer the expreſſion of the Type in the Old Law; there was the *blood poured out*, you know, and there was *blood laid upon the horns of the Altar*, and all things were *ſprinkled with blood*. What did the *blood* ſignifie in the Old Teſtament? *Blood* in the Old Teſtament ſignified the *ſoul of the beaſt*; ſaith he, the *life* of it, or the *ſoul* of it lieth in the *blood*. So in the New Teſtament ſtill the *blood of Chriſt* is mentioned, to ſignifie the ſufferings of his Soul; and it is mentioned too to anſwer the Type. In the Lord's Supper you have *Bread*, to ſignifie the breaking of his Body; but you ſhall find that he aſcribeth more peculiarly his ſufferings to his *Blood*, ſignified by the *Wine*, to repreſent the ſufferings of his Soul, and therefore his ſoul is ſaid to *be poured forth*. Fall down (my Brethren) before the Lord Jeſus Chriſt; *Thou art worthy to receive all honour and glory, for thou haſt redeemed us to God by thy blood*, ſay the Angels and Saints, *Revel.* 5. 9.

So much for the *Price*. What is the fruit of it? (Which is the Fourth head.) *Forgiveneſs of ſins*. What ſins? Look in the *Coloſſ.* 2. 13. *Having forgiven all your Treſpaſſes*; All, paſt, preſent and to come. He retaineth ſin in your Conſciences, to humble you, to break you, and when men are caſt out of the Church, he then bindeth in Heaven upon their Conſciences what is bound on Earth; yet conſidering you in Chriſt he forgiveth all ſins, ſtrikes off all at once by his blood.

And what is this great buſineſs of the *forgiveneſs of ſins*? We that are poor Sinners, when we are firſt humbled and ſee our ſins, Oh, what a mercy is it that our ſins were forgiven! True, but it is a ſmall matter, my Brethren, *forgiveneſs of ſins* is, it is buried in the foundation, Heaven, Glory, Eternity, Communion with Chriſt and God being all in all. I ſay, it is but a ſmall thing, it is but the foundation of this great building, in Heaven all ſins will be remembred no more. Yet we poor Souls (as we have reaſon) we come to Chriſt for forgiveneſs of ſins firſt, and we do well as we are Sinners, he is the fitteſt Object for us as he is the Saviour of us from our ſins; take him in his blood; but when we are come to Chriſt once, you find perfect holineſs, you find Adoption, Glory, Acceptation in his perſon, you find in his perſon more than in all his benefits, then in forgiveneſs or whatſoever elſe.

Laſtly, what is the cauſe he beſtoweth all this? The riches of his Grace; *According* (ſaith he) *to the riches of his grace*. Grace, you muſt know, ſignifieth properly God's freeneſs in doing it; *He hath juſtified us freely by his grace*, *Rom.* 3. 24. Therefore the love of God is called grace, becauſe it importeth a freeneſs of his love, and the mercy of God is called grace, becauſe it importeth a freeneſs of his mercy. Grace is taken in the firſt ſenſe in the 6 verſe. It is taken in the ſecond ſenſe here in this 7 verſe; for the freeneſs of ſhewing mercy, for mercy referreth to forgiveneſs. I ſhall have occaſion to handle theſe things, when I come to the ſecond Chapter the 4, 5, 6, 7, verſes. In a word now Obſerve what is the reaſon, when he ſaid *he did bleſs us firſt*, it was *to the praiſe of the glory of his grace*; when he ſpeaks of the forgiveneſs of ſins, then comes in *the riches of his Grace*. What is the reaſon of this difference?

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This is the reaſon of it, ſaith God, My Attributes they are mine, and they are yours, they are mine for my own glory, but they are yours for your benefit; all the riches of my grace, take them to your uſe; (riches you know are for uſe,) all the riches that are in me take them as they are riches, as they may be imployed to the good of the Creature take them, they are yours as much as mine, only the glory ſhall be mine. *He hath Predeſtinated us to the praiſe of the glory of his grace*, but he forgiveth ſins according to the *riches of his grace.*

And why *riches* of grace?

It is to help your unbelief. When you come and ſee your ſins told out before you, ſet in order before you, and piled up as high as Heaven, and as low as Hell; thinks the poor ſoul, where is the wealth, where are the riches, where is that that ſhall forgive all theſe Sins? Here it is, here is riches of grace told out before you, here is the blood of the Lord Jeſus Chriſt manifeſted to you. *Riches of grace*: Thou needeſt not bring one penny, God is rich enough, what ſhouldeſt thou bring thy duties or any thing to the forgiveneſs of Sins? Here is riches of grace doth it, not a penny of ours; get but faith, it is the key to unlock this treaſure, and to poſſeſs thee of theſe riches. There are multitudes of ſins, here are multitudes of mercies; riches implieth multitudes, abundance, *According to the riches of his grace.*

There is one difficulty I muſt open, and I have done with this verſe; I ſhall be then over the greateſt difficulty that I know in this chapter or Epiſtle. I ſhall do it in a word.

There is this one Objection or ſcruple. How doth God forgive ſins according to the riches of his grace when he receiveth a price for it? Doth a man forgive freely, when he is paid for it?

This ſtumbles the *Socinian's*. Indeed, the Goſpel is made up ſay they, with nothing but contradictions; God is paid for what he doth, and yet it is done freely; God chooſeth men to life and ſalvation, and it is done immutably; ordaineth what their wills ſhall do, and yet they work freely; theſe are contradictions, we could name many more, amongſt the reſt this is one.

It is Anſwered, Firſt, It is true, Juſtice had a ſatisfaction, but who called Chriſt to give this ſatisfaction? Not Juſtice, but it was Grace did it. Juſtice indeed ſtood upon it, kept her own diſtance, I will be ſatisfied, ſaith Juſtice. But who ſpake to Chriſt to pay this? Grace did. So that here is one reconciliation of it, it is according to the riches of his grace, becauſe grace did move Chriſt to do all this for us.

Secondly, The Merits of Chriſt, though they be a price of themſelves, if Chriſt had offered, I will die for my people now they are ſinners, God might have refuſed it. *Quando aliud offertur, &c.* It is a Law Maxime, *When another thing is offered then what is in the Obligation, the ſatisfaction may be refuſed.* The meaning is this, as if God ſhould ſay, I will be paid by them that ſinned, I will not take your offer, it's true your Merits are worth it, but I am at my liberty whether I will take them or no. Now here is grace, I will take my Son, I will ſacrifice him and accept of that ſatisfaction.

Again Thirdly, you muſt know this, that it is to God that Chriſt did all he did, he calls himſelf his ſervant, *my Elect*, ſaith he, my ſervant; *I came down*, ſaith he, *Joh. 6. not to do mine own will, but the will of him that ſent me.* He did it all upon his Father's coſt, meerly upon that motion; Hence then becauſe that the very death of Chriſt was the gift of God, as he is called, *Joh.* 3. 16. *He gave his onely begotten Son*, hence to us it is free grace.

And then in the Fourth place, That God ſhould accept thee and me through his Son, and forgive us our ſins through his Merits, it is free grace. Thou art bought without any of thy mony; it is free to thee; though it coſt Chriſt's ſoul dear, it coſt thee nought, as the phraſe is, *Iſa.* 52. 3. *You have ſold your ſelves for nought*, it is free to us. Thus you ſee grace and Chriſt's merits are reconciled; God takes a price, and yet he doth it freely.

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And Laſtly, let me add this; The more that God paid for to buy us, if it were his own he paid, the more grace it was to pay it. He gave his Son, he was his own, his onely begotten Son, he gave him, he gave him freely, he might have ſaved you without Chriſt's ſatisfaction, that's certain. Chriſt when he was to go to ſuffer, he uſeth this as the utmoſt argument with God, *Father* (ſaith he) *all things are poſſible with thee*, thou canſt ſave the world another way, if thou wilt thou maiſt forgive them freely without my ſatisfaction, let this Cup paſs from me. No, ſaith God, I will do it this Way to chooſe, I will have thee to die for them. Well, ſaith Chriſt, *not my will but thy will be done.* Here is free grace more then if he had no ſatisfaction made, becauſe his grace giveth this ſatisfaction. He hath redeemed us by *his blood*, yet according to *the riches of his grace.* I have done with theſe words.

SERMON IX.

EPHES. 1. 8, 9.

8. *Wherein he hath abounded towards us in all wiſdom and prudence,*

9. *Having made known unto us the myſtery of his will, according to his good pleaſure, which he had purpoſed in himſelf.*

THE Apoſtle's ſcope in this Chapter is an enumeration of the Grand particular Bleſſings which we have in Chriſt; which Bleſſings are either ſuch original Bleſſings to which we are ordained from eternity, and ſhall enjoy in the end and iſſue of all; or they are ſuch Bleſſings as in the world were wrought for us in Chriſt, and are applied unto us in this life in and through Chriſt. There are *Decreta finis*, that is, of our Journies end, &c. that God means to bring us unto. *Perfect Holineſs* in the 4*th* Verſe; *Adoption* or *Glory* through being Sons, in the 5*th* Verſe; a perfect complacency of God for ever in us in his *Beloved Son*, mentioned in the 6*th* Verſe, for the ſake of his Son's Perſon, and what he is in himſelf the Natural Son of God, and the Beloved one of God, and communicated to us by our Relation to him, and Union with him. There are likewiſe *Decreta Executionis*, the Decrees of Execution, or of the way to that End, [*Heaven,*] which are theſe that follow in the 7, 8, and 9*th* Verſes. *Redemption through Chriſt's blood*, &c. And theſe benefits depended upon what moreover Chriſt wrought and did for us; *He redeemed us by his blood*: And this he performed in this World; and in reſpect to this work he is to be conſidered as Redeemer, and our Perſons conſidered by God the Father as Sinners, *Children of wrath*, &c. and here begin the benefits of Application. *Remiſſion of ſins* is the firſt, and is the foundation, and is put for the whole of Juſtification, as his Blood ſpeaks his whole Obedience and Redemption in parts, *viz.* the Price as paid by Chriſt, and the Benefits purchaſed, which are *Redemption*, &c. Then Secondly there is the work of *Vocation*, our firſt converſion to God, and of *Faith* and *Sanctification*. The whole work, as it is imperfect from firſt, and wrought in us from firſt to laſt, which God hath begun to work, and will continue to perfect till the day of our death. And this is expreſſed by thoſe words of the 8*th* Verſe, *Wherein he hath abounded in all Wiſdom and Prudence.* He by theſe two words expreſſeth the chief and leading principles of Sanctification wrought in us, and which comprehend in them the whole complex of the work of Grace in this life wrought in us firſt and laſt. For the Apoſtle being to contract and crowd up theſe benefits into a *Compendium*, he ſpeaks *Synecdoches*, and mentions parts for the whole of each kind, which he afterwards dilates upon in particulars.

I ſhall now repeat nothing more of what I delivered on the former Verſes; I come immediately to that which is the next Benefit here before us, his having *abounded toward us in all wiſdom and prudence*, &c.

It is (as you will ſee by the opening of it) the bleſſing of Converſion, and of our Calling, and the working Faith and alſo our imperfect Holineſs, which God works in us here by the Goſpel. And he ſaith Three things of it.

1. He ſheweth you the greatneſs of the Bleſſing; he ſaith, that God hath abounded in grace in beſtowing it: In which Grace it is *he hath abounded.*

2. You have the Bleſſing it ſelf, and both the parts of it: Both the inward Calling, working *wiſdom* and *prudence* in us; and the outward Calling, *Having made known the myſtery of his will,&c.* in the preaching of the Goſpel, and the revealing of it.

3. You have the cauſe of both, and that is his good pleaſure; *According to his good pleaſure.*

And then Fourthly, (for I may add that) you have the Cauſe of that good pleaſure too, *which* (ſaith he) *he had purpoſed in himſelf.* So you have the diviſion of theſe 8 and *9th* Verſes.

Divines (you know) they make two parts of our Calling; there is *Vocatio externa*, that is common to all men that hear the Goſpel, and to whom the myſtery of the Will of God is made known. But then there is an internal Calling, a work upon the heart, whereby he doth work *wiſdom* and *prudence* in us to embrace this word, and to lay hold upon this Myſtery, and give up our Souls unto it.

And then for the *inward Calling*, you know Divines reduce it to two Heads: Firſt, the *working of Faith*; Secondly, the *working of Holineſs*, or *change of heart and life.* All is reduced to theſe two, *Holineſs* and *Faith*, as I ſhewed you out of the firſt verſe of this Chapter, there are the *Saints* and *faithful in Chriſt Jeſus.* Now accordingly the Apoſtle hath two words here; here is *Wiſdom*, which is the principle of Faith; and here is *Prudence*, which (as I ſhall ſhew you) is the principle of Sanctification, and is put for the whole work.

To begin firſt with that whereby he ſetteth out the greatneſs of the Bleſſing, *Wherein he hath abounded toward us.* ἐπερίσσευσεν. To open that word a little, *Abounded.* The word in the Greek, it is taken either to ſignifie an abundance that one hath and hath received, taken *paſſively*, (as I may ſo expreſs it,) as when in Scripture we are ſaid to *abound in grace*, (as in ſome places we are:) or elſe it is taken *actively*, as it implieth *abounding* in the *Giver*, in the *Beſtower*, when one beſtoweth out of abundance. As there is *plenitudo fontis*, and *plenitudo vaſis*; a fulneſs in the Fountain, and a fulneſs in the Veſſel; both are ſaid to be full, but the Fountain is ſaid to be full as that which communicateth, as that which beſtoweth, which fills the Veſſel; and the Veſſel is ſaid to be full, as having received all from the Fountain. So we are ſaid to abound in Grace, when he hath filled us with it; *Of his fulneſs* (which is the fulneſs of the Fountain) *we have received grace for grace*, ſaith the Apoſtle, *John* 1. 16. So now here is πλήρωμα *fontis*, and πλήρωμα *vaſis*; here is ſignified the *abounding of the Fountain*, namely of God, as a Fountain communicating; and the *abundance of the Veſſel*, of us receiving. Now it is the abounding of the Fountain that is here meant; and of that there are two meanings too, which I find in Scripture; two ſignifications or uſes of the word.

Firſt, It referreth to ſomething abundantly or largely beſtowed; when God doth largely or abundantly beſtow, then he is ſaid to abound; or as they do tranſlate it, 2 *Cor.* 9. 8. (where the ſame word is uſed,) *He is able to make all grace to abound towards you.* The meaning is not, *he abounded in wiſdom* by making wiſdom abound in us; for alwaies when it is ſo taken it is joyned with an Accuſative caſe, as it is there in that place of the *Corinthians* with πᾶσαν χάριν; but here it is not πᾶσαν σοφίαν, but ἐν πάσῃ σοφίᾳ, not making *Grace abound*, but (which is the ſecond meaning of the word or phraſe in which God abounded) it doth not only import, that God did cauſe *wiſdom,&c.* to abound, but that he out of abundance of Grace in himſelf *beſtoweth wiſdom.* And ſo I find it to be uſed *Luke* 15. 17. *abounding in Bread, in my Fathers houſe*, (ſays the Prodigal.) It is in the Genitive caſe, as it is here, *bread enough*, ſo we tranſlate it: ſo here God aboundeth in his grace, and it is all one as to ſay his *Grace aboundeth*; or as the Engliſh phraſe, when we ſay one *aboundeth in love*, it is all one as to ſay his *love is abundant.*

So that the meaning of it in a word is thus (to gather it up for the weaker underſtandings;) that God out of abundance of Grace in himſelf beſtoweth upon

Serm. IX. us in converting us, *wiſdom* and *knowledge*, *wiſdom* and *prudence*, *faith* and *holineſs*, (as you ſhall hear afterwards,) and his ſcope is to magnifie the [*riches of Grace* that is in God, in beſtowing ſuch benefits on us; his Grace aboundeth in the doing of it. And ſo it is all one with what *Paul* ſaith of himſelf in 1 *Tim.* (a parallel place to this) *chap.* 1. *v.* 14. *Paul* ſpeaks there of his converſion, as he ſpeaks here of the *Epheſians*, and every Chriſtian's calling, and converſion and works inherent in him. He ſaith here, *wherein God abounded*, namely in Grace: ſo he ſaith there, *The Grace of God was exceeding abundant toward me*; (*Exceeding abundant*, ὑπερεπλεόνασε, it was *over-full*,) *with faith and love, which is in Jeſus Chriſt*, ſomeway anſwerable to receive it. Here he reduceth the work of Calling to two Heads too, *Faith* and *Love*, *Faith* and *Holineſs*, (for Love is the principle of Holineſs,) and *Wiſdom* and *Prudence* do by a Metonymy, or by a Synecdoche rather, imply both theſe. So that that which *Paul* ſaith of his own Calling there, the ſame he ſpeaks of our Calling here, and the one expreſſeth the other: There he ſaith the *Grace of God* was *over-full*, it *overflowed*; ſo the word ſignifieth: And here his compariſon is from a *Fountain*. *Grace* guſhed out from God's heart as a Fountain, when he firſt beſtowed ſaving *wiſdom* and *prudence*, when he firſt converted them. This is the meaning of the words, *Wherein he hath abounded towards us*.

I ſhould not have ſtaid ſo long upon the word but for the ſake of ſome Obſervations which this expreſſion will afford.

The Firſt Obſervation is this.

Obſerv. 1. When you would ſet a right value upon any bleſſing beſtowed upon you, you are not to value it chiefly by the bleſſing it ſelf beſtowed, but by the grace in God out of which it comes. He doth not ſay here he gave abundance of Wiſdom and abundance of Prudence (though all the quantity is noted here,) but he ſaith, he abounded in grace when he did it: The Apoſtle would have them ſet the value of this bleſſing upon the grace which was the fountain of it. *Wherein* (ſaith he) or *in which he hath abounded towards us*. My Brethren, learn to value Spiritual bleſſings and Temporal bleſſings likewiſe, not by the things themſelves, but by the love of God from which they come. A ſmall bleſſing may be out of abundance of love: So in what we do for God, a Cup of cold Water, the Widows mite. God may abound in grace to thee in beſtowing it, when the bleſſing is in the matter of it but little. What is the reaſon that many good Souls that have true grace wrought in their hearts, why are they ſo unthankful? They look to the grace wrought in them, and they ſee that there is but a little of that, and therefore they value all by what they find in themſelves, by *the bleſſing wrought*; I find but little in me if any at all, and while thus they value the bleſſing by what they find in themſelves, they prove unthankful to God. Whereas that little grace thou haſt, that little faith, be it but as a grain of Muſtard-ſeed, it proceeds out of abundance of grace in God; *Wherein he hath abounded toward us* (ſaith he here,) in working the leaſt beginning of true wiſdom and prudence in the leaſt Saint. God abounds infinitely in his love to thee, when thou haſt but the leaſt beginnings of grace in thee, as ſmall at firſt as *Nicodemus* had.

If you mark *Paul's* expreſſion in 1 *Tim.* 1. 14. (the place even now quoted,) he doth not ſay that his faith and love in Chriſt were exceeding abundant; No, but ſaith he, the grace of our Lord was exceeding abundant in beſtowing *Faith* and *Love* upon me; he looks not to the quantity of his faith or his love, but he looks at the grace of both; and how doth he magnifie that? He had ſaid before two things of himſelf; Firſt, ſaith he, *I was a Perſecutor and injurious*, *I hated the Saints*, there is the firſt; but, ſaith he, I did it ignorantly in unbelief; *I was an unbeliever, and I was a Perſecutor*. Now for God to work faith inſtead of unbelief and love to the Saints inſtead of perſecution and hatred of them in me that was once an unbeliever and a perſecutor, the grace of God was exceeding abundant herein. He looks not to the work wrought, but he looks to the grace that beſtowed it, conſidering the circumſtances of the condition he was in before.

Obſerv. 2. Secondly, Obſerve what thing it is that this big ſwelling word *abounded*, *overflowing*, *guſhed out*, (as I may ſo ſay) what is it uſed about, what is it that he ſhewed abundance of grace in? It is the work of converſion; working in them wiſdom and prudence, that is, faith and holineſs, as you ſhall ſee by and by.

Obſerve. The Obſervation then from thence is this, That God ſheweth abundance of mercy in converting of a man. It is an abundant grace he ſingleth out, that you ſee here eminently, and *Paul*, in that other place, ſaid it was over full; he was (ſaith he there) exceeding abundant, ſpeaking of his converſion.

To give you another Scripture for it, 1 *Pet.* 1. 3. *Bleſſed be God the Father of our Lord Jeſus Chriſt, who according to his abundant grace*, hath done; what for us? *hath begotten us again.* There is an abundance of mercy eminently above all other works in a man ſhewed in his converſion.

I might inlarge upon this, but I will only give you one reaſon and ſo paſs from it. It is the fundamental mercy to all grace and glory. It is the firſt appearing of the love of God to a man. *Tit.* 3. 3, 4. *After that the kindneſs and love of God our Saviour towards us appeared, not by works of righteouſneſs which we have done, but according to his mercy he ſaved us by the waſhing of regeneration and renewing of the Holy Ghoſt.* God's love is like a River or a Spring that runs under ground, and hath done ſo from eternity, where breaks it up firſt? where bubbleth it firſt, (as the word in the Text ſignifieth, it is a ſimilitude I have uſed before, but the words in the Text will bear it,) where doth this fountain begin to bubble up or iſſue forth? When a man is firſt called, then that love that hath run from everlaſting under ground, and through the heart of Chriſt upon the Croſs, breaks out in a mans own heart too: And it is the fundamental mercy of all grace and glory whatſoever.

My Brethren, the word here uſed doth compare God to a *full Fountain*, which was reſtrained till the *fulneſs of time* came, when he would break forth in love to a man. Oh! when ſhall it once be, ſaith he? And when the time comes, his Love and Mercy guſh out upon a man, when he calls and converts him. This is the meaning of the word in the Greek: It was the time of his Eſpouſals, a time of love. So much for the firſt thing in the Text, that whereby he ſets out the greatneſs of this bleſſing, *wherein he hath abounded toward us.*

I come Secondly to the Bleſſing itſelf, wherein (as I told you) there are two parts of it. Here is firſt the Internal part, the work of grace upon the heart, expreſt here by *wiſdom* and *prudence:* And here is the External Calling, in the 9*th* Verſe, *Making known the myſtery of his will*, &c.

He expreſſeth Converſion, and the whole work *inherently* wrought in us by the *making of a man wiſe.* It is uſual in the Scriptures, and you may oft-times meet with it. *Pſal.* 19. 7. *Converting the Soul, making wiſe the ſimple. Prov.* 2. 10. the beginning of converſion, and ſo all along, the increaſe of all grace to the end is expreſſed by Wiſdoms entring into a mans heart, *If wiſdom enter into thy heart*, and ſo goes on to do more and more; not into thy head only; a man may have all that, and be a fool in the end; but when it entreth into the heart, and draws all the affections after it, and along with it, *when knowledge is pleaſant to thy Soul*, then a man is converted; when God breaks open a mans heart, and makes *wiſdom* fall in, enter in, and make a man wiſe.

Wiſdom.] It is taken ſometime for the *Doctrine of the Goſpel*, in which a ſtupendious Divine wiſdom is to be ſeen and adored; 1 *Cor.* 2. 7. *We ſpeak* (ſaith he) *the wiſdom of God in a myſtery, even the hidden wiſdom*, &c. ſpeaking of the Doctrine of the Goſpel, he calls it the *wiſdom*, and the *hidden wiſdom* of God.

Or elſe *Wiſdom* is taken for the gift of *Saving Grace*, working a principle in the Soul, whereby our Souls are made able to take in all the Truths of the Goſpel effectually: and ſo it is taken in this very Chapter, *ver.* 17. for the Grace of *wiſdom* in the *knowledge of Chriſt*, and to be *wiſe to ſalvation*; he prays there, that they *may have the ſpirit of wiſdom and revelation in the knowledge of Chriſt*, that is, to have the Holy Ghoſt working wiſdom in them, and giving a Principle to be capable of all the Spiritual ſaving Truths, that diſcovers the knowledge of Chriſt, and to enlighten that Principle, to take them in and wiſely to apply them to themſelves; in one word, *to be wiſe unto ſalvation.*

Serm. XI.

Some have thought that in 1 *Cor.* 1. 30. Chriſt is ſaid to be made, in this ſenſe, *wiſdom* to us, as particularly intending the Grace of Graces, namely the principle of Faith; (now it is certain it is a diſtinct thing from *Sanctification* and *Juſtification*, as there the Apoſtle uſeth it.) And that it is made thus diſtinct from the other, and ſet, firſt becauſe thereby we are enabled to take in all the Spiritual Truths of the Goſpel, ſo as to have a man's Soul ſaved. Chriſt is made *wiſdom* to us; when the Soul is humbled, emptied of it ſelf, and when a man comes to himſelf, his eyes are enlightned to behold, and he is made wiſe to lay hold upon that offer of Mercy made to us in the Lord Jeſus Chriſt. But we muſt not exclude that *Objective wiſdom*, that is, all that wiſdom which God in the Doctrine of the Goſpel contrived and prepared, which is called, *The wiſdom of God in a myſtery*; with which the Apoſtle in that Chapter had out-faced the *Greeks* that were ſo for Wiſdom, that in compariſon of which all the Wiſdom in this world, *Civil*, *moral*, *natural*, (he ſays) is fooliſhneſs and comes to nought, and which the Doctrine of Chriſt utterly out-ſhined. And ſo I judge that in that place 1 *Cor.* 1. 30. both this inherent Spiritual Wiſdom in us, and *Objective wiſdom*, which is in our Chriſt, as revealed in the Goſpel are meant.

Now if you ask, which of the two are meant here; whether *wiſdom* taken for the Doctrine of the Goſpel, or for the gift of God, working Faith in the heart? I Anſwer you, (as I have ſaid) it is taken for the gift of *wiſdom* wrought in a man's Soul, whereby he applies all the Truths of the Goſpel, and Wiſdom of the Goſpel to himſelf. For,

Firſt, So it is taken plainly in the 17*th* verſe, where he calls it the *Spirit of wiſdom* and *revelation*, by the *Holy Ghoſt* working wiſdom in a man, and then revealing to that new eye of *wiſdom*, Spiritual Truths.

Then Secondly, It is taken rather for the *gift of wiſdom* beſtowed upon us, than for the *doctrine of wiſdom* revealed in the Goſpel, becauſe that follows in the 9*th* verſe, *Having made known to us the myſtery of his will*; therein the Doctrine of *Wiſdom* is revealed. Therefore when he ſpeaks of *wiſdom* and *prudence* in this 8*th* verſe, he meaneth a heart made wiſe and prudent, the work of wiſdom in a man's Soul.

And then again Thirdly, There is this Reaſon, why it is meant of the *gift of wiſdom* and of *Faith* wrought in us, by that parallel place, (and indeed almoſt parallel Epiſtle,) *Coloſſ.* 1. 9. where the Apoſtle prays, that *they may be filled with the knowledge of his will in all wiſdom and ſpiritual underſtanding*; and that word *Spiritual underſtanding* puts it out of doubt, that the knowledge of Spirituals within us is meant.

And then that it is particularly meant *Faith*, a Fourth reaſon for that is this, That when the Apoſtle comes to dilate this General Head of the work of God, thus here expreſſed by *Wiſdom*, &c. inherent in us, into diverſe particular works wrought in them, (which he doth in *ver.* 11, 12, 13.) both to *Jew* and *Gentile*, he enumerates and inſtanceth in their *believing* on Chriſt; *In whom* (ſaith he) *we have obtained an inheritance*, (namely the *Jews*,) *who firſt truſted in Chriſt*. The like ſaith the 12*th* verſe: then coming to the *Gentiles*, *In whom* (ſaith he) *ye alſo truſted, after that ye heard the word of Truth, the Goſpel of your ſalvation*. So that his ſcope is to lay open the grace of Faith and Spiritual knowledge.

Now, Brethren, To ſhew you how *Wiſdom* and *Prudence* do differ, that is the Second thing I muſt make good; for here are two things mentioned, *He hath abounded toward us in Wiſdom and in Prudence*.

To open this, I ſhall difference them unto you by their Objects. You know there are two ſorts of things revealed; the firſt are *Credenda*, as we call them, things to be believed, all Evangelical Truths, the Myſteries of Salvation, the Revelation of God's Free grace, and of Chriſt, and of all he hath done and is made to us. Secondly, There are *Agenda*, things to be done and practiſed by us, that ſtrictneſs and holineſs of heart and life, which they that do believe are to take up. Into theſe two is the whole Will of God divided; it conſiſts either in things to be believed by us, or in things to be done by us. It is that diviſion the Apoſtle makes 1 *Tim.* 1. 19. *Holding Faith and a good Conſcience:* by Faith, he means the Doctrine of Faith; all things that are delivered to us to believe, we are to hold thoſe faſt; and by a good Conſcience he means (by a *Metonymy*) holineſs and obedience, the things we know we ought to do, whereof a good Conſcience is the principle. Now then as all things in the Word are reduced to theſe two Heads; ſo all the work of Grace upon a Chriſtians heart, they are reduced to two Heads:

Firſt, A principle of Wiſdom to take in and believe and ſee the worth and excellency (as by Faith we do) of things that are to be believed by us, and which God revealeth for our Salvation. And,

Secondly, To have a principle of prudence ſavingly, ſpiritually, and effectually, to ſee that holineſs and obedience we owe to God, it we believe, and if we be ſaved, and ſo to ſee them as to have the heart taken with them; and that is prudence.

Firſt, Wiſdom is that gift of Knowledge or Faith, whereby we believe all ſpiritual truths that are to be believed, and our hearts are affected with the goodneſs of them: For (Brethren) therein lies Wiſdom, to ſee the excellency of a thing, and to be taken with it, and to chooſe it; a man is wiſe, when he is wiſe for himſelf, as it is ſaid, *Pro.* 9. 12. when a man knows what is good for him. That ſame Merchant by whom, and by whoſe carriage the converſion of a ſinner is expreſt to us, he was a wiſe Merchant, for he ſaw a Pearl of great value, and he had the wiſdom to like it, and to ſell all he had for it; and this was by Faith wrought, as I ſhall ſhew you by and by. When Wiſdom enters into the heart and becomes pleaſant unto a man (as it is ſaid, *Pro.* 2. 10.) takes the whole man, when a man ſees by Faith thoſe ſpiritual things ſo really as his whole heart is drawn after them, he chuſeth them as excellent for him, this is Wiſdom: You have it expreſt by the Apoſtle, in *Phil.* 1. 9, 10. (for he uſeth ſeveral expreſſions in ſeveral Epiſtles (as his manner is) but intends one and the ſame thing:) he prays, that their love may abound in Knowledge and in all Judgment, that they might approve the things that are excellent. Where you have ſuch a knowledge as works a love to the things known, and an approving of the excellency of them. This is ſpiritual knowledge; this is Wiſdom, for ἐπίγνωσις, the chieſeſt part of Wiſdom, as *Ariſtotle*, ſaith well of it; it is to diſcern what is good, and to pitch upon it and chooſe it. Now when a man ſees all the truths of the Goſpel, and the excellencies of them ſpiritually, ſo as all his heart is taken with them, and they become pleaſant to his ſoul (not the knowledge of them only, but the thing) when they are as the only Pearl for which he ſells all, then is a man made wiſe to Salvation (you have the expreſſion, 2 *Tim.* 3. 15.) when a man is made wiſe to ſave his own ſoul, ſees the things of the Goſpel ſo as he is taken with them, and hath the wit never to leave them after, this is the firſt thing that is wrought.

Now (my Brethren) it is Faith that doth inable you thus to ſee the excellency of ſpiritual things, to chooſe them, to embrace them, and never to depart from them; therefore Faith is truly called Wiſdom here. I will give you a Scripture, in which you ſhall have two inſtances of it, to name no more, it is in *Heb.* 11. 13, 24. at the 13 Verſe, *Theſe all died in Faith, not having received the Promiſes, but ſeeing them* (by Faith) *afar off* (for that is the meaning) *they were perſwaded of them.* (They believed the truth of them) and *they embraced them*, they laid hold upon them as good for them. This Faith makes you to do, to ſee all the ſpiritual things in the Word really, and to embrace them as good for you. And the other inſtance is that of *Moſes*, *verſ.* 24. *By Faith, Moſes when he was come to years, refuſed to be called the ſon of Pharaoh's daughter; chuſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon: Eſteeming the reproach of Chriſt greater riches than the treaſures of Egypt.* Here Faith made him wiſe, he ſaw what was the beſt bargain, it made him put a value upon the true riches, it made him to leave all the World, to refuſe to be called the ſon of *Pharaoh's* daughter, or whatſoever preferment elſe he had at Court, and to chooſe affliction rather with the people of God, becauſe by Faith he eſteemed the reproach of Chriſt greater riches than the Treaſures of *Egypt*. So that now to have that Wiſdom as to ſee ſpiritual things, the real nature of them, to ſet a value upon them, to approve the excellency of them, to be taken with them more than with all the things of the World, and he hath that light and knowledge of them begotten in his heart which he can never ſell away again, but it works his heart off from all things elſe, this man is a wiſe man; and this is wrought in your hearts by Faith. This is the firſt thing.

Secondly, Prudence, it is that principle of wiſdom, that doth change the heart, which as Faith looks out to the truths of the Goſpel, and the Promiſes of the Goſpel, to Chriſt and to God, and free Grace, and the like; ſo this ſpiritual prudence it looks out to all that is a mans duty, that God requires of him again, to holineſs, to obedience, to the whole Law of God, to the whole Will of God, and a man's heart is taken with them too, and that man whoſe heart is drawn by them through ſeeing the excellency of them in his judgment, that man is a wiſe man, is a prudent man. What is it that turns a man's heart to righteouſneſs and holineſs? It is a ſpiritual knowledge of what holineſs is, and what that obedience is that we ought to perform to the Lord. I will quote you one or two places for it, *Luk.* 1.17. where the very ſame word is uſed that is uſed here. He tells us there that the end of *John's* Miniſtry, it was to turn men; to what? *The hearts of the Fathers to the Children*, that is the firſt that reſpecteth matters of Faith: The *Phariſees* they had in their Doctrine led many from the Goſpel, and from the Faith of *Abraham*, and the Children of *Iſrael* did not believe as their Fathers did, he turns them to their Fathers to believe as *Abraham* did, and not as the *Phariſees* taught them. And then it follows, *and the diſobedient to the wiſdom of the juſt*, of the righteous; it is the ſame word in the Original that is tranſlated here for Prudence in my Text. That wiſdom that doth make a man righteous, that changeth his heart, makes him take in all that holy and righteous Law of God, ſee an excellency in it, that it is right in all things (as the Prophet *David* ſpeaks, *Pſal.* 119.) this is *Prudence*, and this is the ſecond thing wherein Converſion lies; to make a man a prudent man, prudent with the prudence of the juſt, to make a man righteous, to make a man juſt, to make a man holy. It is a practical skill (as I may ſo call it) which God imprints upon a man's underſtanding, that frames the heart and makes him wiſe to do good. You read in *Jer.* 4.22. where the Prophet ſpeaking of wicked men, he ſaith, *They are wiſe to do evil*, they are wiſe enough there, but *to do good they have no knowledge*: Now to have an underſtanding to do good, to have ſuch an underſtanding, as changeth a man's heart and makes it conformable to the Law; this is *Prudence*. And it conſiſts in two things, that I may open it unto you.

Firſt, It conſiſts in enabling a man to take in all the rules of holineſs, or the more fundamental rules of holineſs in a ſpiritual manner, to know the rule ſpiritually. A man's heart muſt be changed to do that. The Apoſtle prays, *Rom.* 12 2. that *they may be renewed in their minds* (to be changed there, is to have their minds turned) to what end? That you may *approve* (ſaith he) *of that good and acceptable Will of God*; to take in the Will of God, or any part of it in the ſpiritualneſs of it, to approve it in the excellency of it, and to eſteem it right in all things. My Brethren, to know the rule ſpiritually, it is from ſpiritual prudence, it is from Grace to ſay the Law is holy, ſpiritual, good. The carnal part of the Law, carnal men ſay it is good; but to ſay of the ſpiritual, the holy part of the Law that requires the whole heart to be obedient to God, as ſuch principles as theſe to lye in no known ſin, to aim at the glory of God more than at a mans ſelf, and the like, for a man to take in ſuch principles as theſe, and to approve them from his very ſoul, this is wiſdom, this is prudence, this is part of the prudence of the juſt that makes a man righteous.

Again, in the ſecond place it imports a skill that God imprints upon the mind of a man to manage his whole man, to do according to what he knows. *We know not how to pray as we ought*, the Holy Ghoſt comes and imprints a skill upon a man's heart, and teacheth him how to pray acceptably to God, which no man in the World can do; to make an acceptable prayer to God, is as much as to make a World, to have the skill of it, to have the knack of it, as I may call it, to have the wiſdom in the performance of any holy duty, for there is a skill, a wiſdom that belongs to the performance of holy duties. When you take an Apprentice you teach him two things, you teach him the Rules of your Trade, but when he hath learnt the Rules he muſt by uſe get a skill in his fancy to enable him to Work. Now that which men get by time and uſe, which you call Habits, that doth God Imprint in every

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every godly mans heart when he firſt turns him, as he teacheth him the rules, ſo he imprints the habit of ſkil, a ſpiritual wiſdom to manage his heart, to be able to pray, to believe, to do all things acceptably, this is prudence, this is that holy ſkil; for God undertakes to teach us; he takes no Apprentice but he teacheth him his trade, this is my Covenant, ſaith he, *they ſhall all know me from the leaſt to the greateſt, they ſhall be all taught of God*; it is part of our Indenture and his Indenture with us, as *Pſal.* 25. 12. He imprints a holy ſkil in the heart, that guides a mans feet into the way of peace, as the expreſſion is, *Luk.* 1. 79.

It is, my Brethren, expounded in that parallel place I quoted but now, *Col.* 1. 9, 10. He prays, *that they may be filled with all wiſdom and ſpiritual underſtanding*; for what end? *That they might walk worthy of the Lord, unto all well pleaſing, being fruitful in every good work.* Now, to have that skill as ſhall ſo guide and frame the heart to the Law and will of God, that a man ſhall be able to walk worthy to well pleaſing, to do that which is acceptable to God in ſome meaſure, this is this ſpiritual prudence which is put for all ſanctification as wiſdom is put for Faith. So that here you have the two parts of converſion, here is wiſdom which is put for Faith, here is prudence which is put for that principle of ſanctification which doth change and turn the whole man, make it obedient to the will and law of God.

And now I have opened it, I will caſt in but this. Here you ſee Four particular bleſſings, (for now I ſhall ſo rank them in this 7 and 8 verſes,) here is *Redemption, In whom we have Redemption through his blood*; here is *Juſtification* or *Forgiveneſs* of *Sins*, that's a Second; here is *Wiſdom*, which is put for *Faith*, believing ſpiritual truths revealed in the Doctrin of the Goſpel; here is *Prudence*, which is put for that principle of light which changeth a mans heart and makes him holy, and ſanctifies him, and ſo it is put for *Sanctification.* Well then here you have the ſame Four bleſſings which Chriſt is made to us, reckoned up, 1 *Cor.* 1. 30. *Of him are ye in Chriſt Jeſus*, who is made unto us of God, *Wiſdom*, there is one. 2. *Righteouſneſs*, there is *Juſtification* or *Forgiveneſs* of *Sins*. 3. Here is *Sanctification* which *Prudence* is put for. And 4 *Redemption*, And ſo I have done with the opening of the words.

You will ask me now, why doth the Apoſtle expreſs the work of Grace, Faith, and Sanctification by *Wiſdom* and *Prudence*?

One Reaſon is this, becauſe he uſeth ſeveral phraſes in ſeveral Epiſtles, ſometimes he calls it ſpiritual *Wiſdom* and *Knowledge*, ſometimes *Wiſdom* and *Prudence*, ſometimes he calls it *Senſe*, αἰσθήσει as I remember he expreſſeth Sanctification ſo, that light that ſanctifieth a man, it is a ſpiritual ſenſe, whereby a man taſteth the goodneſs of ſpiritual things; ſo he calls it in the *Philippians*, as the other is in the *Coloſſians*. This is one reaſon, he uſeth ſeveral expreſſions in ſeveral Epiſtles.

Secondly, he wrote to the *Grecians*, and to the *Aſiaticks*, to thoſe at *Epheſus*, who were all for Wiſdom, they liked nothing but what had wiſdom in it; the *Jews* humor was to ſeek for a ſign, the *Greeks* were for wiſdom, and therefore they refuſed the Goſpel, becauſe to them it was fooliſhneſs, it had no wiſdom in it. Saith the Apoſtle, here is wiſdom, ſeeing you prize wiſdom ſo much, I will ſpeak to you according to your own deſires; mark, what a bleſſing God hath beſtowed upon you, he hath made you wiſe to ſalvation, he hath made you able to keep the Law, and to obey the will of God, which prudence doth change your hearts, ſaith he, therefore he expreſſeth ſanctification by wiſdom and prudence; he ſpeaks to them in their own language.

A third reaſon is this, becauſe (the truth is) that the work of grace it lies in working upon the underſtanding of a man, it lies in working ſpiritual knowledg in a man, (however men little think of it,) it is a light let into the heart, that ſaveth a man, a different light from that wicked men have. *Eph.* 4. 23. he bids them *put off the old man and put on the new*; how muſt they do that? *be renewed* (ſaith he) *in the ſpirit of your mind*: If the ſpirit of a mans mind, if the underſtanding be renewed, it changeth the whole man preſently. Therefore becauſe the mian of the work of grace, or at leaſt the firſt of it lies in working upon or renewing the mind, therefore it is expreſt here by wiſdom and prudence. You have the like, *Coloſſ.* 3. 10. *The Image of God it is renewed*; it is renewed in or by knowledge. God when he doth frame and paint his Image upon the heart, what doth he? He lets it in by the underſtanding, openeth a mans eye to ſee ſpiritually what true holineſs is, and what the love of God is, and how a man muſt aim at the glory of God, and with this light let into the mind and underſtanding, the heart being taken with it, the Image of God is framed in mens ſpirits. Therefore it is expreſt by *Wiſdom* and *Prudence.*

But here is one particle yet more to be explained, [*all Wiſdom.*] Do we receive all wiſdom and prudence when we are turned unto God?

The meaning therefore of that is this, It is taken, Firſt, for all kinds, for all ſorts, ſomething of every thing, as we uſe to ſay. They are made wiſe to believe truths, and they are made wiſe to do what they know, their duties in their callings, their duties in their Relations; there are ſeveral parts of the will and mind of God, which God inſtructs a man in, ſo far forth as it is neceſſary for him to know to be ſaved. 1 *John* 2. 20. it is ſaid, *the Spirit teacheth us all things*, what is the meaning of that *all things*? Why, all things neceſſary to ſalvation, all things that go to ſave a man; and ſo the pooreſt ſoul that is, knoweth all things, hath all wiſdom and prudence in him, he hath all neceſſary knowledge to ſave his ſoul, if God ſhould call him preſently, therefore it is called all wiſdom and prudence.

And in the Second place it is called all wiſdom and prudence for the excellency of it, it is inſtead of all wiſdom, and better than all wiſdom elſe; as verſe 10. he calls the Saints all things in Heaven and in Earth: why, there are more things in Heaven and in Earth beſides them? Yea, but they are worth them all; God looks upon none elſe, cares for none elſe, they are his all, as if there were no other thing. So here, *all wiſdom and prudence*, becauſe this is inſtead of all, it is worth all; this is the whole man, as the expreſſion is, *Eccleſ.* 12. 13. For whatſoever elſe is in a man, whatſoever wiſdom and knowledge he hath elſe, it is worth nothing; he that hath this, hath enough, he hath all.

Then Thirdly, Take in all believers, (whom he ſpeaks of here collectively,) and they have all wiſdom and prudence amongſt them. The Apoſtle ſpeaks here of himſelf, and of the reſt of the Apoſtles, and of all that are called by the Goſpel; he ſpeaks generally and collectively of all Saints, they have amongſt them received all wiſdom and prudence, it is in the pack of them.

And then in Chriſt there is all Treaſures of Wiſdom and Knowledge laid up for us, and we are compleat in him, ſo ſaith the Apoſtle, *Coloſ.* 2.

And all wiſdom and knowledge is hid in this word, and if thou haſt grace, thou haſt a principle to underſtand it ſavingly more or leſs. If thou wilt dig for wiſdom, thou haſt a principle of wiſdom, which a wicked man wants; thou haſt all wiſdom and knowledge in *Semine.* And though we know but in part, yet in Chriſt is hid all wiſdom for us, & all the wiſdom that is in Chriſt, is made ours too, for our good; and we ſhall one day know it all, that is more. This wiſdom and prudence will bring thee to know all the Treaſures that are in Chriſt; and therefore God hath abounded to thee, *in Semine*, in all wiſdom and prudence when firſt he turns thee.

All the gifts of the Apoſtles and Prophets, they are all ours, all thine when thou art once called. Therefore God hath abounded toward us in all wiſdom and prudence.

And then Laſtly, and it may be chief of all. The Apoſtle ſpeaks it in relation to them under the Old Teſtament, they received truths but by piece-meal, at ſundry times, as the expreſſion is, *Heb.* 1. now one and then another. But now under the Goſpel God hath hidden nothing, he hath unlocked all; therefore the leaſt in the Kingdom of Heaven is ſaid to be greater than *John* the *Baptiſt*, the leaſt Saint knows more than *John Baptiſt* did. So comparatively to thoſe under the Old Teſtament, God hath abounded towards us in all wiſdom and knowledge. And ſo much for the opening of the words.

I will come now to gather ſome Obſervations from them (for I ſee I cannot inſtance in all I meant,) The Firſt Obſervation is this.

A Godly Man only is a wiſe man.

Obſerv. 1. He that is turned to God, he that is made wiſe to ſave his own Soul, he only is a wiſe man, and all the reſt of the world are fools, becauſe let them ſeek for whatſoever excellency they will, yet they loſe their ſouls in the end. *Thou fool*, ſaith Chriſt, he thought himſelf a wiſe man to get riches, *thou fool*, ſaith he,

where

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where will thy Soul be to night? He was a fool for his labour. A man that knows how to believe ſavingly, and that is wiſe for his Soul, that man is only the wiſe man. Other men are wiſe in their Generation, (as Chriſt diſtinguiſheth it,) they are wiſe in their kind, take them in the world, and there they are wiſe indeed, and wiſer than the Children of light: But ſaith the Apoſtle, God hath choſen the fools of the world to confound the wiſe, he did it on purpoſe, it was his plot. The chiefeſt thing the wiſe ones of the world brag of, it is their wiſdom; God hath taken out fools, that have leſs underſtanding, makes them able to ſave their Souls, and at the latter day, who is the fool then? Thus he confounds all the wiſe ones in the world. They are only wiſe, that are wiſe to ſalvation.

I will give you a Scripture for it. It is in *Job.* 28. 28. *Behold the fear of the Lord, that is wiſdom, and to depart from Evil, is underſtanding.* That is the underſtanding, the only underſtanding, and if men be wiſe never ſo much in any thing elſe, they are fools.

A Second Obſervation is this.

Obſerv. 2.

Whom ever God ſaveth, he doth give them ſo much knowledge in Spiritual things as ſhall make them wiſe.

Let them be never ſo ignorant before, (they that are come to years of diſcretion,) they ſhall be wiſe to ſave their Souls. Do but obſerve it, Men that had but little wit in them before, when they are turned they will ſpeak of Faith and of Chriſt and of the Myſteries of Salvation, exceeding ſtrongly and wiſely: What is the reaſon of it? When God is Maſter and teacheth a man, how ſoon is he learned whom he teacheth! No ſuch School-maſter as God is, he aboundeth toward a Man in wiſdom and prudence, ſo that a man hath abundance of knowledge the firſt day almoſt. You ſhall ſee it in many poor men that are turned to God. I will give you but a Scripture for it, and ſo paſs from it. *Iſa.* 35. 8. The Prophet ſpeaks there, of the times of the Goſpel, when Chriſt was to preach the word, as appears by the former verſes; He tells us there that Chriſt, is *a way, and a high way,* (that way that leads to life,) *and it ſhall be called a way of Holineſs,* (which men miſ-call, and call by a thouſand other nick names, but that's the true name for it, *a way of Holineſs,*) *and the unclean ſhall not paſs over it.* Take an ungodly man he ſhall never hit on the way let him be never ſo wiſe, for ſo the oppoſition implies, as you ſhall ſee by and by; For whom then ſhall this way be? *It ſhall be for the wayfaring men, though fools, they ſhall not err in it.* Art thou a wayfaring ſoul that art a going to Heaven, and haſt a mind to go to Heaven? And art thou ſimple, hath God given thee a heart to deſire to be ſaved and to ſeek after Chriſt? Take the greateſt Doctor in the world, (if wicked) he ſhall not find out the way that thou ſhalt find: Another man, a fool, he ſhall find it, he ſhall not err in it, becauſe God whom ever he doth ſave, he himſelf is the Maſter and teacheth them this wiſdom. And ſo much for that 8*th.* verſe; I will ſpeak a little of the 9*th.* and ſo I will have done.

Having made known unto us the myſtery of his will, according to his good pleaſure, &c.

Here (as I told you,) he comes to External Calling, the making known to us *the Myſtery of his will,* whereby he doth work Spiritual Knowledge and Underſtanding in a man. Now to open this a little.

What is meant by making known? You all know, that he did it by the preaching of the Apoſtles, he doth it now by the preaching of the word, and by the Scriptures opened to you, whereby all that hear it and know it are called.

But what is meant by *the Myſtery of his will*? (for this is the only, the chief hard thing here.)

Some men do take it thus, to ſhew the difference between the knowledge of believers and others. Others may know the will of God (they ſay,) but there is a Myſtery in the will of God, which only godly men know, and God reveals it to them; As in *Coloſ.* 1. 26. *To whom God would make known* (ſpeaking of the

Ser. IXm. the Saints, as you ſhall ſee by comparing the 25 and 26*th.* verſes together,) *the Myſtery which hath been hid from Ages, and from Generations, but now is made manifeſt to his Saints, to whom he hath made known the riches of the glory of this Myſtery.* My Brethren, the Myſtery of Gods will, and the riches and the glory of it, the Saints only know.

But I rather think that the aime of it here, (though this be a truth, and I ſhall have occaſion to mention it by and by,) yet I think the main thing intended here is not to expreſs the difference of wicked mens knowledge of the Goſpel, and godly mens. But it is taken for the ſubſtance of the Goſpel it ſelf. The Doctrin of the Goſpel it is called the Myſtery of Gods will, 1 *Tim.* 1. 16. *Great is the Myſtery of godlineſs, God manifeſted in the fleſh*: The Doctrin of ſalvation by Chriſt was a great Myſtery.

Here I muſt open two things to you.

1. Why it is called a *Myſtery.*
2. Why the *Myſtery of his will.*

Firſt, why it is called a *Myſtery.* *A Myſtery*, is that which is a *Secret hidden*, a thing unknown, which could no way have been known, unleſs it had been revealed by him that knew it: a Myſtery is properly a thing hidden. 1 *Cor.* 2. 7. *We preach the wiſdom of God in a Myſtery, even the hidden wiſdom which God ordained before the world*: Therefore it is a Myſtery, becauſe it is hidden. So a ſecret unknown is called a Myſtery in the 1 *Cor.* 15. 51. *Behold I ſhew you a Myſtery*, what is that? *We ſhall not all ſleep, but we ſhall all be changed.* Some men ſhall not die at the latter day: Who knew this before? It was a thing unknown, it is not in all the Prophets, nor in all the Old Teſtament, it is a thing we had not known, had not *Paul* told it us, it was a Myſtery.

Now to come to the Goſpel, it is a hidden Myſtery, the moſt hidden ſecret that ever was. It was hid where all the world could not have found it; no, all the wit of men and Angels could not have found it where it was hid. It was hid in God's breaſt, in God's heart, *hid in God*; you ſhall ſee the very expreſſion in *Epheſ.* 3. 10. *To make all men ſee what is the fellowſhip of the Myſtery, which from the beginning of the world hath been hid in God.* If you will know, ſaith he, in what field it lay, it was hidden in God.

Hid from whom?

Firſt, From all the wiſe men in the world, they could never have found it out. Thoſe that ſearch into Myſteries of State, and would know *Arcana Imperij*, they think they are wiſe men, and that they know great matters; what ſaith the Apoſtle, 1 *Cor.* 2. 8. *We ſpeak the wiſdom of God in a Myſtery, even the hidden wiſdom, which none of the Princes of this world knew.* They that have all ſecrets in their heads, and know how to govern States and Kingdoms, none of them all knew this, nor could ever have known it.

Nay, Secondly, The Goſpel was hid from all the Saints in the Old Teſtament, as now it is revealed, in *Coloſ.* 1. 26. The Apoſtle ſaith it was hidden from *Ages and Generations*, from all the Generations paſt; hid from the beginning of the world, as you have it *Epheſ.* 3. 10. You ſhall find in 1 *Pet.* 1. 10, 11. That the very Prophets that wrote the Scripture, did not fully underſtand what themſelves wrote, in all things concerning the Goſpel; *Of which Salvation* (ſaith he) *the Prophets have enquired and ſearched diligently*, (they enquired by prayer, and ſearched diligently by ſtudy of their own writings,) *who propheſied of the Grace that ſhould come unto you; ſearching what, or what manner of time the Spirit of Chriſt which was in them did ſignifie, when it teſtified before hand the ſufferings of Chriſt, and the Glory that ſhould follow; unto whom it was revealed, that not unto themſelves, but unto us, they did miniſter the things which are now reported unto you.* They had them in their writings indeed, but they miniſtred them to us, and that was the chief anſwer they could get upon all their prayers and ſtudy.

Laſtly, It was hidden from the Angels. The Angels were near God, but they were not in his boſom, they were his Favorites indeed, they were Courtiers, they ſtood round about him, but they knew none of it; no, God hid it from them. Not a Creature knew it, not an Angel in Heaven knew it as we now know it. Nay the Churches know it before the Angels know it, and the Angels do learn of the Churches, that is part of the hiding mentioned, *Eph.* 3.10. *It was hidden in God, to the intent, that now unto the Principalities and Powers in Heavenly Places,* (that is, to Angels,) *might be known by the Church, the manifold Wiſdom of God.* They learned the Goſpel of the Church, therefore they come to hear Sermons. Brethren, the Churches are full of Angels, they love to hear the Goſpel preached, and you know *Peter* tels us they prie, they bow down their necks, it is in 1 *Pet.* 1. 12. *Which things the Angels deſire to look into.*

Thus the hidden Goſpel is a myſtery ſo hidden, as none could have known it. *Adam* knew the Law, it was written in his heart; we have principles of the knowledge of the Law in our Conſciences; when we hear the Law preached, we have a principle in our own Conſciences within us, that goes along with what we hear, and anſwers to it; we cannot deny it. But there is not the leaſt footſtep of the Goſpel in the wiſdom of all the men in the World, there is nothing in the heart of man to anſwer to it. If the Goſpel be revealed, God muſt create light; when it was firſt diſcovered, he created light in their hearts, to whom it was revealed: We were nothing but darkneſs, ſaith the Apoſtle of himſelf as well as others, 2 *Cor.* 4. 6. *God that commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give us the light of the knowledge of the glory of God in the face of Chriſt.* God muſt bring in a light (ſaith he,) or elſe not we nor any of the Apoſtles could ever have found it out.

What is the reaſon of this?

Becauſe it is the *Myſtery of God's will*, which Reaſon we have in the Text. Who could have known that God would ever have ſaved Sinners? who could ever have thought it? He had ſaid, he had pronounced it as his will, it was gone out of his mouth, *In the day thou eateſt thereof, thou ſhalt dy the death.* Here was a Riddle now for all the Angels in Heaven: How could they have known the myſtery of God's will, that he would ſave Sinners. *Adam* he ſtood trembling poor man, and the Divil he thought all cock ſure, I ſhall damn them (thought he,) as ſure as I have damned my ſelf; And all the Angels ſtood mute, till God himſelf came and makes the promiſe to us, *Rom.* 11. 32. Saith the Apoſtle, *God hath ſhut up all in unbelief, that he might have mercy upon all.* That God ſhould let man ſin, and permit ſin to ſpoil his Creature; and when he had done, ſhould mean to ſave it, and have mercy upon thoſe that are ſhut up under Unbelief; *Oh, the depth* (ſaith he) *of the riches both of the Wiſdom and Knowledge of God!* (ſo it follows in the next words) *How unſearchable are his Judgments, and his waies paſt finding out! Who hath known the mind of God, or who hath been his Counſellor?* Who could ever have known this, had not God revealed it, that this was his Will? No Counſellor (my Brethren) but one, that is the wonderful Counſellor, the mighty God, as he is called, *Iſa.* 9. 6. Therefore in *Joh.* 1. 18. where the Apoſtle ſpeaking of the Goſpel of Grace and Truth that came by Jeſus Chriſt, as the Law came by *Moſes* (he ſpeaks of the revelation of this Goſpel in oppoſition to the Law) ſaith he, *No man hath ſeen God at any time,* that is, hath known the mind of God, that is meant by ſeeing God there, it is a Jewiſh Proverb of knowing God's mind, *The only begotten Son which is in the boſom of the Father, he hath declared it;* None in the World could have declared this Will and Mind of God, but only he that was in his boſom, that was familiar with him, his only Son, therefore he came down from Heaven, and firſt broached the Goſpel; *Which was firſt Preached by the Lord himſelf* (ſaith the Apoſtle, *Heb.* 1.)

Moſes, my Brethren, St. *John* ſpeaks of him in the Verſes before, and he ſaith the Law was given by *Moſes*; *Moſes* was very intimate with God, he ſaw *God face to face*, ſo the expreſſion is, and God ſhewed him his Glory, *The Law* (ſaith he) *was Given by Moſes, yea, but Grace and Truth, the Goſpel, came by Jeſus Chriſt.* Though *Moſes* ſaw God face to face, he was not in his boſom, as Jeſus Chriſt only was, and he only could reveal it, he only knew this Myſtery and mind of God.

I ſhould

Serm. IX. I ſhould likewiſe ſhew you that it is a Myſtery for the depth that is in it; but I ſhall let that paſs. For an Obſervation.

Obſerv. *Let all that live under the Goſpel, and Saints eſpecially, acknowledge what an infinite favour of God it is to know this Myſtery of his Will* (*as you do*) *that God will ſave ſinners, and that you ſee the reaſon of it too.*

For it is brought down to you in a plain manner; you ſee ſuch a ſatisfaction in Chriſt as will ſatisfie a man's reaſon, bleſs God for that infinite Mercy. You ſee how dainty God hath been of his Goſpel, he kept it hidden from all Ages and Generations till the Apoſtles times, above four thouſand years. And ſaith our Saviour, *Luk.* 10. 24. *Bleſſed are your Eyes that you ſee, and your Ears that you hear ſuch things as all the Prophets and Kings did deſire to ſee and hear, and could not; I tell you* (ſaith he) *many Prophets and Kings have deſired to ſee thoſe things which you ſee, and have not ſeen them, and to hear thoſe things which you hear, and have not heard them.* Thou wouldſt wiſh thy ſelf to be a King, if thou deſireſt to be happy, or thou wouldſt wiſh thy ſelf to be a Prophet, an old Prophet, ſuch a one as *Elias* was, or *Iſa*, or *Jeremy*, or ſome of them; nay, wiſh thy ſelf as *Solomon* and *David* was, both Prophet and King: Thine eyes and ears are more bleſſed than they. For theſe Kings (ſaith he) and theſe Prophets neither could ſee nor hear thoſe things which you both ſee and hear; Why? Becauſe you hear and know the myſtery of his Will. My Brethren, it is the greateſt priviledge in the World. Our Saviour Chriſt was a man of ſorrows, we ſeldom find him rejoycing, but once, and upon what occaſion was it? Look in the 21 Verſe of that Tenth of *Luke*, juſt before theſe words, *In that hour Jeſus rejoyced in Spirit, and ſaid, I thank thee, O Father, Lord of Heaven and Earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them to Babes*; And ſo he goeth on in his diſcourſe, *Bleſſed are your eyes*, &c. that is the Coherence of the words. Doth our Saviour Chriſt, our Head, bleſs God for revealing the Goſpel to us poor ſinners, for to ſave our Souls, and accounts it the greateſt mercy of all others beſtowed upon us, and ſhall not we? Doth Chriſt himſelf thus, as it were, fall down upon his knees and thank God for it, and ſhall not we?

You will Object and ſay to me, But it is a common Mercy, we ſee many wicked men partake of it.

I anſwer *firſt*, Why do wicked men partake of it? becauſe there are Saints among them, and live in the places with them, therefore the Goſpel comes to them. *I have much people in this City*, ſaith God, ſpeaking of *Corinth*, and therefore he ſent *Paul* to Preach amongſt them. And ſo, 2 *Cor.* 4. 15. *For all things are for your ſakes.* That *Paul* had all that knowledge, and all thoſe gifts, it was for their ſakes, it was for the Elect, and therefore you have reaſon to be thankful for it, wicked men ſhould not know a word of it elſe.

Secondly, Wicked men, though they hear the Goſpel, yet they hear, but underſtand not, there is a Myſtery in the Goſpel, which wicked men hear, and know not: There is, I ſay, a Myſtery in it; I paſt it over before, I will ſpeak but a word of it now, *Matth.* 13. 11, 12, 13, 14. *To you it is given to know the Myſteries of the Kingdom of Heaven, but to them it is not given*: Here Chriſt ſpeaks of the Myſteries of the Goſpel; a man muſt have it given him to know it, which is not done to wicked men; here both heard the ſame Parables; *Chriſt*, ſaith he, *ſpake in Parables*, and ſo he goeth on; ſaith he, *Seeing, they ſee not; and hearing, they hear not, neither do they underſtand*, that is, they do not underſtand ſavingly.

In 1 *Cor.* 2. 7. (the place I quoted but now) *We ſpeak* (ſaith he) *the wiſdom of God in a Myſtery*; it is called Wiſdom in reſpect that wicked men may ſee and underſtand a rationality in it; but there is a Myſtery in this Wiſdom which godly men only ſee, and it muſt be given them to ſee it; *The ſecret of the Lord is with them that fear him*, Pſal. 25. 14. So that now, though you think it a common mercy, yet it is a peculiar mercy to know the Myſtery of the Goſpel, to know the riches and the glory of it, it is a peculiar mercy to the Saints.

A Second Obſervation is this: That the mercy lies in this, to know the Goſpel, the Myſtery of his will: He doth not ſay to know the Law, how ſlightly the Apoſtle ſpeaks of the Law; *The Law* (ſaith he,) came by *Moſes*, it is a ſlight ſpeech, in compariſon of *Grace and Truth*, that, he ſaith, *came by Jeſus Chriſt*: It is the myſtery of his will in the Goſpel that he purpoſed in himſelf, the knowledge of which a man ſhould prize. This is the glory of Chriſt, and this is the glory of our preaching, *He hath ordained it for our Glory*, ſaith he 1 *Cor.* 2. 7. The preaching of the Goſpel is that which brings in Souls. *Luke* 16. 16. *The Law and the Prophets were until John*, but now the Goſpel is preached, men crowd into it, preſs into it, they come thick and threefold to it, men come in now when the Goſpel is preached, infinitely more then when nothing but the Law and the Prophets were preached. *The Law and the Prophets were until John, ſince that time* (ſaith he,) *the Kingdom of God is preached, and every man preſſeth into it.* This is it that bringeth men in, my Brethren. *Woe is me* (ſaith the Apoſtle,) *Why*? He ſaith not ſimply, if I preach not, but, *if I preach not the Goſpel*; that is the main thing.

There is but one thing more to be opened, and that is, Why it is called the myſtery of his will?

One reaſon is this, Becauſe the will of God is the foundation of the Goſpel. What will you reſolve into? You muſt reſolve it into his will, and into nothing elſe. *I will have mercy*, this is the Goſpel, but his will is the foundation of it; *I will have mercy upon whom I will have mercy*; and his Will ſets his Underſtanding a work, as it were to find out ways to bring about the ſalvation of mankind. *He worketh all things after the counſel of his own will*, as it follows afterward at the 13*th.* verſe. Hence therefore it is called the myſtery of his will.

I will give you another reaſon for it, which is the better reaſon for you, becauſe the moſt comfortable thing we know in the Goſpel, is the will of God to ſave Sinners. Mark what I ſay, if thou kneweſt all that God knows, (it is a great word,) if thou didſt not know this thing, that his mind and will were to ſave Sinners, thou wert undone; the knowledge of this is worth all the reſt. To know that God is merciful in his nature, this will not do it, you might have known that, and deſpaired, for it might have been ſaid, it is true, he is merciful in his nature, but the Queſtion is whether he will be merciful or no. *Yea, but I will have mercy.* This word is worth all the World, this is the Goſpel.

It is called the Myſtery of his will thirdly, becauſe you might have known that Jeſus Chriſt had dyed too, yet if you had not known it is the will of God to accept of that Death for Sinners, you had been undone ſtill, if you could poſſibly have ſuppoſed this. What ſaith the Apoſtle, *Heb.* 10. 10. when he comes to ſpeak of the Sacrifice of Chriſt, what influence it had into our Salvation? *I came to do thy will* (ſaith he,) *by the which will we are ſanctified through the offering of the body of Jeſus Chriſt once for all.* What is it that ſaveth you? that ſanctifieth you? It is not ſimply the offering of the blood of Chriſt, if you had heard Chriſt had dyed, that would not have comforted you, had it not been for this will, by this will you are ſanctified through the offering of the body of Chriſt.

Take an Obſervation or two from hence.

You ſee, my Brethren, what is the pith of the Goſpel; It is the myſtery of God's will; to know but this, that God will ſave Sinners in the blood of Chriſt, this is the pith of the Goſpel. This is that which is eſſential to ſalvation; and you ſee too, that it is but a ſmall thing, to know that God will ſave Sinners in Chriſt. How gracious hath God been, he hath not laid upon you to know all the hard things in the Goſpel, (which Schollars know, and many believers that have large underſtandings know,) or elſe you cannot be ſaved. But this is the kernel of all, God will ſave Sinners, it is the myſtery of his will, doſt thou know that? hath that taken thy heart? Thou knoweſt that which will ſave thee, if thou knoweſt no more; thou knoweſt that which faith may feed upon, and which will make thee happy everlaſtingly.

But ſaith a poor Soul, will God ſave Sinners indeed, (when the Soul begins to believe this in good earneſt,) hath God a mind to ſave ſuch ſinners as I am, ſaith he? I have reaſon to be content to be ſaved then, and ſo he giveth up his ſoul to God and to Chriſt, and ſo the bargain is made: Faith is to know the *Myſtery of his will*, it is reſolved into that.

I will give you but a familiar inſtance, that the knowledge of this one thing is worth all the reſt. Suppoſe that one had lived in *Solomon*'s time, had been a Subject to *Solomon*, a great favourite in his Court, and had run into Treaſon, ſo that it was in *Solomon*'s power to take away his life; and *Solomon* ſhould yet uſe him exceeding kindly, open to him all his heart; you know he had the moſt knowledge that ever man had, both in matters of Nature, and in the Book of the Law, and he ſhould tell him all his Notions; and he had as many Notions in his Head, as there were Sands on the Sea ſhore, for it is ſaid he had a heart as large, he had a vaſt knowledge; and ſuppoſe that *Solomon* ſhould have told him all theſe: This poor man being a Traytor, and in *Solomon*'s power to put him to Death when he would, if he had known but one thing of him, that *Solomon* would but ſay to him, I will pardon thy Treaſon, I will ſave thee, thou ſhalt not die; this would have pleaſed him more than all the knowledge *Solomon* could have imparted to him. So I ſay here, we are Traytors, and have deſerved death, and it is in Gods power to deſtroy us, if now God reveale unto thee that he hath an intent to ſave Sinners, happily he doth conceal other things from thee, thou haſt not a large underſtanding, thou canſt not take in much; but this I know, that God hath a mind to ſave Sinners in Chriſt, and I will give up my ſelf unto him. But doſt thou know further, that he meaneth to ſave thee? It is worth all the knowledge elſe in the World, why? Becauſe it is the myſtery of his will.

Secondly, See the Grace of God in applying himſelf to all ſorts of believers, in revealing the Goſpel to waek as well as ſtrong.: He hath applyed himſelf to weak Capacities. If the Goſpel lay all in great hidden Wiſdom and rationalities, and that a man muſt know all the depths of wiſdom in it, all the rationalities of it, the coherence of one truth with another, before he can be ſaved: Many poor weak underſtandings ſhould have been undone, and never ſhould have come to be ſaved. God doth load your hearts but with one truth, *I will ſave Sinners in and through Chriſt*. Haſt thou learnt this in the Goſpel? This will ſave thee, the Goſpel is the Myſtery of his will. And, my Brethren, he hath applied himſelf to weak underſtandings in faith too; why did he chooſe Faith of all Graces to ſave a man by? Becauſe the pooreſt in the World, the weakeſt underſtanding can believe and truſt; when he heareth that God will ſave Sinners, he is able to truſt God, as ſtrongly and as firmly as the wiſeſt underſtanding man in the World. Nay, your weak men, they are apteſt to believe, they are more ſuited for Faith, let them but have this revealed to them, that God will ſave poor Sinners, it lies but in a truſt; when a mans heart is convinced of this, and a poor ſoul is able to do it, he doth it as ſtrongly as the greateſt underſtanding in the world can do. Thus God hath applied himſelf.

Laſtly, Though the Goſpel be a myſtery, yet you ſee God hath made it known, Obſerve from hence, that God cares not who knows it. He kept it indeed hidden a while, but now he would have all men ſee it, ſo it is *Epheſ.* 3.9, 10. *That all men might ſee what is the fellowſhip of the Myſtery*, &c. It is the Glory of God and of our Religion, that we deſire to have all known, all the myſteries of it. We do not as the Papiſts do, that keep things from the people. Know it to the uttermoſt on Gods name, and let all God's People in their ſphere and place Propheſy, let them be all as Prophets, to know the uttermoſt myſtery of God's will; God hath abounded, not to Miniſters only, but to all his Saints, in all wiſdom and prudence, and hath made known the myſtery of his will to them; let them all get what knowledge they can of it. It was not the nature of other Religions to do ſo, the wiſe Heathens and the Prieſts of the Egyptians and other Heathen Nations, had

Myſteries in their Religion, but they kept them as Myſteries, they never told the People of them. Popery you know is called a Myſtery of Iniquity, as this is called the Myſtery of God's will, for the Devil hath made a Goſpel for his eldeſt Son, as God hath for his Son. But what is the reaſon they will not let you know it, but keep you in ignorance? Becauſe it is a myſtery of Iniquity, and People would come to ſee the iniquity of it, if they knew the myſtery of it. But the Goſpel, it is the Myſtery of Gods will; ſaith God, all that you know by me is, that I will ſave poor Sinners, that I delight in Mercy. I care not who knows this, ſaith God, it is a matter of Grace, and therefore he makes known the Myſtery of his will. This is the Glory of our God, and the glory of our Religion, and the glory of the Goſpel. Would all the Saints in the world underſtood every Tittle of this Book! then our Sermons would be underſtood, and we ſhould preach with eaſe My Brethren, God deſires this, and we deſire it, to have all men know the myſtery of his will.

According to his good pleaſure, which he hath purpoſed in himſelf.

That which remaineth is this, That which was the moving cauſe of making known the myſtery of his will, and of calling home thoſe whom he had called, and ſhall call to the end of the World; *It is according to his good pleaſure which he had purpoſed in himſelf.*

When I opened the 5*th.* verſe, I ſhewed that, εὐδοκία, the good pleaſure of his will, was that which of all things elſe he is pleaſed moſt with, though he willeth other things. Here it is ſimply ſaid, *According to his good pleaſure*, but the thing is all one. It was out of the good pleaſure of his will, that he did chooſe us and predeſtinate us to glory, to adoption, to perfect holineſs, as the 4*th.* and 5*th.* verſes have it. And it is out of the ſame good will that he makes known the Goſpel ſavingly to any ones heart, and converts him, and turns him to him.

It is a known place, that in *Mat.* 11. 25. (to confirm this to you,) *At that time Jeſus anſwered and ſaid; I thank thee, O Father, Lord of Heaven and Earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto Babes, even ſo Father, for ſo it ſeemed good in thy ſight* ὅτι οὕτως ἐγένετο εὐδοκία. The word is the ſame that is here. It was thy good pleaſure, that thou ſhouldeſt put this difference, to reveal it unto ſome, and thoſe Babes, and paſs by the wiſe and prudent: He ſpeaks it of making known the myſtery of his will, the thing in the Text. Now, when he ſaith, *I thank thee, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them to Babes, for ſo it ſeemed good in thy ſight*; It is not that he doth make the ground, the *terminus* of it, to be in Gods hiding of it ſimply from the wiſe or from the prudent; but the thing he giveth thanks for, it is, his revealing it to Babes. Only, here is the mercy ſet off the more, there is this foil caſt upon it, that he hideth it from the wiſe and prudent, while he revealeth it unto Babes, and herein is ſeen by refuſing ſome and taking others, the good pleaſure of his will.

It is a like ſpeech too, that in *Rom.* 16. 17. *God be thanked, that you were the ſervants of Sin, but you have obeyed from the heart, that form of Doctrine which you were delivered into.* He doth not thank God that they were the ſervants of ſin ſimply, but that which he thanketh God for, was, that they had obeyed that form of Doctrine they were delivered unto, only ſeeing they were the ſervants of ſin once, the mercy is ſet off by this ſo much the more. Juſt ſo here, *Father, I thank thee, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto Babes, for even ſo it ſeemed good in thy ſight.* I ſhall have recourſe to this place by and by.

You have the like in 1 *Cor.* 1. 21. where the ſame phraſe is uſed, the ſame word of Gods good pleaſure that is here; and it is ſpoken of God's revealing the Goſpel to the Babes of the World, as you may read there throughout the Chapter. Not many wiſe, nor many noble, &c. and the reaſon was this, becauſe God would confound wiſe men after the fleſh, by enabling poor Creatures to ſave their own Souls.

I will make but an Obſervation out of this, and ſo paſs from it.

Serm. IX. God's making known the myſtery of his will and the preaching of the Goſpel, and inlightning of men unto life by the Goſpel, it doth not depend upon, nor is it diſpenſed according to preparations in the Creature, but it is according to his good pleaſure. There are thoſe that affirm otherwiſe, but this one place compared with many others, ſufficiently confute it. *Having made known unto us the myſtery of his will according to his good pleaſure.* If you would know why the Goſpel is preached in that powerful manner in *England* or in *London*, and not in many other places of the world, and not in many other places of the Kingdom; It is meerly upon the good pleaſure of God.

It is a thing that will never be anſwered. Why did God ſuffer the *Gentiles* ſo long, three thouſand years to walk in their own ways without revealing to them the myſtery of his will, (for it was 3000. years and upward after *Abraham*,) and choſe the *Jews* to whom he would make known his Law; *He dealt not ſo with any Nation* (ſaith the *Pſalmiſt*,) *neither had the Heathen the knowledge of his Law*? It was meerly God's good pleaſure. *Moſes* tells them, *Deut.* 9. 6. that it was not for their righteouſneſs, for they were a ſtiff-necked people, in obſtinacy they ſurpaſſed all other Nations, they were the moſt perverſe and the moſt unbelieving people of any other in the world. And *Deut.* 10. 14. *Behold* (ſaith he,) *the Heaven of Heavens is the Lord's thy God, the Earth alſo with all that therein is, only the Lord had a delight in thy Fathers to love them, and he choſe their Seed after them, even you above all people.* It was meerly the good pleaſure of his will that did it. And why doth *Moſes* mention his Title, of being Lord of Heaven and Earth, but to ſhew that this proceeded from his ſoveraignty that he choſe this people and revealed the word to them? *All the Earth* (ſaith he,) *is mine, and I have Angels in Heaven, I need no man upon Earth at all.* He might have left them all to their own ways: *The Heaven of Heavens is mine, and the Earth alſo with all that is therein.*

Mat. 11. 25. You ſhall find in that place I quoted even now, that Chriſt reſolveth it, why God revealed it to Babes, into the ſame principle, by the Title he giveth God there when he giveth him thanks. *I thank thee, O Father, Lord of Heaven and Earth, becauſe thou, &c.* God ſheweth his liberty in this. And do but mark upon what occaſion thoſe words of Chriſt's come in. *At that time* (ſaith the Text,) *Jeſus anſwered and ſaid; Father, I thank thee, &c.* Our Saviour, he had in the 20 and 21*th.* verſes upbraided the Cities wherein moſt of his mighty works were done, becauſe they repented not. *Woe to thee Chorazin, woe to thee Bethſaida, if the mighty works which were done in thee, had been done in Tyre and Sydon, they would have repented long ago, in Sackcloth and Aſhes.* If God had gone and revealed the Goſpel according to preparations in men, certainly he would not have paſt by *Tyre* and *Sydon*, and preached it to *Chorazin* and *Bethſaida*; for he ſaith that *Tyre* and *Sydon* would have made better uſe of it, they would have repented long ago. And *Tyre* was of all Nations the moſt ingenuous to the *Jews*, they helped to build the Temple, you know, yet God paſt by them. *At that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of Heaven and Earth, that thou haſt hid theſe things from the wiſe and prudent, and revealed them to Babes. Thou goeſt in revealing the Goſpel by no ſuch conditions in men, but doſt it as the Lord of Heaven and Earth out of thy good pleaſure.* And ſo much for that, *According to his good pleaſure*;

Which he purpoſed in him ſelf.

Theſe words [*which he purpoſed in himſelf,*] ſome Copies, and as good as any other,) leave προέθετο out, and ſo they do not referr them to the 9*th.* verſe, but to the 10*th.* *He purpoſed in himſelf, to gather together in one all things in Chriſt.* Yet becauſe ſome have it, and thus you ſee it is read, and indeed more generally by Interpreters, therefore by referring them to this 9*th.* verſe, let us ſee the reaſon why theſe words [*which he purpoſed in himſelf*] come in after all as having relation to his good pleaſure.

It might firſt be ſaid, It is true God doth it out of his good pleaſure, but yet notwithſtanding though his own will caſt it, is there nothing at all he looks at in the Creature why he doth it?

Nothing at all! It is, ſaith he, *his good pleaſure*, which he purpoſed in himſelf; meerly in and out of himſelf. He looked to nothing but himſelf, when he did thus purpoſe eternal ſalvation to any, or to call them by the Goſpel.

And Secondly, whereas they might enquire, and ſay; Was it out of a fixed will, taken up from everlaſting thus?

Yes, ſaith he, It was not a meer Velleity, but it was a purpoſe, *ſecum ſtatutum*, he purpoſed with himſelf, unalterably: ſo indeed *Beza* ſaith, that God's *Purpoſe* is mentioned to ſhew the firmneſs of *Election*, as in *Rom.* 8. 28. where the Purpoſe of God is mentioned, to ſhew the firmneſs and ſtability of his will and reſolution in it, *He purpoſed*.

If the words be referred to the *9th* verſe, then you may obſerve from thence theſe two things out of it;

1. That effectual Calling is the fruit of God's everlaſting good will to us, *Jam.* 1. 18. *Of his own will he hath begotten us.* It was his will and his purpoſe he took up from everlaſting. His begetting us, it is of his will, of his purpoſe, *which he purpoſed* (ſaith he) *in himſelf*. And therein now, our begetting differeth from that of Chriſt's. Chriſt is his Natural Son: As he is the Second Perſon, he begat him not of his will; as he is Man indeed, ſo he came under God's Decree as well as we: but as he is the Natural Son of God, the Second Perſon, he was not begotten of his will; but ſo are we by an everlaſting Purpoſe, by an everlaſting Decree, which he purpoſed in himſelf. So that (my Brethren) look how you are called, and when you are called; it was all as God had plotted it from everlaſting. He appointed that thou ſhouldeſt go to ſuch a Sermon, and there hear ſuch a word ſpoken as ſhould ſtrike thy heart. It may be it was ſpoken by the by, or it may be thou cameſt into the Church by the by, and thoughteſt to go to another place, but God turned thee in: this was plotted from everlaſting. God doth his great works by the by oftentimes, and ſo he converteth Souls; yet they are plotted from everlaſting. It is his purpoſe within himſelf.

There is one word yet in this *9th* verſe [*which he purpoſed in himſelf*;] ſome read it ἐν αὐτῷ, which he purpoſed *in him*, namely in Chriſt. But becauſe that is ſo much afore and after, certainly he meaneth ἐν αὐτῷ, *in himſelf*. The word ſignifieth either, (as I have formerly ſhewed what is the meaning of that;) he did not view any thing in us, or out of himſelf, when he decreed any thing concerning us. God hath no efficient cauſe to move him, but his own Will. He hath no final cauſe that ultimately moveth him, but his own glory and his Sons. He conſults with nothing; he looks not out of himſelf: As he underſtandeth all things by himſelf, and by his Eſſence, ſo that that caſteth his Will this way or that way, it is himſelf. The meaning is not, but that ſomething out of God moved God, if we would ſpeak ſtrictly: I ſhall ſhew you why; for take the glory of his Grace, that you know moveth him, ſo the *6th* verſe telleth us, *He did predeſtinate us to the praiſe of the glory of his grace.* Now the *praiſe of the glory of his grace*, is a thing out of God, for it is that manifeſtative Glory that ariſeth from the hearts of Men and Angels to him, upon his works that he declareth to the Sons of Men; it is that which ariſeth out of all. He looked and ſaw that in the Creature which he made, there would be ſuch a praiſe ariſing; this moveth him, and yet it is out of himſelf. How then is he ſaid to purpoſe all in himſelf?

In one word thus; Althouhg the *praiſe of the glory of his grace*, is but a Creature; yet relatively it is God, it is his own, it is himſelf, it hath relation to himſelf. *My glory* (ſaith he) *I will not give to another*, no not this glory which thus ariſeth out of the Creature: Not only his Eſſential glory, but not that Manifeſtative glory he hath out of all things, it is incommunicable to any Creature: though it be not eſſentially himſelf, yet relatively it is; therefore *Prov.* 16. he is ſaid to have *made all things for himſelf, and the wicked for the day of evil.* And now to ſay, that the *praiſe of the glory of his Grace* moved him, is all one as to ſay, himſelf moved himſelf; becauſe it is his, and it is incommunicably his. So much now for that *9th* verſe.

SER-

SERMON X.

EPHES. I. 10.

That in the diſpenſation of the fulneſs of times, he might gather together in one all things in Chriſt, both which are in Heaven, and which are on Earth, even in him.

THeſe words contain the whole of God's everlaſting Purpoſes of Grace, (ſever them from thoſe of Creation and Providence,) toward all or any, either in Heaven or Earth, whom he regards or loves.

This is his comprehenſive ſcope, and that both the coherence of them with the former, and the matter itſelf (when opened) will diſcover and declare. Firſt, the coherence theſe words have with the whole he had been diſcourſing of from Verſe 3. until now. From Verſe 3 unto Verſe 7, he had been enumerating the particular purpoſes of God's grace to *us men* in Chriſt, the things on Earth, how from evrlaſting he had choſen, predeſtinated, and graciouſly accepted us in his Son Chriſt. And then from Verſe 7 to this, how he had redeemed us, forgives us, and calls us according to the ſame rich grace in Chriſt. Which done, and ſaid of *Us men*, whom this Epiſtle was wholly wrote to and concern'd, he then brings forth the whole of God's deſign in the utmoſt extent of it, ſo to glorifie this Grace, and this Chriſt. [*To gather in him,*] not *us* only; you and us men, the things on Earth, but all things that are in Heaven alſo, [*In him I ſay;*] and it's as if he had ſaid; For a concluſion of theſe particulars, I will give you the total ſum of all in comprehenſive words.

That particular account began concerning *us men*, occaſioned and drew out this general Concluſion and glorious *Coronis*.

The words immediately before [*he purpoſed in himſelf,*] there are two known variations of them; yet ſo as either ſtream falls into this ſcope.

1. Some Copies, and thoſe more ancient, have not that word [*which;*] they render it not (*which he purpoſed in himſelf,*) but ſimply thus, [*he purpoſed in himſelf.*] And ſo thoſe words before them, verſe 9. (*Having made known the myſtery of his will, according to his good pleaſure,*) they give a full Period to his former ſentence, verſe 8. and then theſe words, *He purpoſed in himſelf*, begin anew, and do of right belong to this 10*th* verſe; and are to be cut off from the 9*th* verſe. And ſo the ſcope runs naturally to ſhew, (as hath been ſaid.)

1. What was the whole, and all, and utmoſt, of what he purpoſed in himſelf, namely this, to gather all in Chriſt; the good Angels, as well as us men, thereby to ſhew the fulneſs of Chriſt's glory. For, Secondly, if that word [*which*] prove to be that which fell from *Paul's* Pen (as moſt Copies,) yet ſtill the Current empties it ſelf into the ſame meaning: for whereas in the 9*th* verſe he had ſet out the rich Grace of God, ſhewn to the *Epheſians*; as alſo himſelf in particular, that he had called them unto Chriſt by the knowledge of his Will, *making known to them the myſtery of his will.* Which Grace of gathering them perſonally, firſt, unto Chriſt, he attributes unto the *good pleaſure of his will*, as it follows; *According to his good pleaſure*, Κατὰ τὴν εὐδοκίαν, ἣν; that is, according to that, even that ſame good pleaſure; which (or out of which) he had purpoſed to gather univerſally all of them he loved in heaven or earth in his one *Chriſt*. So as comfort your ſelves, and adore that Grace which herein is the very ſame unto you,

which it is unto any or all of Angels and Men. And what love can be ſuppoſed greater? Yea, and this is your priviledge, to be taken into that general account and number of that general Aſſembly, conſiſting of an univerſal *Company of Angels,&c.* the priviledge of which the Apoſtle doth ſo celebrate, *Heb.*12. What ſhall I ſay more! You have the bottom of God's heart; the center and circumference of his decrees of Grace, the greateſt birth the heart of God was ever big with; ſo great, as God having been in travel with it from everlaſting, as became ſo great a deſign, had alſo appointed *a fulneſs of time*; a center of time for the delivery or diſcovery of it, which began when Chriſt was firſt revealed, *ſeen of Angels*, things in Heaven; *believed on in the world*, both of *Jew* and *Gentiles*, which ſhall be gathered together in that laſt and general Aſſembly in Heaven. This is the coherence and general ſcope.

There are two eminent Phraſes to be opened:

Firſt, What is meant by *all things in Heaven, in Earth.*

Secondly, What the import and ſignification of this word, (of *gathering together in one*,) ἀνακεφαλαιώσασθαι, by which the Apoſtle undertakes to expreſs the ultimate and moſt perfect deſign of God towards all his Elect. What it ſignifies and extends it ſelf unto, I ſhall for a clearer view of what I am to deliver,

Firſt, Explain what is meant by *All things*: And then,

Secondly, Set forth the particular Heads I mean to treat on.

Thirdly, After that, I will give the import of that other Phraſe [*Gathering together in one*;] the reaſon of doing which latter, after the other, will eaſily appear, becauſe the variety of the ſignification of that phraſe will be found to fall in with all theſe Heads.

Firſt, What is meant *by all things.*

It expreſſeth thoſe two ſorts of intellectual Creatures, who are here ſet out and diſtinguiſhed by their original Countries they belong unto, the places of their habitation, *Heaven* and *Earth*: The *Hebrews* are wont thus to expreſs them, as in the Second Commandment,

1. *Thou ſhalt not make the likeneſs of* things [*in Heaven above*], wereby are meant Angels, who ſometimes took ſhapes;

2. *Nor of things* [*on the Earth beneath*,]

3. *Nor* [*under the Earth*,] Devils, who appeared in the ſhapes of hairy ones, *Satyrs,&c.* You have the very ſame *Phil.*2.10.

Now of this third Dominion of God's, *viz. that* of Devils, or of thoſe in Hell under the Earth; of this, Sin was the ſole founder. But God only took out his original Dominions, *Heaven* and *Earth*, for the Subjects of this his choice. Thoſe under the Earth are left out, as they are ſaid *to be without*, there is no gathering thence. But two Colonies he hath ſingled out, of *Earth* and *Heaven.*

Secondly, Theſe are thoſe two ſorts of Intelligent Creatures, Angels in Heaven, and Men on Earth. *Beza*, and others, would have the *Souls of Elect men*, that were in Heaven when Chriſt died and aſcended, to be the *things in Heaven*; but without any inſtance of any Scripture where they are ſo termed, and alſo that parallel place, 1 *Col.*18. 20. that Chriſt is the Head of the Body, by whom God hath reconciled *all things to himſelf, whether things in Earth, or things in Heaven*; the Phraſe is clearly interpreted by verſe 16. *By him all things were created, that are in Heaven, and that are on Earth*; as being diſtinguiſhed by the places, which by their Creation they belong unto.

If, Secondly, you ask, Why the Perſons of Angels and Men are meant *by things*?

Reſp. It's ordinary in Scripture ſo to expreſs it, *Gal.*3.22. God hath ſhut up *all things under Sin*, τὰ πάντα; which is elſewhere expreſſed, *Rom.*11.32. τοὺς πάντας, as meaning Perſons.

If, Thirdly, why *all*? The anſwer is, The Apoſtle intends, all whom God cares for; and indeed thoſe only *Are*, whom God's favour gives Being unto: *Of him ye are in Chriſt Jeſus*, 1 *Cor.*1.30. Again, Secondly, *All*; that is, all ſorts in either, (1) *In Heaven*, there are ſeveral ranks of Angels, which 1 *Coloſſ.*16. warrants; *Thrones* and *Dominions*: as you ſee among Peers; Dukes, Marqueſſes, Earls; although they are all of the ſame houſe: So here, here are *Archangels*,

Angels;

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Angels; the Scripture mentions both. (2) *On Earth* there are ſeveral ranks of Men. Now God affects to have of all, 1 *Tim*.2. 1, 2. of all Nations, Countries, Families, Conditions, that ſhall be made happy by him.

The Heads of the enſuing Diſcourſe.

The eminent particulars contained in this total, of God's purpoſes of Grace; the Subjects of my diſcourſe, are,

Firſt, The utmoſt of *that thing* it ſelf, which God intended to bring all his unto: It is an union with himſelf, and a collection of all things to himſelf.

Secondly, His ſetting forth and ſingling out the Perſon of Chriſt, the great *Him* here; in *Him*, I ſay, in whoſe very Perſon he firſt purpoſed to gather up all ſorts of things, and thereby to fit him to become an Head or Center, in which he might gather all whom he loved.

Thirdly, That he hath taken his Elect out of all ſorts of Perſons that were in *Heaven*, or are in *Earth*, and united them in Chriſt, as in, and through, and under one common Head.

Fourthly, That to illuſtrate his Grace, and the glory of his Chriſt the more, he ordained a firſt and a ſecond *gathering* or union of all theſe; and the firſt being ſlippery and failing, he ordained a firm and everlaſting union at laſt, in and through his Son.

Fifthly, The manner of his effecting this, *by Chriſt*. And ſo you have the Heads to be treated on.

Thirdly, Let us conſider the import and extent of this great word ἀνακεφαλαιώσασθαι, and the ſeveral ſignifications of it, which the Holy Ghoſt ſingled out on purpoſe to expreſs this whole of God's deſign, and the ſeveral particulars fore-mentioned therein.

I ſhall but give you what is collected from approved Interpreters and Criticks, of which it's too large to give the account.

I. In General; it imports to *joyn* many things in one, and to bring them to an unity. This ſenſe our Tranſlators favoured, rendring it ſimply thus, *a gathering together in one*. And this general ſenſe of the word falls fitly in with the firſt of thoſe Heads mentioned, *viz. That God's utmoſt deſign was an union with himſelf.*

II. Particularly, this more general contains many more particular ſignifications under it.

1. It's a ſimilitude taken from Arithmetick, and ſignifies a ſumming up many leſſer broken numbers and accounts in one *total ſum*, as Merchants do: Thus the *tale* or total ſum of Bricks to be gathered by the *Iſraelites*, Exod. 5. 18. is render'd by the *Septuagint*, κεφάλαιον, which is a phraſe akin to that of κεφαλὴ, *the head*. The *Grecians* placed the total ſum of any account at the top, as we on the contrary *at the bottom* of it; and whereas we call it *Pes computi*, *Diſcomputation*, the *Foot of the account*: they termed it κεφάλαιον, the *head* or *top*.

2. The word is a ſimilitude from Rhetorick, that is, to ſum or gather up many particulars, which have been largely and particularly dilated on, into one word or ſentence, which is the brief or *compendium* of them all. Thus *Rom*. 13. 9. having rehearſed many particular Commandments, *Thou ſhalt not ſteal, murther, &c.* he concludes, *And if there be any other Commandment, it is briefly comprehended* (it's the ſame word that is here) *in this one ſaying, Thou ſhalt love thy Neighbour as thy ſelf.* And theſe two ſignifications do correſpond with the Second Head; and fitly ſerve to expreſs, how that in the very Perſon of Chriſt are ſum'd up, as ſo many particulars in one ſum, or one brief ſentence.

3. It's a ſimilitude taken from Politicks, as when we would expreſs many Nations or Perſons united under one Prince, as their Head: Thus *Chryſoſtom* underſtood it, and many ſince. And ſo in the Natural Body, ἀποκεφαλαιῶσαι, is, *to cut off the head, Truncare caput*, oppoſite to which is this word here, *To gather under one head.* And this ſignification ſuits and ſerves the Third Head, namely, that *all things*, all ſorts of Angels and Men are gathered up under Chriſt, as their Head and Natural Prince. Laſtly, there is an ἀνὰ added, *to gather again a ſecond*

time, to redeem or collect Things or Perſons that were ſcattered aſunder, as the *dead Bones* in *Ezekiel*, which being disjoynted came together miraculouſly again, and made up one body under one head.

And this ſerves fitly to the two laſt Heads propoſed, ſo as not one of them can be ſpared. You have the Heads of my Subject cut out, and the words opened as holding them forth. Now to give you the ſtory of all theſe. For the firſt Head,

Head I.

That the great God purpoſed and deſigned an union with himſelf of thoſe, whom in a ſpecial manner he had ſet himſelf to love; and that *this Union is the deepeſt and fartheſt deſign of his heart, of any he hath towards them, or the whole Creation.* The full demonſtration of his manifold wiſdom and power, moved him to make a variety of Perſons, Things, yea, of Worlds; but then his goodneſs and his love moved him to reduce out of that variety, an *All* out of every ſort, (as a pledge of his reſpect to all) unto an unity again, and that with himſelf and this Union is the top perfection of all his works, as that 17 *John* 23. *I in them, and they in me, that they may be made perfect in One.* It is the perfection of the Creature (whereof the unity of the three Perſons is the pattern,) and the perfection of God's deſign.

Head II.

The next thing to be conſidered, is, what *medium*, means, or Corner-ſtone and foundation it was, which God laid and deſigned, *in* and *by whom* moſt efficaciouſly and harmoniouſly to accompliſh this deſign'd Union between himſelf and all things in both Worlds. For the whole Creation was at that diſtance from God, as God would have them know and retain the ſenſe and remembrance of it, even when this Union ſhould be in its height and perfection; and to that end neither admits the generality, the *All* here, to an immediate union with himſelf, and thoſe he doth admit but in and through another, and *Him* the Text names and holds up with the greateſt eminence, *in Him, in Him* I ſay; thereby ſhewing that 'twas this great *He*, and he alone, that was or could have been the foundation of this work.

Him, whom God hath made both *Lord* and *Chriſt*, and to that end ſingled forth and made up, and conſtituted him ſuch a perſon as ſhould be the Center, the compound of *all things*, which he meant *in* and *by him* to unite.

And herein let us adore the infinite Wiſdom of God, to find out and contrive ſuch a kind of perſon to be his Inſtrument therein; remembring all along, that we are not at preſent ſpeaking of Redemption, but only of Union.

Now, to ſet forth this in general, let us conſider, that if there were a general counſel of all ſorts of intelligent Natures, called by God, and commiſſionated to chooſe out an Head to this *All* of themſelves, they would certainly pitch upon ſuch an one (if ſuch an one could be found out by them,) in whom all the intereſt and concernments of them all do meet. Now this hath God done for us, without us, in this choice of his Chriſt, and our Lord. For what can, or could be ſuppoſed more harmonious, than that, when God meant to unite the variety of all ſorts in one Head, he ſhould ordain that *one Head* in his *Perſon* to be the *ſum* of *all* their natures and conditions, and yet a perſon of himſelf, and diſtinct from them, and independent of them: and ſo *Chriſt myſtical*, the Church, and *Chriſt Perſonal*, (who were to be eſpouſed together) might ſuit and match, and alike conſiſt of all things, to the end they might be like in all things, as near as poſſible might be?

And this collection of *All* in the very Perſon of Chriſt, takes up two of thoſe fore-mentioned ſignifications; of this word ἀνακεφαλαιώσασθαι. Firſt, The caſting up of divers numbers in one total ſum. Secondly, The epitomizing or ſumming up a variety of dilated Diſcourſes into one Sentence.

Let us run through the divided numbers which *all things, in Heaven* or *Earth*, are parted into.

The firſt great and more general diviſion of all things, is *God and the Creature*, and to caſt up or bring in theſe two into one ſum or total, was the hardeſt piece

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of Arithmetick that ever was; and yet none of us Creatures had ever come into this after-account or ſecond union with God, under Chriſt; if God himſelf had not come into and made one of this firſt account and higheſt union, that is, of *God and a Creature* making *one Perſon*.

Deny Chriſt to be God, and deny him to be Head, and diſſolve all our union with God, as alſo reconciliation unto God, the foundation of all is taken away. The mutable Creature could never fix unto God, but by this ſure and immutable foundation.

Secondly, Come we then to Creatures, among them there is another diviſion; for as God hath made two Worlds, ſo two poſſeſſors of them; the *Angels*, the Intellectual Natures of the World above, and us *Men* on Earth the lower World. 'Tis true, that becauſe the redemption of Men was in his eye, as well as this of Union of all things; therefore *he took not the nature of Angels*; and beſides, therein there was a more ſpecial reſpect and inclination had unto men, rather than unto the Angels, as *Heb.*2. ſhews: yet withal it muſt alſo be affirmed, that in order to the fetching in of this General Union of *all things both in Earth and Heaven*; this was the only way to comprehend and graſp both, and all. To take into one perſon with him *one individual Nature of man*, rather than any other; and hereby, and *by this alone*, he hath ſum'd up all in Heaven and Earth in his Perſon. Not only, becauſe in the Nature of man, as in a little world, all things are ſum'd up in both Worlds; Man having a ſpirit, which like the Angels can ſubſiſt alone, out of the body, and live in their World *i.e.* in Heaven. But he hath a Body alſo, which conſiſts of all ſorts of Creatures here below, the Heathens obſerved, and their Poets ſeigned a piece of every thing elſe went to make up man. Whereas, had he taken the nature of Angels, then the *all things on earth* had been quite left out of this account, for though Man hath a Spirit like that of the Angelical Nature; yet that Spirit being ordained to dwell in a Body, and that Body being a part of man, and conſtitutive of him as ſuch; (and therefore Chriſt proves the reſurrection of the Body of *Abraham* by this, that elſe it's not *Abraham*, the Man *Abraham*, unleſs Soul and Body be joyned.) But upon a further ground we ſhall ſee it was, that in taking of Man's Nature he took in Angels alſo, that is, *the condition of Angels*. 'Tis true, had he to have been no more but an *Earthly man*, (as *Adam*, his type) this deſign of taking in all had fallen ſhort; but the perſon who aſſumes and takes into his perſon this individual Nature of man, being God the Son of God, that man whom he ſo aſſumes, is inſtantly *a Heavenly man*, as to his condition, 1 *Cor.*15.47,48. And although the ſubſtance of his Nature is the ſame that ours, yet the ſtate is Heavenly, and to be ὡς Ἄγγελοι, *as Angels*: yea, *far above all principalities and powers*, Epheſ.1. yea, *all Heavens*, Heb.7.25. 'Tis not his right only to be in Heaven, but he is Lord of it, *the Lord from Heaven*, as 1 *Cor.*15.47. and other Scriptures ſpeak, (as *John*.3.13.) and is ſpoken as if, as he is Man, he had *firſt been actually in heaven*, becauſe it was a real condeſcenſion in him to take our Nature, with its frailty, by which he became (for a little while) *lower than the Angels*, Heb.2. His natural due was that Heavenly ſtate, and to be as glorious as he is now. Here then is in an inſtant all in Heaven and Earth met, and all their intereſt; for though man could ſay, he hath *our Nature*; yet the Angels could withal inſtantly reply, but he is *our Country man*, by right we ſhould have him here, and there he muſt in the end be, and live for ever. None of his Creatures could ſay, *We have a King and Head in whom we have no ſhare nor alliance unto.* You know how ſharp the Contention grew between *the Men of Judah* and *the Ten Tribes*, 2 *Sam.* 19. about *David* their King; *He is nigh akin to us*, ſay the Men of *Judah*, ver.42. *Fleſh of our fleſh, and bone of our bone.* They of *Judah* plead, (as he was *David*,) ſo *v.*11. but *he hath ſaved us out of the hands of our enemies, and delivered us out of the hands of the Philiſtins*, (as he was King,) ſay the *Ten Tribes*. And thereupon the Men of *Iſrael* anſwered, *We have ten parts in the King, and we have more right in David than ye.* But, my Brethren, here neither things on Earth, neither things in Heaven, need either of them to complain or quarrel about the like in Chriſt; for God hath ſum'd up all in their King, *Jeſus*, that ſo he might become their *Catholick King* and Univerſal Head; *He is fleſh of our fleſh, and bone of our bone, and (by birth) akin to us*, might Man ſay, which the Angels cannot.

But this they can truly reply inſtead of it; But he is *an Heavenly man*, and that by right of Inheritance from an higher Birth, which his Perſon had from everlaſting. Heaven is his Country, his Court is for ever to be there; his Throne is there erected, and by Birthright he is to ſit at God's Right-hand; he is a *Spiritual man*, 1 *Cor*.15.46. yea, and a *quickning Spirit*, unto us, and to you the Sons of men alſo: yea, and you men, if you will enjoy your King and his preſence for ever, you muſt come up or be brought where we are, even as Chriſt prays they *may*, *John* 17. *be where I am, and ſee my glory; and I have given it them.* So then, neither can they ſay, *they have no part in Jeſſe.*

Yea, here I may add, that in taking Man's Nature there was this further advantage; there was a gratification to all kinds of Creatures elſe; they can all ſay, *we have ſomething of every one of us in him.* Man's Nature being the Epitomy of all, the Center of both Worlds, higher and lower; the Elements, Vegetatives, Senſitive Creatures. Man is the little Idea of all *ſpecies* or kinds of things; and this great Idea, the *Son of God* and the *Image of God*, they married together; and an happy match it muſt needs prove, which brings God and all Creatures thus into one perſon.

Thirdly, Come we to *things on Earth*, the Sons of Men; amongſt them we find one famous diviſion of *Jew* and *Gentile*; and that Chriſt might be a meet Head to both, God hath ſum'd up both *Jew* and *Gentile* in him. And yet as touching the former, between Men and Angels, the Election was, that *he took not the nature of Angels*, *Heb*.2. (which you have ſeen removed:) So here, that which follows, *that he took on him the ſeed of Abraham*, ſerves wholly to exclude us *Gentiles* from having any portion in his perſon.

But the Anſwer is as ready; 'Tis true, that immediately and more eminently he came of the *Jewiſh* Race, *Rom*.9.5. *Whoſe are the Fathers, and of whom as concerning the fleſh, Chriſt came.* And as in that other diviſion between Angels and Men, the portion that man hath in him preponderates: ſo 'tis here on the *Jews* ſide alſo, yet withal not to the utter excluſion of the *Gentiles*. For to allude to that Speech of the *Ten Tribes*, concerning *David*, *We Gentiles have Ten parts in him.* There were *Ten Patriarchs*, that were his Anceſtors and ours, and came to us; and the *Jews*, afore this diviſion of *Abraham*'s Seed was brought up in the World; and Two thouſand years or more before *Abraham* was ſtyled the *Father of the Faithful*, and the *Promiſed Seed*; *Eve* was called the *Mother of all Living*: and ſo, that both *Jew* and *Gentile* had the firſt Promiſe of the Seed that ſhould *break the Serpents head*, to be her Seed. Yea, and after that diviſion made from *Abraham*, you have two *Gentiles* mentioned in his very Genealogy, *Rahab* and *Ruth*, as his great Grand-mothers: So 'twas, he would have ſome of the *Gentiles* Blood run in his Veins, as well as that of the *Jews*.

Thus you have now ſeen, (1) God's moſt deep and comprehenſive deſign, to be the union of all things with himſelf. (2) The fulneſs of fulneſs in the Perſon whom he ſingles forth, to be the means or effecter of it; and therein two of the fore-mentioned ſignifications of the word ἀνακεφαλαιώσασθαι taken up therein.

Head III.

We come now to the *Perſons gathered.* The Third Head propoſed was that, that *God out of all ſorts of Perſons, both in Heaven and in Earth, hath deſigned to collect a body and ſelect Company to union with himſelf, and through Chriſt as their Head.* Which the third particular import of this word, gives warrant to; it ſignifies, *gathering together as in one head.*

As he is an Arithmetical Head, ſo he is a Political Head; he is a Prince and a Lord, and a Head to all things in Heaven and in Earth, and they are made all one, in being reduced to him as to a Head. *He hath given him* (ſaith he, *Eph*. 1. 21.) *to be the Head over all things to the Church.* So that, my Brethren, this is the ſecond Myſtery I am to unfold to you, That as in the Perſon of the *Lord Jeſus Chriſt* there is God, and Angels, and Men, *Jew* and *Gentile*, ſum'd up in him; he partakes in his Perſon of all theſe: So his Body (if you will ſo call it,) or rather his Family, whereof he is Head; (for I do not know that the Angels

Serm. X. are called *Members of his Body*; that is,peculiarly the priviledge of the Saints,) but they are all gathered into one Commonwealth, into one City, into one Family, both Angels and Men, unto him as their Head. And that ſame Univerſal Church, that ſhall appear at the latter day, when the fulneſs of time is out, when the Glaſs is run; for then he will have them all about him, and they will all be under one Head: and ſo that Family of his, which ſhall all come unto him, will have a conformity to his Perſon. Chriſt Myſtical will have a conformity to Chriſt Perſonal; as Chriſt Perſonal was ſummed up of all, ſo will that whole Family of his, that whole Commonwealth of his, whereof he is the Head, be ſummed up of all too, both Angels and Men, *Jew* and *Gentile*, all ſorts of men; all thing in *Heaven* and all things in *Earth*, ſhall all be gathered in one, *in him*.

And this is that ſame great Μυϛήριον, as the Apoſtle calleth it, *Eph.* 3.9, 10. At the *9th* verſe, *To make all men ſee*, (ſaith he) *what the fellowſhip of the Myſtery is*; and the *Angels* come in there too, at the 10*th* verſe; (for by the preaching of the Goſpel they have a fellowſhip with him, as well as the *Jew* and *Gentile*:) *To the intent, that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wiſdom of God.* This is that great Aſſociation of all the Creatures, whereby they are all, though they are two ſeveral Kingdoms, as *England* and *Scotland* are, yet all united; there is an Aſſociation under one Monarch, ſo under one Chriſt, that they come all to have relation to one, as their Head; and all make up a Family, and a Commonwealth, and a Kingdom too.

There are two things here to be treated of,

(1) That the good Angels, as well as Men, are united and come into this Society under Chriſt as an Head, which alone I need inſiſt upon; for of Men there is no queſtion.

(2) That all of each, that is, *all* ſorts of Angels, and all ſorts of Men, are taken in; to make up this Body or Society.

I. Angels, as well as Men; which I explain by theſe particulars;

Firſt, When I ſay they are *gathered in one in Chriſt*, I mean not as a Redeemer, but ſimply as an Head. The difference of theſe two I ſhall in another Section give the account of. I obſerve, that *Rev.* 5.9.11,12. when the two firſt Rounds, or *Rings*, gathered about the *Lamb* and the *Throne*, the firſt and neareſt is of *Men*, of *Angels* the ſecond; and both celebrating the *Lamb that was ſlain.*

This in general, *That Chriſt is Head both to Angels and Men.*

The Second Branch, *That all ſorts of each, both Angels and Men, were gathered unto him, as in that one Head.*

I. All ſorts of Angels: there are ſeveral ranks of Angels; which *Coloſ.* 1. 16. doth give us the Heraldry of: *All things that are in Heaven, and that are in Earth; viſible, and inviſible, whether they be Thrones or Dominions*; there are things *in Heaven, Principalities or Powers*; there are three ſorts of *things on Earth.* 1. Thrones ſpeaks Kingly power to be among them. *Dan.* 10. 13 Lo *Michael*, one of the firſt of the Princes, as he is there called, which is ſpoken of a good Angel; for 'tis *Michael.* 2. There are Dominions, Vice-Roys, as 'twere ranks, and orders under them; and this order in Hell is kept, by which their Kingdom is governed; there is one that is the Prince of Devils, even as under a King there are Dukes, and Marqueſſes, and Earls, &c. And thoſe good Angels are all of one Houſe, conſiſting of the Original Peers of Heaven. And this diſtinction of Angels,for we preſume not to give any more ranks of them; (as the Counterfeit *Dionyſius*, and from him the Papiſts do,) we elſewhere find in Scripture, that ſome are called Archangels, one at leaſt, *Jude* 9. who was a meer Created Angel, as is evident by this, that *He durſt not bring a railing accuſation*; which muſt not be applied unto the ſecond Perſon as God, as ſome have done; likewiſe, 1 *Theſſal.* 5. 16. it is ſaid, *the Lord ſhall deſcend with the voice of an Archangel*; which Archangel is diſtinct from the Lord himſelf.

ſelf. The Angels then are of ſeveral ranks, and there are of all ſorts of them in Heaven.

II. Men on Earth: Chriſt hath a body of men, made up of all on Earth, an Elect of all ſorts.

The Firſt diviſion of things on Earth is into *Jew* and *Gentile*, in common; that the Church of men conſiſts of both theſe, is known to all.

Secondly, Among the *Gentiles*, there are many Nations, and *Gen.* 18. 18. the Promiſe is to *Abraham*, that *in him* (*i. e.* in Chriſt,) *all the Nations of the Earth ſhould be bleſſed*, and it is repeated again in *Chap.* 22. It is not only that Chriſt ſhould ſprinkle many Nations with his Blood; *Iſai.* 52. 15. but the firſt promiſe ſaith, all Nations. *Pſal.* 86. 9. *All Nations whom thou haſt made ſhall come, and worſhip before thee, O Lord, and ſhall glorifie thy name.* Chriſt therefore gave Commiſſion that the Goſpel ſhould be preached to all Nations, and ſo it ſhall be before the end of the World.

Then Thirdly, In every ſeveral Nation there are many Kindreds, Families, or Fatherhoods, as *Peter* ſpeaks of them; *Acts* 3. 25. out of *Gen.* 12. 3. *In thy Seed ſhall all the Families of the Earth be bleſſed*; and that is twice ſaid, as well as the 'tother of Nations. And if you will hear the whole Church of the New Teſtament, ſum up all in their own Names; *Rev.* 5. 9. *Thou waſt ſlain, and haſt redeemed us to God by thy blood; one of every Kindred, and Tongue, and People, and Nation.* He multiplies words enough, even as Lawyers uſe to do, that he might be ſure to comprehend all.

Fourthly, There are other diviſions: Sinners of all ſorts, ſeveral ranks, kinds, and degrees of Sinners. And God will ſave out of all theſe ſorts but of one, and they are ſuch of the Sons of Men as joyn iſſue with the Serpent, and ſin, the Devil's Sin, the ſin againſt the Holy Ghoſt; and are in the ſtate of the Devils while they are upon Earth; and therefore are not to be reckoned with things on Earth. But of all ſorts of Sinners, our Saviour Chriſt hath ſaid, *Matth.* 12. 31. that they ſhall be forgiven. *All manner of Sin, and Blaſphemy ſhall be forgiven unto men; but the Blaſphemy againſt the Holy Ghoſt, ſhall not be forgiven unto men.* He doth not ſay that all manner of Sins *may*, but he ſaith that all *ſhall* be forgiven in one or other. And he through whoſe hands all Pardons run, 'tis he ſaith this; God hath ordered his Elect, take the whole body and bulke of them, to fall into all ſorts of Sins, one or other of them, ſo as there is no ſort or kind, degree of Sin, no way of Sinning, manner of Sinning, or aggravation of Sin, but in ſome or other it ſhall be pardoned, and he doth it to glorifie his grace in Chriſt, in whom he gathers them; and this was the myſtery of that *Sheet*, which *Peter* ſaw *coming down from Heaven*, *Acts* 10. 11, 12. *tied at the four corners*, as pointing to all the four quarters of the world; *In which there were all manner of unclean Creatures; fourfooted Beaſts of the Earth, and wild Beaſts, and Creeping things, and Fouls of the Air.* It imports all ſorts of Sinners, all the world over, the moſt venemous Creatures, as many creeping things are; of thoſe ſhould the Church Catholick conſiſt.

Laſtly, There is another diviſion of the outward ranks of men; and out of all doth God take ſome, 1 *Tim.* 2. *He exhorts that prayers and thanks may be made for all men; for Kings, and for all that are in Authority.* He takes up Kings, and of all ſorts, and ranks that are in Authority elſe; yea and out of all men, and therefore he would have thanks given for all ſorts, as well as prayers made. You know your calling, Brethren, not many wiſe, not many noble, yet ſome. I am a debtor to the wiſe, and to the weak, ſaith *Paul*; aud God takes fools as well as wiſe men. The fools ſhall not err therein, *Iſa* 35. 8. though they be natural fools, he can come at their hearts.

And ſo you have the Third Head in general mentioned, and the Third ſignification of the word, ἀνακεφαλαιῶσθαι fill'd up and made good.

The Fourth Head, That God, to illuſtrate the glory of his grace, and of his Chriſt, purpoſed a ſecond gathering after a firſt, both of men and Angels; this the word to gather again implies, *recolligere*. This ἀνὰ, as Biſhop *Andrews* on this text, muſt not be loſt, it is an addition of infinite importance, to amplifie the glory of God in this purpoſe of his. It imports,

1. A firſt and ſecond gathering of theſe *All things*, or a double union of theſe Creatures to God; whereof the firſt being ſlippery and failing, he ordained the laſt firm and fixed in Chriſt, never to be broken or diſſolved again. The firſt was not firm enough, but ſoon and eaſily diſſoluble.

2. This ἀνὰ, or *again*, imports a miſerable ſcattering of the firſt gathering, to fall out between the firſt and ſecond gathering; a diſſolution of *all firſt*, on purpoſe decreed and permitted by God, to make this *ſecond gathering* and Oneneſs with himſelf, and unity one with another (which was the ultimate aim of his deſign,) more illuſtrious.

3. A Third thing, is the way, and manner, and means of doing it; it is *in Chriſt*.

The firſt ſerves to magnifie his Grace in Chriſt, the Head, to Angels, who are *All things* in Heaven: And the ſecond to magnifie his Grace to the Sons of Men, the *All things* in Earth, both as a Head and Redeemer. And all put together contains the whole Counſel of God unto both. God united Man and Angels to himſelf in their firſt Creation, and one to another. The Elect Angels that ſtood in need of a ſecond union, or *gathering* of them in Chriſt, as a Head; to put them out of danger and poſſibility of being ſcattered, as their Fellows had been: and therein lies their obligation. And Elect men having all run into an actual Riot and Rebellion; and were ſeparated from God, and ſcattered from one another; they needed a *gathering together again*; and both in and through Chriſt, to fix either for ever from a perpetual hazard of departing. And the opening theſe things, and being added to the former, bring in an infinite revenue of Glory unto God and Chriſt; and do give us indeed an account of the whole Counſel of God: and ſtill he renders it more and more compleat.

For the firſt Branch: There was an union of Man and Angels to God by the meer Law of Creation, and Covenant of Nature or Works: and though the Angels, (for I ſpeak of them now in common; and ſo of the *Elect Angels*, in the general condition with them that are fallen in their firſt Creation,) were created in Heaven, and Man upon Earth; yet the ſame Law of Nature, and the ſame terms and tie of Union, were alike enjoyed; and thereby they had an Union and Communion with God; but meerly by their Graces, and the exerciſe of them, according to the Covenant of Works: ſo, as long as that held, their Union held, but not a moment longer.

For though the Law of Creation, that was common both to Men and Angels, had this meet dueneſs in it; as was ſaid, that God ſhould create them in that eſtate, and afford them help ſuitable thereunto; yet no Law of Nature or Creation, either to Angels or Men, had a promiſe, that God ſhould keep them, and preſerve them in that eſtate from falling. They were as Glaſſes without a bottom, which ſoon fell and broke; which by the event was made good, by the fall both of Men and ſome Angels: which ſhews the weakneſs and the ſlipperineſs of this firſt Union in either of them.

I. *For Angels.*

As concerning the Angels; If God would aſſure them to himſelf from the poſſibility of falling, they muſt be headed in Chriſt, or by Chriſt; they muſt be gathered by a *gathering together in Chriſt*, as a Head, a ſecond time; and then all is in ſure hands. If therefore the Query be, *Wherein ſhould the Grace vouchſafed to them lie, ſo as they had need of Chriſt to interpoſe, and to make this ſecond gathering of them; whereas they never had fallen actually? For it may be thought needleſs.* The neceſſity lay in this;

1. If it were no more but the weakneſs and ſlipperineſs of their firſt Union: therefore, if there were no more, it was neceſſary they ſhould be fixt in him, by an immutable Relation to him, who is the *Rock of Ages*, and then they are in ſure hands: For Chriſt, he is as ſure and immutably fixt, as the Son of God himſelf, by perſonal union with the Son of God; and they, if they be choſen in him, and accepted in him, and have a relation unto him, as to their Head, they are made as immutable as Chriſt is. *Job* 4. 18. *Behold, he puts no truſt in his Servants,*

Servants, and his Angels he chargeth with folly. The Lord foreſaw, that if he kept to the Laws that the condition of Works required, and unto the dues of it, he could be ſure of none; and he plainly ſaith, he could put no confidence. And indeed he had little reaſon; for you know how all on Earth ſerv'd him, and how great a part of Heaven (in the event) did ſerve him; thoſe *Morning Stars* fell. And this in *Job* is ſpoken of the good Angels, his Servants and Courtiers he had about him; and all my Creatures may ſerve me ſo, if they be left unto their firſt condition, to the Law of their Creation, and if they ſtand a thouſand years, yet what *Grotius* dreams may be now, upon thoſe words, *Galat.* 1. *If an Angel from Heaven, &c. let him be accurſed*; as if Angels might ſtill fall, though that be falſe now ſince their confirmation in grace by Chriſt, yet it was true once; and he chargeth them with folly, becauſe he ſaw their aptneſs to folly. He ſaw the poſſibility of it, and therefore could have no ſettled contentment in any of them, in that eſtate, nor perfectly love them; but loved them, *tanquam aliquando oſurus*, as thoſe whom he might one day hate, which prejudgeth perfect love; and therefore upon a fore-ſight of their Creature condition, he vouchſafed a ſecond gathering of them in Chriſt, ſo to fix them. And hence aroſe *quædam ſimultas*, I will not ſay a grudge againſt them, for they had no ſin, yet a kind of diſplicency with them, as mere Creatures, if alone, and apart conſidered. And then, 2. His charging them with folly might, and did ariſe, becauſe he is ſo holy a God; and he is ſo infinitely holy, as that though in juſtice he hath nothing againſt them, for he knows they are Creatures, and whereof they are made; yet ſtill they are not of that holineſs he would be pleaſed in, as *Calvin* doth interpret it, upon all theſe grounds his grace firſt fixed them in Chriſt the Rock of Ages, as in their Head, and a firm union with him as in that relation; for if he became and undertook to be a head to them, he would not loſe his Members. And Secondly, thereby he pleaſed himſelf in them through him, in whom only he is well pleaſed; which ſaying reaches the Angels as well as men, even all intelligent Creatures he is any way pleaſed withal; and he is pleaſed with the relation they bear to his perſon. Yea, Thirdly, to take away all diſtaſte aforeſaid, they needed a kind of reconciliation, *reconciliatio analogica*, as learned *Davenant*; it was not a reconciliation by a price, ſo as to purchaſe their peace for ſin actually committed, they needed not that, reconciliation is a larger word; there is a reconciliation preventive of them that have any aptneſs, or poſſibility to fall out, ſo as to make them faſt friends for ever, and to make them ſure unto himſelf, and to take away all occaſion of jealouſies, and ſo they were, as *Bernard* ſaith, *ſuo modo redempti*. Fourthly, I ſhall add this further, mercy doth not lie only in pardoning, but in preventing; it coſt Chriſt's blood to keep us from the ſin we might have committed, as well as to obtain forgiveneſs for the ſins we have committed; and therefore the Apoſtle ſaith he hath redeemed us from our vain converſation, even which we might have fallen into. God knows our thoughts afar off: and what they would be of our ſelves, *Angelica Natura egebat miſericordiâ Dei, ne poſſet errare*, ſo ſaith *Ambroſe*; ſo you have ſeen the need the Angels had of their ſecond gathering, and that by Chriſt.

I ſhall for the opening of this, do theſe three things.
1. Prove it by other Scriptures.
2. Explain it, and that by two things.
1. What fellowſhip and aſſociation Angels and Elect have, and ſhall have, one among another.
2. What communion and fellowſhip, and relation Angels have to Chriſt, as to a head.
3. Give ſome cautions, that you may not be miſtaken in the point.

Firſt, For the proof of it. There are many places brought, but the truth is, I know none come home to it ſo much, (and therefore I will but name it,) as that, *Coloſſ.* 2. 10. *In him dwelleth all the fulneſs of the God-head bodily, and you are compleat in him who is the head of all Principalities and Powers.* By Principalities and Powers, in the uſual phraſe of Scripture, is ſtill meant the Angels.

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I will give you ſome general expreſſions that will prove it and explain it. Firſt, the Angels and men they do make up one family unto God, whereof Chriſt is the head, or the *Pater-Familias*, as you know it is the ordinary expreſſion in all languages, to call the Maſter of the Family the head of the family; ſo is Jeſus Chriſt to Angels and men, that make up one family to God. And, my Brethren, ſo it falleth out, that the very Text hinteth this to be the Apoſtle's meaning, for that which we tranſlate, *in the diſpenſation of the fulneſs of time*, is in the Original εἰς ὀικονομίαν, the houſhold diſpenſation, the family diſpenſation, (as many read the words,) that is, he hath gathered them all in one for a family diſpenſation, for a family government of them, into one family, ſo to order and govern them, and diſpenſe to both, to Angels and men, as to one family, now to be diſpenſed in theſe laſt times.

That which fitteth this Interpretation, is that in the third of the *Epheſians*, *ver.* 15. *Of whom* (ſaith he) *the whole family in Heaven and Earth is named.* He had named Chriſt juſt before, ſaith he *ver.* 14. *Unto the Father of our Lord Jeſus Chriſt, of whom* (of Jeſus Chriſt, namely) *the whole family*, (he taks all in, both Angels and men,) *in Heaven and in Earth is named.* They all hold of him. You know he that is the head of a family, they have all their name from him, as that of the *Turks*, they call the *Ottaman* family, becauſe *Ottaman* was the firſt of them. It is ſpoken there by the Apoſtle in oppoſition to the *Jews*, for the *Jews*, they boaſted, that all God's family was in *Abraham*'s Houſe, in *Abraham*'s Children; no, ſaith he, not only is the family of God reſtrained unto *Abraham*'s Children, but it is diffuſed and diſperſt over all the Earth, and not only ſo, but it reacheth to Heaven too; and all on Earth, and all in Heaven, make but one family to God, Angels and all; for otherwiſe, when the Apoſtle wrote this, there were few in Heaven but *Jews*, and ſo he had not ſpoken ſo appoſitely to what the *Jews* intended, who would arrogate all to themſelves: No, ſaith he, though God hath appointed *Abraham*, and erected a family in him, peculiar to the *Jews*, yet all in Earth hold of Chriſt, and all in Heaven too, and all are named of him, he is the foundation of both families, and they make all but one family. *The whole family in Heaven and in Earth.* I will not ſtand to open to you the meaning of the word [*named*] any further, his meaning is general, univerſal. He had ſaid two great things of Chriſt juſt before, he had ſaid in the *9th.* verſe, *That God created all things by Jeſus Chriſt*; he had ſaid in the *11th.* verſe, *that God purpoſed all things in Jeſus Chriſt*; now he telleth you, *that things both in Heaven and Earth, that whole family, Angels and men*, (he bringeth it in here at the *15th.* verſe, to honour Chriſt,) *they are all named of him, they all hold of him, he owneth them all, and they all own him, and they have their being of him*, (as the word *named* often times ſignifieth.)

Again, another expreſſion is, as they are called one family, whereof he is the head, ſo they are one City, both Angels and men, they make one *Jeruſalem*, Saints on Earth, and Angels in Heaven, whereof Jeſus Chriſt is the Governour, and the King and Head, a political head. For this, ſee *Heb.* 12. 22. *You are come unto Mount Sion*, (which was the place of worſhip before,) *and unto the City of the Living God, the Heavenly Jeruſalem.* Here are the generals, Now who are the Inhabitants of this City? Who are the Citizens? Who are the Worſhippers in *Mount Sion* together? It followeth, *To an innumerable company of Angels, to the general aſſembly and company of the firſt born.* All theſe make up one City to God, they make up one Heavenly *Jeruſalem*, they make up one company of worſhippers, (as you ſhall ſee afterward.) Now, becauſe when a man is converted, he cometh to all theſe; that is, he entreth into an aſſociation with all theſe, he is made free of the company of all theſe, therefore they are ſaid to be gathered in one in Chriſt.

My Brethren, the Angels they are part of the worſhippers of Chriſt as well as we, as they are part of his Family, as they are part of his City; whereof he is the King and Lord, ſo they are part of his worſhippers, and (as you ſhall ſee anon,) we with all they, worſhip God and him together, both here, and ſhall do ſo hereafter. They are worſhippers of him, and in that ſenſe make a part of the Church, for *Eccleſia Colentium*, a Church is properly for worſhip; if they be therefore part of the worſhippers of Chriſt, they come under his Church, they are a part of it; particular Churches are ordained for worſhip, and ſo is the general Church for a worſhip to be performed to Chriſt. And it is the proper expreſſion of the members of a Church, what they are deſigned unto; they are worſhippers: Now, in *Heb.* 1. 6. you ſhall find, that the Angels they are all worſhippers of Jeſus Chriſt, *And again, when he bringeth his firſt begotten into the World, he ſaith, let all the Angels of God worſhip him*, ſpeaking of Chriſt. I will not ſtand to open the phraſe, whether it be at his firſt coming, or his ſecond; for ſome read the words thus, ſo *Cameron* doth, and to me it certainly ſeemeth the meaning, *When he bringeth his Son again into the world*, ſo the word εἰσαγάγῃ better beareth it; the ſecond time, when he cometh to Judge the World, then the Angels of God ſhall worſhip him, together with all Saints, and all the Elect, before all the World. I will not further open the place, I only alledge it for this, that they are worſhippers of Chriſt.

See but the reaſon of this Head, you have ſeen Scripture for it. Firſt, It is a due to Chriſt. If that Man Chriſt ſhall be the Son of God, and the Heir of all things, it is his due, that he ſhould be the head of the beſt of God's Creatures, of Angels that are ſaved as well as men, that he ſhould be the head of God's Family. The Eldeſt you know were the head of the Family. Are the Angels a part of God's Family? Will you ſhut them out? No, they are a part of God's Family as well as you, (how, you ſhall ſee afterward,) if they be; then the Eldeſt Son, the Heir of all, he is the head of that Family, and ſo of the Angels by the Law of Nature. It is Chriſt's due, and therefore they all hold and depend upon him.

Secondly, that all, thus gathered together to one head, to make up one Family, and one City and Church to God, it was for the infinite glory and ſplendor of this Church. What could be greater, then that all in Heaven and all in Earth, ſhould be united one day, in one to worſhip God, and all to bow at the name of Chriſt, as the Apoſtle telleth us, *Phil.* 2? God appointed his Church to be all in one place, he would have them all up to Heaven, and therefore he appointed them all one happineſs, he hath appointed them to be all one City, therefore they ſhall have one head, they ſhall be united all together in one. He loves not ſcattering and diſtraction, to have two companies of Worſhippers at laſt, for God is one. It is therefore for their perfection, it is therefore for their greater ſplendour, as you ſhall ſee, in the Obſervations that I ſhall raiſe.

Thirdly, Men and Angels were capable of this union, to be knit together, thus under one head. Why? For we agree both in an intellectual Nature, we have the ſame Underſtanding, and Will, and Affections as they have, (take us as we are ſouls,) we are capable of the ſame common happineſs that they have, to ſee God, and to ſee Chriſt; we ſhall one day, after the Reſurrection, be made like unto them, ſo the expreſſion is, *Mat.* 22. If we be brought up to the ſame condition with them, we ſhall have the ſame happineſs, ſhall live in the ſame place, why ſhould we not have the ſame head, and be joyned all together; that as God is the head of Chriſt, Chriſt may be the head of all, both Angels and men?

Laſt of all, By this is made up a moſt compleat parallel oppoſition with Sathan, who is the head of wicked men, and of the Devils; ſo God ordaineth it, he made two heads, and all the World falls to one of them. The Devil you know, that great Devil, is the head of the evil Angels, therefore *Mat.* 12. 24. he is called the Prince of Devils, he is the head of all wicked men; therefore, *Joh.* 12. 31. he is called the prince of this World, and when as the World is at an end, let that Devil take all his Angels and wicked men, and he as a head is tormented with

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them for ever; they are caſt into the fire with the Devil and his Angels, you know it is ſaid of wicked men. Anſwerably, as this great Devil, whom God ſetteth up againſt Chriſt, he is the great, I cannot call him Antichriſt, becauſe he is no way for Chriſt, but he is the great one that oppoſeth Chriſt, whom God ſetteth up againſt him to ſhare the World with him, as he is the head of all that are wicked on Earth, and of all in Hell; ſo is Chriſt oppoſite, the head of all that are godly on Earth, and of all in Heaven; and though the Devil is not of the ſame nature with men yet he is the head of wicked men, he is the Prince of the World, and he rules effectually in the Children of diſobedience. *Eph.* 2. 2. So likewiſe, though Jeſus Chriſt is not of the ſame nature or ſubſtance with the Angels, yet he is the head of Angels, of all Principalities and Powers, and rules as effectually; nay ten thouſand times more effectually, for Satan is not ſuch a head as Chriſt is. And when Jeſus Chriſt hath taken up his All, the Devil will take all the reſt. Chriſt is made the head of all things in Heaven and in Earth, he takes out his Saints, and the Devil takes all the reſt, they ſhare the World between them. So you have the thing proved both by Scripture and by Reaſon.

The Second thing then that I am to do, is this, to explain this Aſſociation between men and Angels, under one Chriſt; and Firſt, (as I ſaid,) I ſhall explain the Aſſociation between men and Angels one amongſt another, what the fellowſhip is between Angels and men, as making up one Family to God: And then Secondly, What Communion, what relation, what Union and Communion the Angels have with Chriſt, as with a head. This I muſt explain.

Firſt, Men and Angels, amongſt themſelves, they have this fellowſhip under Chriſt their head, that they are all worſhippers of God and Chriſt together. They are ſo in this World, and they ſhall be ſo more compleatly and fully in the World to come, when that fulneſs of the diſpenſation of all time ſhall take place at the latter day. Firſt, I ſay, there is an Aſſociation in worſhip in this world, between Angels and Saints. Little do we think it, but the Angels fill our Churches as well as men, and are preſent at all our Congregations and Aſſemblies; becauſe we are to be with them hereafter, and to worſhip God together with them, therefore they come down and are preſent at the worſhip of God here with us. I could give you many proofs for it, I will but name one or two.

What was the reaſon that the Tabernacle and Temple at *Jeruſalem* was all full of Cherubims? Read *Exod.* 25. 19. there was to be two Cherubims over the Mercy-ſeat, in the Holy of Holieſt. Read *Exod.* 26. 1. All the Curtains that were to be for the Tabernacle, they were all to have Cherubims wrought in them. Cherubims are Angels. Go from thence to the Temple of *Solomon*, 1 *King*. 6. 23. there you have Cherubims again, at the Mercy-ſeat too; and then verſe 29. all the walls of the Houſe round about were Carved with Carved Figures of Cherubims, with Angels ſtill; nay the very Doors for the entring into the Holy of Holieſt, and the Doors of the Temple, had Cherubims Carved upon them. All this betokened that Angels ſtill filled the Temple as well as men; and therefore 1 *Cor.* 11. 10. (ſurely it is the meaning of it,) he biddeth Women to be modeſt, to be Vayled, to ſhew ſubjection, not only becauſe of men, but becauſe of the Angels, (ſo the Text is there,) that are preſent at their Chriſtian Aſſemblies. He inſtanceth in the leaſt miſdemeanour, and argueth from the leſſer to the greater, to make this a motive, that men ſhould behave themſelves religiouſly and holily in the Churches of Chriſt, becauſe the Angels are preſent. If (ſaith he,) you are not to ſuffer the Angels to eſpy in you the leaſt immodeſty, then much more, any other miſbehaviour.

In the 5th. *Revel. verſ.* 11. There you have the Church of Chriſt deſcribed, and there you have 24 Elders and 4 Beaſts, (which are the People and Officers of Congregations,) and they ſing a new Song unto Chriſt, *v.* 9. *Thou art worthy to take the Book, and to open the ſeals thereof, for thou waſt ſlain, and haſt redeemed us unto God by thy Blood, out of every Kindred, and Tongue, and People, and Nation; and haſt made us unto our God, Kings and Prieſts, and we ſhall reign on the Earth. And I beheld* (ſaith he,) *and I heard the voice of many Angels round about the Throne.* Angels are round about the Throne, they are preſent at the Courts of God's Houſe, ſtill they are worſhippers, you ſee, together with us on Earth.

Secondly, They do delight to hear Chriſt preached, becauſe Chriſt is their head, and therefore are preſent. The Text is expreſs, *Epheſ.* 3. 10. he ſheweth there the end why to him was committed, and ſo to others, the preaching of the Goſpel. *To the intent, that now, unto the Principalities and Powers in Heavenly places, might be known by the Church, the manifold wiſdom of God.* They do not know it out of the Scripture ſimply, but as it is opened in the Church, by the Miniſters of the Church, for the good of the Church, ſo they come to know it, and they delight to do ſo, for ſo you have it, 1 *Pet.* 1. 12. Saith he, ſpeaking of the Fathers before, in the Old Teſtament; *It was revealed unto them, that not unto themſelves, but unto us they did miniſter the things which are now reported unto you,* (he ſpeaks in general,) *by them that preached the Goſpel, with the Holy Ghoſt ſent down from Heaven, which things the Angels deſire to look into.* The Angels they are preſent, and they are glad to hear Chriſt laid open, and preached unto men, to hear their head ſpoken of, they are Worſhippers together with us of Chriſt.

Then Thirdly, Here on Earth they have joy when any poor ſoul is converted. As they come to Church, ſo they obſerve who is wrought upon; when they ſee a poor ſoul go home and humble himſelf, fall down upon his knees and become a new Creature, news is preſently carried up to Heaven, for the Text ſaith. *Luc.* 15. 10. *That there is joy in the preſence of the Angels of God,* (that is, in the Court of Heaven, amongſt them all, ſo the word ſignifieth, ἐνώπιον in the face of all the Angels, it is the ſame word uſed, *Luc.* 12. 8. *Him ſhall the Son of man confeſs before the Angels of God,* he will own him in his Court, and confeſs him in the preſence, in the face of all the Angels; ſo there is joy amongſt the Angels, they rejoyce before God,) *over one Sinner that is converted,* over a poor ſoul that is gathered unto Chriſt their head.

This aſſociation, my Brethren, we have with them, beſides all the ſervices they do us, (which I cannot ſtand to repeat and reckon up unto you,) for all the Angels are our fellow ſervants, ſo that Angel calleth himſelf, *Revel.* 22. 9. And *Jacob*'s Ladder that touched Heaven, the Angels aſcended and deſcended upon it, and Chriſt himſelf, *John* 1. 51. interprets it, that he is the Ladder, they all come down upon him, and aſcend upon him, for the ſervice of men. He is their head, their ruler, their governour.

But as we have in this world this aſſociation with them, ſo in the world to come we ſhall all worſhip God with one worſhip, both Angels and men together. Such he there in the 12*th. Heb.* the place I quoted before, you are come to the Mount *Sion*, ſo he calleth the Church; which conſiſteth both of Angels and men, (as I obſerved before,) Mount *Sion*, you know, was the place of God's worſhip, what is his meaning then, when he ſaith, you are come to the Mount *Sion*, to the Heavenly *Jeruſalem*? You are all come, ſaith he, to the place of worſhip, whither Angels are come up; (for all the Tribes came up there, to that Mount Sion to to worſhip God,) the Mount where all the Angels are, and where all the ſouls of juſt men made perfect, ſhall come up in their ſucceſſion, and all to worſhip God. It is called Mount *Sion*, becauſe it is the place of God's worſhip. And that which we tranſlate the company of Angels, μυριάσιν, it is the ſolemn aſſembly of Angels, ſo the word ſignifieth, ſuch an aſſembly as was at a ſolemn Feaſt of the *Jews*, whither all the people came up. The men that dwelled at *Jeruſalem*, he compareth them to the Angels, for that is their ſtanding ſeat and dwelling; and we that are upon earth, he compareth to the Tribes that came up to the ſolemn Aſſembly, to the ſolemn Feaſt. And he calleth them the general Aſſembly, for there God will have all his Children about him. So that both Angels and we one day, ſhall be common worſhippers, live in one Kingdom together; we ſhall be as Angels, ſo *Mat.* 22. 13.

We are beholding to the man Chriſt for doing this, for he hath bleſſed us with Heavenly bleſſings, as the third verſe hath it. We ſhall live in one City, in one place. I will give you but one Scripture for it, and ſo I will end, It is *Zach.* 3. 7. There our Saviour Chriſt, the Angel of the Covenant, he makes this promiſe to *Joſhua* the High Prieſt, and to *Zerubbabel, If thou wilt walk in my ways, and keep my charge in my Houſe, in my material Houſe, while thou art here below, I will give thee a better Houſe than this, I will give thee places to walk amongſt theſe that*

Serm. X. *ſtand by, I will give thee a place amongſt the Angels,* (for they were they that ſtood by, and appeared upon the ſpeckled Horſes, as *Chap.* 1.) *I will give thee a better Houſe, a better Temple, thou ſhalt live with Angels, and dwel with them, and worſhip with them, thou ſhalt be raiſed up to a Heavenly Court, even to Holy Angels, if thou wilt keep my Courts here below.* Thus you ſee what an aſſociation men and Angels have amongſt themſelves, both in this world, and in the world to come.

Well, let us ſee what communion they have with Chriſt as a head. Firſt, ſome ſay that Jeſus Chriſt is a head to them only by way of eminency and external government, becauſe he is the principal and the head of all power, he hath all power in him, therefore, becauſe he governeth them and ruleth them externally, as a King doth his Subjects, in that reſpect they ſay he is only a head.

But, my Brethren, he is a head in a nearer relation to them than ſo. Why? For Firſt, So he is to all Creatures in reſpect of government, all Creatures are ſubject to him.

Again Secondly, The Angels are a part of his Family, (as I ſhewed before.) Now though he that is Maſter of the Family be a Lord to all the things in the houſe, and the Maſter of them all, yet he is a head only to the perſons, for he hath a more near relation to the Perſons in the Family, than he hath to all the goods. God ruleth all the world, he ruleth all the goods belonging to this Family, in Heaven and in Earth, and they are all ſubject unto him, but he is a head of the Perſons in this Family, of which Angels are a part as well as men.

Thirdly, This were to make Chriſt the head of the Angels, as the Papiſts do make the Pope head of the Church, but by external government; certainly he is more than ſo. Nay, it were to make Jeſus Chriſt head of the Angels in Heaven, as the Devil is head of evil Angels and wicked men, by ruling of them only externally. Certainly he is more than ſo, when they are made part of the family, when the Scripture ſaith that he is the head of all Principalities and Powers. Therefore,

In the Second place, He is a head to them by way of ſecret influence of grace and glory. If Jeſus Chriſt be a head, it is fit that he ſhould do ſome thing for them, that they ſhould be beholding to him, that he ſhould not only have that headſhip by virtue of his dignity and excellency, but that they ſhould have ſome benefit, ſome influence ariſing to them from Chriſt, if that thus he ſhall be advanced to be a head over them; for God will never advance Chriſt to be a head over any, but they ſhall have benefit by him.

Firſt, they had their creation by him, *Col.* 1. 15, 16. The Apoſtle telleth us there, that all things, whether viſible or inviſible, they are all created by him; *By him* (ſaith he,) *were all things created, that are in Heaven, and that are in Earth,* (here is the ſame enumeration,) *viſible and inviſible* (here is Angels and men,) *whether they be Thrones or Dominions, or Principalities or Powers, all things were created by him and for him.*

Yea, and my Brethren, they were virtually created by him, as ſuppoſed to take man's Nature, for of him, as ſuppoſed to take mans Nature, doth the Apoſtle there ſpeak, *who is the Image* (ſaith he) *of the inviſible God, the Firſt-born of every Creature;* which can be aſcribed to Chriſt, no way, but as he is God-man, and ſo all the reſt likewiſe, but I will not ſtand upon that.

In the Second place, He is the common principle of their grace, as well as their being. *Epheſ.* 1. 23. It is ſaid, *that Chriſt filleth all in all,* (ſpeaking of him, as he is a head, and as he hath a body,) it is the ſame phraſe that is uſed of God after the day of Judgment. 1 *Cor.* 15. He ſaith, *that God will be all in all,* God is all in Angels, and all in men then; ſo is Jeſus Chriſt, he is that univerſal principle of all grace.

And there is this Reaſon for it; For whatſoever hath any thing by way of participation, it is reducible to ſomething that hath it *per ſe,* of itſelf. The Angels have Grace, but they have it by participation; therefore they are reduced, as well as Men, to ſome thing, to ſome Head, to *aliquid primum,* which hath Grace in him *per ſe;* that only Chriſt hath, he only is of himſelf beloved; he only is the *Sun*, the Church is the *Moon*, and the Angels they are the *Stars*; they are the *Morning Stars*, as they are called, *Job* 38. he enlighteneth both the *Moon* and *Stars*. But however this may be certainly ſaid, that they were kept from falling by virtue of Jeſus Chriſt to come. In the ſame firſt of the *Coloſſians*, having reckoned up all things in Heaven and in Earth, as created by him, he addeth, *and by him all things conſiſt*. Angels and Men are all kept by him, the ſtation they have is in and through the Lord Jeſus Chriſt.

And there is this great Reaſon for it; Becauſe to ſtand in Grace and not to fall, is a ſupernatural gift, more than was due to the Angels, as Creatures, though they were never ſo excellent. The Devils fell, the other Angels ſtood; what put the difference? It muſt be ſome ſupernatural Grace. Now Chriſt is the fountain of all Grace, the great beloved, the univerſal principle. *Job* 4. 18. it is ſaid there, that God *charged his Angels with folly*; he put no confidence in his Servants. The good Angels, they had a poſſible folly in them, though they had not an actual folly; they might have ſinned, yea, it was impoſſible, being but Creatures, but that they ſhould have a poſſibility to ſin of themſelves, take them as Creatures. They were indeed a houſe of Stone, whereas Man is but a houſe of Clay; *how much leſs* (ſaith he, verſe 19.) *we that dwell in houſes of Clay*? but though they were as an houſe of Stone, yet that ſtood upon a Quagmire, the ſhocky weak Will of a Creature. And ſo they were apt to fall without propping. Now, what hath underpropped theſe Creatures that they ſtand? What putteth the difference? It is, becauſe they are united, they are headed in Chriſt, they belong to him, only Chriſt of all Creatures could not ſin; for if that man could have ſinned, there had been a Perſon in the Trinity wanting. The *ſecond Perſon* muſt have come down from Heaven himſelf, if that Man could have ſinned; for he was united to it, and as the blood is called the *Blood of God*, ſo the ſin would have been the *Sin of God*, which would have been Blaſphemy to imagine; He only could not ſin. And the Angels, as they ſtand now, it may be ſaid of them that they are impeccable; they cannot ſin, and they ſhall never ſin to all eternity, becauſe they are underpropped by this Corner-ſtone, that is the Baſis of all parts of the Family both in Heaven and in Earth. It is Jeſus Chriſt that under-props them, both things viſible and inviſible, things in Heaven, and things in Earth.

Now, my Brethren, if they had had no Grace from him at firſt, or had none now, but that which they had only by a Covenant of Creation; yet notwithſtanding, to have this Priviledge annexed to their Grace, That they ſhould never fall as the Devils did, and be out of all danger of ſinning as they did; this is an infinite Priviledge, it is worth their acknowledging Chriſt their Head, if they had no more by him. It is ſaid of Glaſs, that if it could be made a Metal that would not break, it were worth all the Gold and Silver in the World; and therefore it is reported of an Emperour that put a man to death for making of Glaſs that could not be broken, as being an Invention that would ſpoil all the Gold and Silver in the World. My Brethren, the Angels are glorious Veſſels, but they are as Glaſs; what doth Chriſt now? He makes them that they cannot fall, they cannot be broken, and this is more than all their Grace; and this they have from Chriſt, as he is their Head, and as they belong unto him.

Laſtly, They have a happineſs in Chriſt, in ſeeing of him as well as we. I take that to be part of the meaning of that 1 *Tim.* 3. 16. (I have often wondred at the expreſſion there; I ſhall give you what I think to be the meaning of it,) ſpeaking of Chriſt, and of the great myſtery of Godlineſs in him, ſaith he, *God, who was manifeſted in the fleſh*, (and there was more of God manifeſted in the fleſh in the perſon of Chriſt, than there is in all Creatures that were made, or poſſibly could be made,) *juſtified in the Spirit*, (which was ſpoken of his Reſurrection,) *ſeen of Angels*, *preached unto the Gentiles*, *believed on in the World*; *received up into glory*. Here are two principles, Faith and Viſion; here is Faith attributed to men, they cleave to Chriſt their Head by Faith, *believed on in the world*. The Angels, they cleave unto him by Viſion, *ſeen of Angels*; admiring him, with infinite joy looking upon him, as upon their Head; they ſaw more of God manifeſted in that Man *Chriſt Jeſus*, than they had ſeen in Heaven before. We cleave to him by Faith, they cleave to him by Senſe; that which we ſhall have, for we ſhall ſee him one day as he is, that the Angels

Serm. X. do, and are made happy in him; the ſame eternal life that we have, they have, *and this is eternal life, to know God, and to know Jeſus Chriſt*, Joh.17.7. their happineſs lieth as our happineſs, in ſeeing God Incarnate, in ſeeing God in the fleſh, in ſeeing God face to face, and his Chriſt for ever. And ſo much for the aſſociation which the Angels and the Elect have, and ſhall have one among another, and what communion and relation they have with and to Chriſt, as a Head.

I will give you but a Caution or two, (which is the third thing I am to do,) and ſo I will conclude.

The firſt Caution is this, That *Jeſus Chriſt* he is only a Head to them, he is not a Redeemer. The expreſſion here, *ver.*7. is not, that he redeemed Angels and Men; No, ſaith he, *In whom we have redemption*, We only: but both they and we are gathered to him, as a Head, as the word here ſignifieth. You know I told you, that there are two ſorts of benefits we have by Chriſt, the one founded upon our relation to his Perſon, the other founded upon his Merit and Redemption. Now, the benefits that Angels have by him, are not founded ſo much upon his Redemption, (how far it is, I ſhall diſcourſe upon the third thing, when I handle this, *Hath gathered together all things to himſelf*;) but the benefits they have by him, are founded upon their relation to his Perſon. That is the firſt Caution.

The ſecond Caution is this, That it is certain that *Jeſus Chriſt* is ſo a Head unto Men, as he is not unto Angels. Though he is a Head both to them and us, and all (both Angels and Men) are *gathered together in one head in him*, yet he is ſo a Head to us as not to them. You ſhall ſee a wonderful Priviledge that we have, in this ſame *firſt* of the *Epheſians*, ver. 21. (this Chapter holds forth this unto us) for there the Apoſtle telleth us, that God hath advanced Chriſt *far above all principality and power, and might and dominion*, (meaning Angels,) *and hath put all things under his feet, and hath given him to be the head over all things to the Church.* Here the Church, and his Headſhip of the Church, is a diſtinct thing from that relation he beareth to Angels, as here it is mentioned; he hath a ſuperiority over Angels for the good of the Church: he is ſo a Head to his Church, as not to Angels. I know they are mentioned as well as Men in that verſe; But, how are they mentioned? Not that he is the Head of them, as he is of Men, that is not the ſcope of it; but the ſcope of this place is only this, That he that is above *principalities* and *powers*, is the Head of the Church; he beareth a more ſpecial relation to them, than he doth to Principalities and Powers, and is above them in order to his *Headſhip of the Church.* Hence it is that the Angels are not called the *Members of Chriſt*, you have not ſuch an expreſſion in the whole Book of God. As God is ſaid to be the *Head of Chriſt*, 1 *Cor.*11. having an influence into Chriſt, yet Chriſt is not a *Member of God*: So, though the Angels are ſaid to come unto Chriſt as a Head, and he is their Head, yet *Members of him* no where you read it; for that is peculiar only to the Saints, to the Elect here on Earth, to the Sons of Men.

I will give you more things wherein we differ from them. *Jeſus Chriſt*, he is not a Common perſon, repreſenting them as he repreſented us, as he did while he was here below; we obeyed in him, we died with him, we roſe with him. Not ſo the Angels; he did not act their part, he was not a Common perſon to them; therefore they are no where ſaid to be elected in him; but we are ſaid to be elected in him, and he did ſuſtain a Common perſon while he was here below.

Thirdly, We are *Brethren to Chriſt*, and ſo not the Angels, you have no where that ſaid. I will give you a Scripture or two for it; one is that in *Heb.*2. and the Scripture is exceeding expreſs. The Apoſtle there goeth to prove, that *Jeſus Chriſt* took the ſame Nature with us; How doth he prove it? *Becauſe*, ſaith he, *ver.*11. *he calleth us Brethren, ſaying*, (he takes a place out of *Pſal.* 18.2.) *I will declare thy Name unto my Brethren in the midſt of the Church, I will ſing praiſe unto thee.* And at *v.*14. *Foraſmuch then as the Children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame:* and *v.*16. *For verily, he took not on him the nature of Angels, but he took on him the Seed of Abraham.* So that the place is clear and expreſs, that therefore we are Bre-

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thren to Chriſt, and Chriſt to us, he having the ſame Nature with us; therefore the Angels are no where ſaid to be *Adopted Sons to God*, as Men are ſaid to be, as not having relation to Chriſt, as to a Husband, and in that relation being *Sons of God*. To give you another Scripture for this, *Revel.*19.10. you ſhall find there, that the Angel indeed calleth himſelf, *fellow-Servant with John*; but he doth not call himſelf, *Brother*; nay, he doth not call himſelf Brother, though he mentioneth the Saints as *John*'s Brethren, *I am thy fellow-Servant, and of thy Brethren.* The like you have *Revel.*22.9. *I am thy fellow-Servant, and of thy Brethren, the Prophets, and of them which keep the Sayings of this Book.* The Saints of God are Brethren one to another, and unto Jeſus Chriſt. They are but their fellow-Servants.

Much leſs are they the Spouſe of Chriſt, much leſs have they the relation of a Wife to him as a Husband; this is proper to the Headſhip of Chriſt over Believers. *Eph.*5.23. *The husband is the head of the wife, as Chriſt is the head of the Church, and the Saviour of the body.* He is not a Saviour of the Angels in a way of Redemption, for he ſpeaks of the Church which hath *ſpots and wrinkles* in it, as *ver.*27. The *Church* is the Queen, the *Angels* are but his Guard round about his Throne, *Revel.*5.11.

I will give you one Caution more. Though they have not theſe relations to Chriſt, yet they have the relation of Servants, and Servants are a part of the Family. The Family you know, is uſually made up of Servants and Sons and the Wife. Now the relation of Sons and the relation of Wife, this the Sons of Men bear unto God and unto Chriſt, and of being Brethren too unto; but the Angels are but Servants ſent out. They are his Angels, and indeed in that reſpect he is called *their Father* and *their Head*, as the Maſter is called the *Father of the Servants*, 2 *Kings* 5. 3. So I have expreſt to you, what aſſociation the Angels have with Jeſus Chriſt, and one with another.

I will make ſome Uſes of what hath been delivered, and give you ſome Obſervations, and ſo end this great Point.

Obſerv. 1.

You heard how that *All things* are the elect of *Angels* and *Men*, which God ſummeth up in Chriſt. The firſt Obſervation then is this, See what reckoning God putteth upon things, he calleth his elect Children, Angels and Men, *All things*; he looks upon all things elſe as nothing, they are of no eſteem, they have no value with him. They are God's *All* that belong to Chriſt, both Angels and Men, and the reſt are the Devils, as I ſaid; therefore you know the Scripture calleth Souls that are damned, *loſt*; they are not, *Pſal.*77. *The men whom thou remembreſt no more.* God makes no reckoning of them, he accounts them not. The things in Heaven and in Earth that belong to Chriſt, they are the *All things*, they are the choice of all; they are the *Firſt-fruits*, as they are called, *Jam.*1.18.

Let us therefore, if we would have a Being, get into Chriſt; let us gather our ſelves to that Head. You are loſt elſe, you are of no reckoning with God, nor ſhall not be to all eternity.

Obſerv. 2.

A ſecond Obſervation is this; Have we this aſſociation with Angels? Shall we be as Angels hereafter? Let us live as Angels now. We muſt live with Angels for ever, we muſt be made like to them, we are come with them unto one Head, Chriſt. Be as Angels now.

And, my Brethren, let it be one Motive to you to keep you from ſinning. If Men were by, you would not ſin. Think with your ſelves, Angels may be by while I am ſinning, whom I am gathered unto, and with whom I muſt live for ever. 1 *Tim.*5.21. what is the meaning there, *I charge thee before God, and his elect Angels.* He chargeth him, that he ſhould not in the execution and exerciſe of Government in the Church, be partial. *I charge thee before God*, he ſeeth thee; *and before the Lord Jeſus Chriſt*, he ſees thee; and the *elect Angels*, ſome or other of them ſee thee too. What is the reaſon of this? If that Angels did not ſee, and were not Witneſſes, many of them, or ſome of them, of Mens carriages; why ſhould this charge be laid upon *Timothy*? *I charge thee before God, and the Lord Jeſus Chriſt, and the elect Angels, that thou obſerve theſe things, without preferring one before another, doing nothing by partiality.*

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Obſerv. 3. Obſerve again in the Third place, from what hath been delivered, That the *Saints* are nearer unto Chriſt than *Angels* are, (as I told you before;) he is ſo a Head to men, as he is not to them. Both their Union and ours with God, it is by Chriſt; now, if we be more united to Chriſt than they are, then we are more nearly united to God too; more nearly united to Chriſt we are, for he is our Brother, he hath our Nature, he hath more of ours, he hath done more for us; we are Sons by Adoption in him, he is our Husband. To which of all the *Angels* was it ſaid, that *Chriſt is their Husband*? Of which of all the *Angels* is it ſaid, that *Chriſt is their Saviour*? The Church of God, is the Queen; the *Angels*, they are our Guardians. We belong both to one Family, we are Worſhippers together; yet you ſhall find in *Revel.*5. 9. where the Church is deſcribed, that the *Angels*, they are farther off from the Throne, than the *four and twenty Elders*; and the like you have *Rev.*9.9, 10,11.

SER-

SERMON XI.

EPHES. 1. 10.

That in the diſpenſation of the fulneſs of time, he might gather together in one all things in Chriſt, both which are in Heaven, and which are on Earth, even in him.

THe Coherence of theſe words I have formerly ſhewed you, to be a relation unto what is ſaid juſt before, *He had purpoſed in himſelf.* What was it he purpoſed in himſelf, but this (as the words may be truly read) *to gather together in one all things in Chriſt?* I told you my thoughts were, that the Apoſtle did here, (having ſpoken of God's decrees, of *Election in Chriſt*, and *Redemption in Chriſt*, *&c.*) in the concluſion of the Doctrinal part of his diſcourſe, give you the ſum of all God's purpoſes in himſelf, both towards Chriſt and us; and he expreſſeth it in this, that it was *to gather all things in one*, *in Chriſt*, *both which are in Heaven, and which are on Earth.*

The great thing to be opened, (which I have made entrance into) is, what is meant here by *gathering together in one*, which ſeemeth to be the adequate deſign and project of God's heart towards Chriſt and us for ever; and comprehenſively to contain all under it.

That by *All things in Heaven* and *all things on Earth*, *Angels* and *Men* are meant, I ſhewed the laſt time. I told you the word ἀνακεφαλαιώσασθαι implieth firſt, a *ſumming up of many numbers into one.* I gave you an account of this.

God intending to ſum up *all things in Heaven and in Earth*, *in Chriſt*; he ſummeth up firſt all things in Heaven and in Earth in Chriſt's Perſon, as the foundation of the other ſumming up of a myſtical Body too.

All ſorts of diviſions God ſummed up in Chriſt. God and the Creature firſt, he caſt them up into one ſum; for he made God and the Creature one Perſon.

He takes, in the Second place, (whereas he had two reaſonable Creatures, *Angels* and *Men*) the Nature of a man and uniteth it unto God; and the condition of an Angel, (for that is his due too.) That Man, (if he be united unto God,) is called, *The Heavenly man*; he is not an Earthly man, nor to be an Earthly man, though for *our ſins* he took frail fleſh; but that which is his due, is to be a Man, and like an Angel for condition. He ſummeth up the condition of *things in Heaven*, and the *Nature of Men on Earth*, in his own Perſon.

Then come down to Earth, and there you have *Jew* and *Gentile*; he ſum'd up both *in Chriſt*, for Chriſt came of both. *Jew* and *Gentile*, all the World, Chriſt and all, had the very ſame Great Grand-fathers, thoſe Ten men that were from *Adam* to *Noah.* Thus he ſummed up all in his Perſon.

When he had done, he ſummeth up of all a Body to him anſwerable to his Perſon; or rather a Church, *a City of the living God*, a *Family* to him, (as the Scripture expreſſeth it.) He takes of *all things in Heaven*, and of *all things in Earth*, and he makes them up unto Chriſt, as a Head, one Body.

That Chriſt was the Head of *Angels*, I ſhewed in the laſt diſcourſe: That there is an Aſſociation between *Angels* and the *Saints*, I ſhewed likewiſe; and this, under Chriſt, as a Head. All theſe particulars I have largely opened; I ſhall not ſtand to repeat them. Only there is one thing, which I added not in the laſt diſcourſe, concerning that of *Angels*; and that is this, Why it is ſaid *all things in Heaven*? You know, when we ſay *all things on Earth*, it is all ſorts of Men, all ranks of Men upon Earth. Is there any ſeveral ſorts of *Angels* in Heaven?

Serm. XI. My Brethren, for certain there are ſeveral ranks of them; what they are we cannot define, but that there are ſeveral ranks of them, that known place, and many others might be brought. *Coloſſ.* 1. 16. *By him were all things created, that are in Heaven, and that are in Earth, viſible and inviſible; whether they be Thrones or Dominions, or Principalities or Powers.* The Angels, they are called *Principalities* and *Powers*, that we have an expreſs place for in this firſt Chapter of the *Epheſians, ver.* 21. *He ſet him at his own right hand in the heavenly places, far above all Principalities and Power, and Might and Dominion, and every Name that is named; not only in this world, but alſo in that which is to come.* He expreſſeth theſe ſeveral ranks of Angels, (for there is *Acies ordinata* of them,) by the ranks that are here on Earth, by way of ſimilitude, ſo to convey it to our apprehenſions. Some he ſaith are *Thrones*; Thrones importeth *Kingly power*, as we read in *Daniel*; *He was the firſt of the Princes*, ſpeaking of one of the Angels; and likewiſe we read of an *Arch-Angel*. Some he ſaith are *Dominions*, which are as *Vice-Roys*; and *Principalities*, which among men were *Governours of Provinces*; and *Powers*, which were ordinary *lower Magiſtrates*. He expreſſeth it by theſe ranks, not that there are but *four*, or how many we know not; but he conveyeth what is in Heaven to us, by what is on Earth. Now of all theſe ſorts of Angels, he hath taken ſome, (as perhaps of all theſe Angels, ſome fell; as of all ſorts of things in Earth, ſome are gathered to *Satan*;) but of all ſorts of *things on Earth*, he gathereth ſome to Chriſt, and ſo in Heaven too. So much for that.

Dan. 10. 13.

Now I muſt come to ſhew, That *he hath gathered all things on Earth to him*. That which I handled in the laſt diſcourſe, was but the gathering to a *Head* (as the word ſignifieth) of all things in Heaven, with things on Earth. Now God hath taken all ſorts of Men on Earth, and meaneth to make out of them a Body unto Chriſt: And therefore he expreſſeth it by the word τὰ πάντα, *All things*; becauſe he takes all ſorts of things and conditions whatſoever: therefore he expreſſeth it, I ſay, rather by Things than by Perſons, as implying all conditions of men.

The firſt great diviſion upon Earth, what is it? It is both of *Jew* and *Gentile*. He will take of both theſe. (I ſhall not need to prove it, for I ſhall meet with it again and again in opening of this place.) In the very next words to my Text, (which therefore argueth that to be his meaning,) he ſpeaks of the calling of the *Jews* firſt, at the 12*th* Verſe, *That we ſhould be to the praiſe of his glory, who firſt truſted in Chriſt*; there is the *Jews*: *In whom ye alſo truſted*, (verſe 13.) *after that ye heard the word of truth*; there is the *Gentile*. It is a thing I muſt often ſpeak to, therefore I will ſpeak little to it now.

Come to the *Gentiles*; they are divided we know into many Nations, which God hath made here upon Earth. God takes, firſt and laſt, of all the Nations upon the Earth, to make up a Body to his Son Chriſt. In *Gen.* 18. 18. there is a Promiſe made to *Abraham*, that *in his Seed all the Nations of the Earth ſhall be bleſſed*. The like you have, *Chap.* 22. repeated again, (for you have two places for it.) And in *Prov.* 8. it is ſaid, the *delights of Chriſt were in the habitable parts of his Earth*, ſo the expreſſion is *ver.* 31. Whereever God hath Earth inhabited, there Jeſus Chriſt hath ſome from everlaſting, whom he did delight in, and ſhall do to everlaſting.

Then come to Nations, and there you have ſeveral Kindreds. Now go, take all the Kindreds of Men, that continue from the beginning of the World unto the end, God will take of all Families and Kindreds too. You ſhall find, that the Promiſe made to *Abraham*, as it runneth, that *all Nations ſhall be bleſſed in him*, ſo it runneth, that *all Families of the Earth ſhall be bleſſed in him* too; and as *Peter* interpreteth it, *all Father-hoods*: ſo the expreſſion is *Acts* 3. 25. In *Gen.* 12. 3. *In thee ſhall all the Families of the Earth be bleſſed*. The like you have *Gen.* 28. 14. Twice it is ſaid, that all *Nations* ſhall be bleſſed in *Abraham*, and in his Seed; and twice it is ſaid, all *Families* ſhall be bleſſed, that is, all Kindreds ſhall be bleſſed in him and his Seed.

Then there are other Diviſions beſides: There are ſeveral ſorts and ranks of Sinners. God hath excepted but one; and what is that one? Thoſe that on Earth become the *Serpents* Seed, and ſo joyn iſſues with Hell; thoſe that ſin againſt

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againſt the *Holy Ghoſt*, and have the venom of this ſin in their Spirits, of *revenge againſt God*, ſuch as the Devil hath: except thoſe God takes of all ſorts. It is a known place, *Matt.* 12. 31. He, through whoſe hands all the Pardons of the World goes, *Jeſus Chriſt*, that ſtands at the ſealing of them, ſaith, that *all manner of ſin and blaſphemy ſhall be forgiven unto men*. He doth not only ſay, it *may be forgiven*, but he expreſly ſaith, it *ſhall be forgiven*. God hath ſo ordered it, that as all Mankind ſhall fall into all ſorts of ſin; ſo ſhall ſome of his Elect do, ſome into ſome, and ſome into another: that you can inſtance in no ſin, or way of ſinning, or aggravation of ſinning, which ſhall not be pardoned to ſome of the Sons of men.

Then go, take all ranks, (there are other diviſions yet,) take all ranks of Poor and Rich, Kings and Nobles, Wiſe and Fools; God takes of all theſe. He takes of Fools, as he ſaith, *Iſai.* 35. 8. *Though a fool, he ſhall not erre* in that way. Natural fools, God takes ſome of them, and teacheth them to know Chriſt. *Pray* (ſaith he) *for Kings, and all in Authority*; for God would have all men to be ſaved, all ſorts of ranks. 1 Tim. 2.

Obſerv. 1. See now, my Brethren, of whom the Church Univerſal conſiſteth, and ſee the glory and ſplendor of it: All things in Heaven, and all things on Earth; all Nations, all Families, all Kindreds; whatſoever diviſions you can make. You have it, *Revel.* 5. 9. and likewiſe *Rev.* 7. where the Church Univerſal is repreſented, perhaps under a particular way; yet, I ſay, you ſhall find it repreſented there. Firſt, in the 5*th* Chapter, the *four Beaſts and the four and twenty Elders*, they cry unto Chriſt, they give glory unto him; *for* (ſay they) *thou waſt ſlain, and haſt redeemed us unto God by thy blood; out of every kindred*, (there is Families,) *and Tongue, and People, and Nation.* And all things in Heaven come in too, *ver.* 11. *And I heard the voice of many Angels round about the Throne.* You have the like words, *Chap.* 7. *ver.* 19. *I beheld, and lo a great multitude, which no man could number, of all Nations, and Kindred, and People, and Tongues, ſtood before the Throne and before the Lamb.* And *ver.* 11. *All the Angels ſtood round about the Throne, and about the Elders.* The Angels come in too. Men are nearer the Throne; for if you obſerve it, the *Angels* do ſtand about the *Elders*. Men are nearer, becauſe (as I ſaid before) they have a nearer relation to Chriſt; he is in ſuch a way a Head to them, as he is not to Angels.

This (my Brethren) is the glory and the ſplendor of this Univerſal Church, of the Body of our Lord Jeſus Chriſt. And what ſhould this teach us, by way of Uſe and Obſervation, but to long for that day when we ſhall all meet thus together; when God will bring men out of all parts of the Earth, where thou ſhalt meet with ſome of thy kindred, ſome of thy Nation, ſome that have been juſt ſuch Sinners as thou art? What a glorious day will that be! We account it a glorious day, when the *fulneſs of the Gentiles* ſhall come in, and *Jew* and *Gentile* ſhall make up *one Sheepfold*, and Chriſt be *one Shepherd:* and it will be a glorious day indeed. But the day that is to come, whenas Chriſt ſhall have all his Children about him; when God-Man, in whom all things are ſummed up in his Perſon for excellency; and when *Men* and *Angels* and all ſhall be gathered up to him, that have been from the beginning of the World to the end of it, when that general Aſſembly ſhall be full and compleat; and he ſhall not want, no not the leaſt joynt, the leaſt Member. What a glorious day will this be, when God hath all his Sons about him! He forbeareth now opening the *fulneſs of his Glory*, becauſe he hath not all his Sons about him; but when he hath them all about him, then he will bring forth all his Riches, all the Treaſures of his Glory: As you know *Ahaſuerus* did, when he had the *Princes of the Provinces* before him in his great Palace. He was King of an *hundred twenty ſeven Provinces*; and the Text ſaith, *He ſate on the Throne of his Kingdom, which was in* Shuſan *the Palace; and he made a Feaſt to all his Princes and his Servants*, the power of *Perſia* and *Media, the Nobles and Princes of the Provinces being before him.* It ſeems it was a great occaſion, whether to ſhew the greatneſs of his glory, or for what other end he calleth them up, they were all before him, and then he makes a Feaſt, ſuch a Feaſt as never was read of. So, when God ſhall have all the Princes of the Earth, the Firſt-born before him; when Men ſhall *come from the Eaſt, and from the Weſt, and ſit down with Abraham,* Heſt. 1. 2.

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ham, Iſaac, and Jacob in his Kingdom; then will God Feaſt, then will he bring forth all his Glory, and empty himſelf for ever.

Therefore (my Brethren) long for this day, and let your hearts ſeek to be one of this number, not to be left out of this *All*. For your encouragement herein conſider this, (which is a ſecond Obſervation,) that no condition can be ſaid to be any hindrance to you from being in Chriſt. Thou canſt object nothing againſt thy ſelf, neither poverty, nor folly, nor want of memory and underſtanding, nor weakneſs, not ſinfulneſs. I ſay there is nothing at all thou canſt object againſt thy ſelf, which may hinder thy ſalvation. Why? Becauſe God takes all ſorts of things on Earth. Thou canſt ſay nothing of thy ſelf, but that there are ſome whom God hath ſaved juſt like thee. There is no difference (ſaith he, *Rom.* 3.22.) he *juſtifieth* freely *by his grace*. There is no difference; take a Beggar and a King, they have the ſame ſhadow in the Sun. Alas, Sins (my Brethren) they make no difference, the greatneſs or the ſmalneſs of them, to hinder ſalvation. Mountains, they bear no proportion, no more than Mole-hills to the Heavens, they are ſo high. If one were in the Heavens, the Earth would ſeem as a round Globe; Mountains would not be ſeen no more than Mole-hills are.

Again, in the third place, You may ſee here the infinite goodneſs of God to all, that he takes of all ſorts of things, of all ſorts of ranks; of Angels in Heaven, he takes of all things there; of all ſorts of things on Earth, in all their ſeveral varieties. This is a great reſpect God hath to his Creation, in that he will do ſo. He created and made all things, and he made them all by Jeſus Chriſt, and therefore he ſhall have the Firſt-fruits of every one, and of every ſort of thing. I take it to be part of the meaning, though not all, of that, *Epheſ.* 3. where ſpeaking of this Myſtery, that *all men* (ſaith he, *ver.* 9.) *ſhould ſee the fellowſhip of the Myſtery*, (having ſpoken of the Calling of the *Jew* and *Gentile* before, *ver.* 8.) that Myſtery *which from the beginning of the World hath been hid in God*. What cometh in afterward? *Who created all things by Jeſus Chriſt*. He *made all things by him* (ſaith he,) and therefore he will ſave of all ſorts by him. He hath reſpect to the whole Creation; he will have ſome of all ſorts in it. Therefore *Acts* 10.34. when they ſaw that God did ſave the *Gentiles* as well as *Jews*; what concluſion do they make out of it? *Then Peter opened his mouth and ſaid, of a truth I perceive that God is no reſpecter of Perſons; but in every Nation, he that feareth him and worketh righteouſneſs, is accepted of him*. And there is another reaſon intimated in the next verſe following, *ver.* 36. *The word* (ſaith he) *which God ſent unto the Children of Iſrael, preaching peace by Jeſus Chriſt, he is Lord of all*. Is he Lord of all? He will ſave of all ſorts by him.

God, as he hateth nothing that he hath made, as it is his Creature: ſo he will ſhew the freeneſs of his Grace, by ſaving all varieties of his Creatures. For therein lieth the freeneſs of his Grace, that no condition ſhall hinder. I conclude with that which the Apoſtle concludeth (*Rom.* 11.) all the Doctrinal part of his Epiſtle. He had ſhewed, that *Jews* and *Gentiles* were both corrupt, in *Chap.* 2, and 3. He had ſhewed that God would ſave both of *Jew* and *Gentile*, in *Chap.* 9. 10, and 11. How concludeth he? *Verſe* 30. of that 11*th Chapter*, *As you in time paſt* (ſpeaking to the *Gentiles*, they take their turns) *have not believed God; yet have now obtained mercy through their unbelief: Even ſo have theſe alſo* (ſpeaking of the *Jews*) *now not believed, that through your mercy they alſo might obtain mercy, that both they and you might have mercy together; for God hath concluded* (it is tranſlated *Them*; but the word πάντα, is) *All*, *Jew* and *Gentile*, *in unbelief, that he might have mercy upon all*. And upon this he doth (as we all ſhould do;) *O the depth of the riches, both of the wiſdom and knowledge of God*, (and mercy too;) *how unſearchable are his Judgments, and his ways paſt finding out?*

So much now for that part of gathering a body out of all ſorts of *things on Earth and things in Heaven*. I have ſhewed you, in opening theſe words, firſt, that God hath ſummed up all in Chriſt, he caſt up all as into one number in his Perſon; which was the firſt ſignification of the words. *He gathereth all things, both in Heaven* and *on Earth*, as a *Church*, as a *Family* to him, *as unto one Head*; that the word likewiſe ſignifieth.

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There is a third thing that is to be added to the ſignification of this word, there is ἀνὰ, that he doth this again; there is a gathering together under one Head again the ſecond time; ſo the word ſignifieth. This ſame ἀνακεφαλαιώσασθαι (as I remember Biſhop *Andrews* in a Sermon upon this Text hath it) ſaith he, the force of it is not only to ſignifie a collection, a gathering of all; but it is a recollection. It is true our Tranſlators took not notice of it, they tranſlate it ſimply, gather together in one; but all know that the word ſignifieth *again*; to gather together again under one Head.

Now this gathering together again may import two things. Firſt, a gathering a ſecond time of all things in Heaven, and in Earth. Secondly, it doth imply a ſcattering firſt; that he doth after his firſt gathering of them, ſcatter all apieces as it were, ſevereth them one from another, and from himſelf. They are like members *disjecta*, like members rent and ſeparated from their head; and then he gathereth them all together again, ἀνακεφαλαιώσασθαι importeth *recollectionem*, they were ſcattered from Chriſt, and ſo gathered again to him, as to a Head.

Againſt this Interpretation there is this great rubb in the way; that the Angels, the things in Heaven, they never were ſcattered: why ſhould they be ſaid to be gathered together again, with all things on Earth, unto Chriſt as a Head? Therefore Interpreters have been exceeding ſhy of interpreting, All things in Heaven, to be meant of Angels. I muſt firſt remove this rubb, it is the main difficulty.

There are two interpretations that may help to remove it. The firſt is this, That although both things in Heaven, and things on Earth, were not both ſcattered; yet if things on Earth were, it may be ſaid to be a gathering together of all: take them altogether *in ſenſu compoſito*, though not *in ſenſu diviſo*. Some explain it by this ſimilitude: Suppoſe two Nations were united under one Monarch, and one of them falls off, and turn all Rebels unto him, and rend themſelves away from that other Nation with which they were at Peace and Union under that one Head. As when thoſe Seven Provinces revolted from the *Spaniard*, there were Ten remained ſtill firm unto him. If ever theſe Seventeen (the Seven and the Ten) unite themſelves together again, and ſubject themſelves, as before, to him as their Head and Monarch, and lay down hoſtility againſt him; it might be ſaid that here is a gathering of them all, a reducing of them all to their former obedience, though but one part fell off. This is a ſimilitude that one giveth of it to explain it. The like you find in *Calvin*. Suppoſe you find (ſaith he) a houſe, a great part whereof were fallen down, and ſome ſtood ſtill; if that part that is faln be built up again, the whole houſe is ſaid to be rebuilt. So it is here. And this is the firſt interpretation to reconcile this difficulty; that becauſe men were ſcattered, that part of the houſe on Earth, the family on Earth, were ſcattered from him, which were once joyned unto him, unto one head, unto Chriſt, (God united all, Angels and Men unto him) yet now being gathered together again, all is ſaid to be gathered together in one unto him.

There is a Second which I do find, that both *Calvin* and others have, and is more hard to explain; I will do it as clearly and as briefly as I can. I ſhall expreſs my meaning perhaps in ſomewhat a differing way from theirs, yet it comes all to one. And it is this: That even of the Angels themſelves, there is a double knitting of them unto God. Firſt a common that they and the Devils (created once holy) had, and that *Adam* in innocency, and all mankind in him had in common together. And the other is a ſpecial Union unto God, and that by Chriſt. So that though there was not an actual ſcattering of them from that firſt Union of theirs, but even that alſo held and continued firm; yet it was prevented by a further Union, by a gathering of them in one in Chriſt, as their Head, unto God, that did fix them for ever to ſtand firm unto him.

I may expreſs it unto you well thus, That God to magnifie his Grace the more, both his glorifying Grace to Angels and Men, and ſupernatural Grace to ſtand for ever, (which is a ſupernatural Grace) he did ordain (to exalt this Grace) two ſeveral knittings, two Unions and Communions of his Creatures (made holy at firſt) to himſelf; whereof the firſt was not ſure not ſtedfaſt, nor would not perhaps have held to Eternity; they would have dropped off one after another, if God

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had let things go on ſo, there would have been a perpetual hazard of the Angels departing and ſcattering from him: The things on Earth they actually fell from him, the other were in danger, and therefore God to make all faſt and ſure, ordaineth a ſecond Union, and a gathering together again in Chriſt.

To explain both theſe knittings to God (it will, as I ſaid it would, contain the whole deſign of God both of Creation andthe inſtauration of the Creature in Chriſt, and Redemption and what ever elſe;) To explain I ſay this double knitting to God, this knitting the firſt time, and knitting again, I ſhall do theſe two things. I ſhall firſt ſhew you, what Union at firſt in common, the good Angels, and thoſe that are now bad,and man, and all had with God. And then Secondly, the neceſſity of a further Union for their perpetual and everlaſting ſtanding in Grace, and their enjoying their full Glory in Heaven.

For the firſt, to ſhew what this ſame firſt Union and gathering of all Creatures both in Heaven and on Earth, in common, was. It was by their Creation and the Covenant thereof: that Covenant that paſſeth between God merely as a Creator, unto them as his Creatures, which was common both to good Angels that ſtand, and them that fell, and man in his innocency who alſo fell. Now, my Brethren, this you muſt know, that although Man was created on Earth, and the Angels created in Heaven, in a higher condition of knowing and enjoying God; yet ſo as take them merely as creatures, and as a Covenant ſhall paſs between God the Creator,and them,they are both under the ſame Law of Nature, ſo as they may fall from their condition as well as man; and there was no Law either of Nature or Juſtice between God and the Creature, could any way oblige God to uphold and to maintain them; thus ſlippery was the firſt Union, ſimply conſidered as creatures.I need not ſtand to ſhew you how bothAngels and Men were at firſt united to God. *Adam* he is called the *Son of God*, *Luk.* 3. *ult.* by creation. And the Angels they are called the *Sons of God*, as they were firſt made, when they were holy and ſtanding holy, *Job.* 38. 7. United then they were both to God.

And in the Second place, although we cannot ſay that there was a perfect aſſociation between Angels and Men, then in the ſtate of innocency, as now under the ſtate of Grace there is (which I ſhewed you before) and ſhall be for ever; but that Angels ſhould remain in their Heaven, and Man ſhould have remained on his Earth: *The firſt Man* (ſaith he) *is of the Earth earthly*; he ſpeaks of Man at beſt. I am not of the mind of ſome of thoſe Modern Divines that have ſaid,that the Sin of the Angels was this,that God did ſend them down upon Earth to attend Man; this they ſtomached, and tempted Man to ſin, and that was their Sin. There is no ground of that at all, to think that under the Law of Nature, the elder ſhould ſerve the younger; it is a priviledge we have by Chriſt, they are his *Miniſtring Spirits*, *ſent forth to miniſter for them, that ſhall be the heirs of Salvation*,Heb. 1. 14.Yet concerning the aſſociation of both then,we may ſay this; That it is moſt certain,that the ſame things whereby *Adam* knew God, by the ſame things did they know God; though alſo in a further degree,and in a higher meaſure. And therefore, as before I ſaid, there was an aſſociation both of Angels and Men in this reſpect, that Angels themſelves do pry into the things of the Goſpel, and ſo are preſent to our Aſſemblies; ſo likewiſe in this reſpect, both Angels and Man then had a kind of Aſſociation in this, that the Angels themſelves took in the Glory of God from things here below. They rejoyced when they ſaw the World made, when they ſaw God to limn out the World, and fill up that firſt Draught of the *Chaos* as he did, and when he brought Man in the Lord of all. That you have an expreſs place for, *Job* 38.7. He ſaith, *That when the foundations of the Earth were laid, the Angels* (that were created the firſt day with the Heavens) *they ſhouted for joy. The Morning Stars* (ſaith he) *ſang together, and all the Sons of God ſhouted for joy.* They are called the *Mornning Stars*, becauſe they began early to glorifie God, they were *Matutina*, and they are called *Sons of God*, it is ſaid they *all ſhouted for joy*; and if they ſhouted for joy when theFoundations of the Earth were laid,certainly then when Man was made: they ſtood by as Spectators to ſee God (I ſay) limn out the World, and perfect it in Man's Creation. So that though Man ſhould not have known, nor knew things from Heaven; yet they knew things on Earth, and therefore in that reſpect there was ſome kind of fellowſhip, they partaking of the ſame things that we did, though not we, that they did.

And then again, if there were not a Fellowſhip, nor ever ſhould have been (and we have no ground at all to think ſo that I know of;) yet this is certain, there was a peace amongſt them, in theſe two Kingdoms of God, of which he was Monarch and Lord, though they remained diſtinct and divided; yet notwithſtanding they were at peace, they were not at hoſtility, they were gathered in peace under one Lord then, both Men and Angels, and ſo united unto God; and they did glory in the good of Man certainly, as they ſung at the Birth of Chriſt, *Peace on Earth, and good will towards men*; they ſhouted when Man was made, if they ſhouted when the Foundations of the Earth were laid. So that you ſee there was a common Union, both to God, and ſome way among themſelves, there was a Peace at leaſt.

But you will ſay unto me, This firſt Union, was this in Chriſt? The word [*again*] you will urge will imply ſo much, they are gathered again to a Head in one in Chriſt; was he the Head then both of Angels and Men in Creation?

For that I anſwer Firſt, It was not abſolutely neceſſary (though the force of the word will hold.) They were gathered unto one Head, God; for in the 1 *Cor.* 11.3. you ſhall find that God is called the *Head of Chriſt*, and ſo of all things elſe, of all Men and Angels; he is the Supream Head of all, above the reſt. They were gathered unto one Head, God, that is certain then. But that they ſhould be gathered firſt unto Jeſus Chriſt, as a Head, as *God-Man*, that is not neceſſary. It is true that the ſecond gathering is in him, as a Head.

Yet in the Second place, there is much in the current of the Scripture (which I ſhall have, ſometime or other, opportunity to alledge) that even Jeſus Chriſt was the *Corner-ſtone* of the Creation, both to Men and Angels. If he would not have been a Creature, God would not have made a Creature elſe: the meaning of it is not as if that he ſhould have been incarnate, if Man had never faln; but that neither Men nor Angels ſhould have been made, if Chriſt had not been to have been incarnate, which was at once ordained together with him. I could name many places for it. *Rev.*3.14. ſpeaking of Chriſt, *Theſe things ſaith the Amen, the faithful and true Witneſs, the beginning of the Creation of God.* You have the like, *Coloſ.*1. He reckoneth up all the uſes of *God-Man*, and he ſaith, *ver.*16. *That by him all things were created, viſible and inviſible*, (there is the firſt gathering unto him,) and then, *ver.* 18, 19. he ſpeaks of reconciling all things in Heaven and on Earth, which is the ſecond gathering, and the ſame with that in the Text.

But then another Queſtion will be this. Was Jeſus Chriſt the Head of the Creation? What Sripture is there for that?

For that I will give you but this place, 1 *Cor.*11.3. &c. Saith he, I would have you know (for perhaps it was a thing they did not ſo much conſider) *That the Head of every man is Chriſt, the Head of the woman is the man, and the Head of Chriſt is God.* He ſpeaks of Chriſt as *God-Man*; for ſo only God is ſaid to be his head. He doth not only ſay, he is the head of the elect Angels and Men, but of every man, and that by the Law of Creation: for as the Man by Creation is the head of the Woman, ſo is Jeſus Chriſt the head of the Man; therefore *ver.*8,9. ſaith he, *The man was not created for the woman, but the woman for the man.* He ſpeaks of Creation expreſly. So we elſewhere read, *All things were created by Chriſt, and for Chriſt*, that is, by vertue of him. For as he was the *Lamb ſlain from the beginning of the World*, that he might redeem it, (as he did thoſe that were before he was incarnate;) ſo vertually he might have an influence into the Creation alſo, he being to be incarnate.

So now (my Brethren) you ſee the firſt gathering how it was. But then you will ſay, if he was their head in Creation (there is this difficulty yet,) why did they not then ſtand? Why did not he preſerve them, being their head, by vertue of being the head of the Creation alſo?

The Anſwer to that is eaſy, and it is this; He was their head by creation, but in a common Relation, but by way of Eminency, as being the chief of the Creation of God, and as the Lord and Heir of all, in a natural way, by a natural due; and therefore notwithſtanding it was his due, thus to be their head, it went no further; he left them to the courſe of Nature. But now his being a head a ſecond time, in this ſecond gathering, it is by a ſpecial Protection, undertaking to preſerve them in a more peculiar manner, and that in a ſupernatural way, to beſtow ſupernatural glory, and if they fall, to Redeem them, as he did the Sons of men. So that now, by a natural due of his, he was the head in Creation; by a ſpecial undertaking, by a ſpecial Protection, (as I may ſo expreſs it,) he becometh a head in the ſecond gathering: and therefore he will be ſure now to hold them faſt enough. Thus you ſee, what this firſt gathering in Chriſt was; you have that explained, as briefly and as plainly as poſſible I could.

We come now to the neceſſity of a ſecond gathering, both of Angels and men. Still the difficulty will be on the Angels part, of men (you know they falling,) there is no difficulty at all about them.

To repreſent this neceſſity unto you, my Brethren, it is thus in a word. All things, Angels and men, though they were by the common tie of Creation being made holy, knit unto God; yet only by no other term of Juſtice or Union, no ſtronger than what was ſimply due to the Creature as the Creature, and as it was meet for God as a Creator, to carry himſelf towards the Creature. It was not *ultra debitum*, beyond the due of the Creature, as the School-men expreſs it. Now, therefore it was not a due to the Creature, nor no Obligation by the Law of Creation, that was between God and the Creature, that he muſt uphold it; but that he might leave it to ſhew itſelf, what it was to be a Creature. What therefore aſſiſtance he giveth to uphold and to confirm in grace and perpetually to ſtand, it is above the bargain, above the Covenant of Creation, above the Obligation of Nature; it is wholly ſupernatural, and it is of grace, it is more than Natures due. So that (as I ſaid before,) though the Angels themſelves were created in Heaven, as man upon Earth; yet they ſtood by the ſame common Law, and no otherwiſe, that man did upon Earth. It is true indeed, this of the Angels, they had ſtronger Natures, and were built of ſtronger matter, and ſo were leſs ſubject to fall, they were more able to ſtand; yet ſtill, if left but to the meer aſſiſtance, that by the Covenant of Nature God was to give them, though in Heaven, they would fall as well as man. See a Scripture for this, wherein Angels and men are compared together; *Job.* 4. 18. It is a Scripture, which in this Argument Divines have recourſe unto, and I ſhall have recourſe unto it afterward. *Behold* (ſaith he,) *he put no truſt in his Servants, his Angels he charged with folly, how much leſs on them that dwel in Houſes of clay?* Comparing men and Angels together, ſaith he, the Angels had two advantages, they were firſt by nature made of ſtronger ſtuff; alas, man he dwels in a Houſe of Clay, a Houſe of Cards, that is eaſily tumbled or blown down, but they are built of a Houſe of Marble, that is ſtronger and abler to ſtand. Secondly, they had this advantage, that they were God's ſervants in a more peculiar manner; ſo they are called his, becauſe they were his Servants about his Throne, at Court; Man was his Subject, but they were his Houſhold Servants then in a more peculiar manner, and therefore nearer God. Yet notwithſtanding theſe Advantages, ſaith he, God could put no confidence in them, he could put no truſt in them, and he had a great deal of reaſon not to truſt them, for you know how a great part of things on Earth ſerved him when they fell. He chargeth them that fell with folly, with damnable folly, he ſpared them not, for he laid the guilt of ſin upon them, and threw them down to Hell, as *Peter* ſaith, and he chargeth the other with poſſible folly, as I ſhall ſhew anon.

So that you ſee by the Law of Creation, (for it is that Law which he diſputeth there; *ſhall a man be more pure than his maker?* It is the words immediately before, in the 17*th.* verſe: He bringeth it in indeed to another purpoſe; yea, but take God as he is a Maker, the one as the Clay, the other as the Potter,) he is no way obliged to make them ſtand as they are of themſelves, but they are

Creatures that are not ſtable, (as the Word ſignifieth, and as ſome Tranſlations have it.) You ſee then the Angels, (and there was ſufficient proof for it,) that by that Law, wherein they were firſt gathered to God, by that knot, by that Covenant, it was too ſlippery, God could put no truſt in them; all the Angels might have ſerved him as the Devils did.

Again, There is this infallible reaſon, for it is an inſeparable property of the Creature by an eſſential defect that cleaveth to it, that it is mutable, it is changeable, and may be tempted to ſin. I call it a property of the Creature, for in *James* 1. *ver.* 13. and 17. compared together, you ſhall find that it is made the property of God alone to be immutable and without ſhadow of turning.

Now then, my Brethren, you ſee that for theſe Angels, if God would be ſure of them, if he would put confidence in them, there muſt be ſome further knitting of them to him, by ſome further Covenant, ſome further medium, by ſome higher Law than this, meerly of Creation, that paſt between them as Creatures, and him as their Creator. There needed therefore a ſecond gathering. Out of this that hath been ſaid, you ſee then, that although they were not actually ſcattered, yet they were in danger, they had need therefore be fixed in a head, they are Glaſſes, and they had need of a bottom, which might keep them from falling; and theſe Morning Stars, the Lord Jeſus Chriſt had need hold them in his hand, or they may fall down from Heaven as *Lucifer* that great Devil did. They needed ſupernatural grace to confirm them, it is not their due by Nature, it is not their due by Creation: And by whom ſhould they have this Grace? By whom ſhould they have this Protection? Why, from him whoſe Miniſtring Spirits they are; his Miniſtring Spirits, he calleth them ſo, becauſe he hath a ſpecial intereſt in them; they are not our Miniſtring Spirits, it is no where ſaid ſo, they are ſent indeed for our good, but they are his Miniſtring Spirits, he hath a proper intereſt and title in them; he is the Fountain of Grace, and every thing that hath any thing by participation, is reduced to that which hath it of it ſelf. Now the Lord Jeſus Chriſt, he is that man of Grace, he is the Fountain of all Grace; therefore if they have ſupernatural Grace, they muſt have it from him, and therefore in him. When the Apoſtle had reckoned that he had Created all things in Heaven and in Earth, he addeth that ſtill in him all things conſiſt, Angels and all, the ſtanding they have, this conſiſtency, it is from the Lord Jeſus Chriſt. *Coloſ.* 1. 17. He is the corner ſtone of both the buildings, both that in Heaven and that in Earth.

For, my Brethren, (let me give you the reaſon of it,) it is only Jeſus Chriſt his natural due, it is his natural due, only being the natural Son of God, that after he is united to the Son of God, God ſhould be ingaged by a Law, a Law of Nature to uphold him, to be impeccable, to be put out of the danger of falling. It is only proper unto Jeſus Chriſt, it is his Law of Nature, for he is the Natural Son of God. It is his priviledge to have life in himſelf, ſo you have it, *Joh.* 5. 26. *For as the Father hath life in himſelf, ſo hath he given to the Son, to have life in himſelf*; no Creature hath ſo that it can ſtand of it ſelf; therefore he having life in himſelf, if they ſtand and continue to have life, they have it from him.

Likewiſe, let me ſay this unto you, that the fulneſs of the Glory in Heaven, which is by a Union with God, the Angels could not attain to it, nor had it by the Law of their Creation, it is ſupernatural to them. The *Papiſts* they aſcribe it to the uſe of *Free-will*, and to their *Merit*; but it is above the due of the Creature, as the beſt Divines hold it. This utmoſt Glory in Heaven, that beatifical Viſion which we ſhall have after the day of Judgment, and which the Angels are brought unto, *tanquam ad Terminum*, as unto their utmoſt happineſs, this is only *Jeſus Chriſt* his natural due. So to ſee God as *Jeſus Chriſt* himſelf doth (and with the ſame kind of ſight ſhall his Members ſee him, though for degree he exceedeth, as we are anointed with the ſame Spirit that he is, though in degree, he above meaſure) that ſight which is thus proper to Chriſt, is the tranſcendent priviledge of the *Son of God*, it is peculiar unto him, and it is by virtue of him we have it, both Angels and Men.

Serm. XI.

I will give you both Scipture for it, and Reaſon. *Joh.* 1.18. *No man hath ſeen God at any time.* (It is tranſlated *no man*, but it is, *None*, ὀυδεὶς, *hath ſeen God*, you may take it of all Creatures at any time) *The only begotten Son, which is in the boſom of the Father, he hath declared him.* If Angels had ſeen God as Chriſt ſeeth him, they might have *declared him*: it had not been Chriſt's peculiar Prerogative to help us to that ſight, if that the Angels had had the fulneſs of that Beatifical Viſion, which the *Lord Jeſus Chriſt* hath, and bringeth all unto at aſt.

And, my Brethren, I will give you this Reaſon for it. (Another Scripture there is, it is *Pſal.* 16. It is a Pſalm of Chriſt, and he it is that ſaith, *At thy right hand there is Fulneſs of Joy, and Pleaſures for evermore*; he was able firſt to ſpeak that ſpeech.) There is, I ſay, the greateſt Reaſon for it that can be: The Angels did not, by the Law of their Creation, receive that full ſight, which now they have in Heaven, not by the Law of their Creation, though they that ſtood might have it at firſt; but it is probable otherwiſe. There is this evident Reaſon, for otherwiſe thoſe Angels that fell, had never fallen: had they been filled with the ſight God, which the ſaints of Heaven ſhall be for ever filled with: It had kept them from ſinning: Why? Becauſe there had not been a poſſibility of thinking there was any other Good, not a poſſibility of it. If the Creature knew God to the uttermoſt; knew God as we ſhall know him one day, as we are known of him, and ſee his face with that clearneſs, as Chriſt, the Saints and Angels in Heaven, now do; they could not have turned their thoughts upon any thing elſe. Therefore you muſt ſuppoſe there was but ſuch a ſight and knowledge of God, as they might entertain a thought of ſome better good thing; for the Will of any Creature, whether ſinning or otherwiſe, muſt ſtill be pitched upon ſome good. Therefore the Schoolmen do rightly ſay, that the utmoſt beatifical Viſion of God doth captivate, doth ſwallow up the mind. When we ſee God to the full, we ſhall be ſo in love with him, that the heart ſhall never turn off from him. That *fulneſs of pleaſure*, thoſe *rivers of joy*, carry the Soul away with a Torrent for ever, it can never go back againſt the ſtream, *The Love of God* it conſtraineth. Now you ſee the Angels did fall, and therefore certainly that, fulneſs of the ſight of God they had not: and if it had been by virtue of their Creation they would have had it. To think that it ſhould be by their own works, we know no ſuch Covenant, it is that, as you ſee, that is proper to the *Lord Jeſus Chriſt* ſo to ſee God, he only lying in his boſom: by virtue of him men ſee God, and ſhall ſee God; by virtue of him Angels ſee God.

And ſo much now for that, why there was a neceſſity of their being gathered unto Chriſt, as unto a head, a ſecond time. Both that they might have confirmation in Grace, that God might put truſt in them; and ſecondly, that they might have fulneſs of Glory, and that beatifical Viſion, that might make them impeccable, and without danger of ſinning for ever.

There is yet ſomewhat more in that ſecond of the *Coloſſians*, (I confeſs I need not meddle with it, for it is out of my Text, but yet it cometh fitly in.) It is ſaid, *He reconciled all things, both in Heaven and in Earth.* Interpreters are very ſhy here of interpreting it of Angels, becauſe they needed, ſay they, no reconciliation, for reconciliation doth ſuppoſe enmity. Therefore to ſpeak to this a little.

This reconciliation you ſee, is more than a ſecond gathering, what need had they of this? Biſhop *Davenant* ſaith of it, that there was *Reconciliatio analogica*, ſome thing that had the ſhadow of it, ſomething like it, I ſhall give you my ſenſe of it thus. When God had experience that the Angels fell from him, and fell from him ſo at a clap; why! might he think, they will all ſerve me thus, if they be left to the Law of their Creation; they may drop away thus, and turn Rebels one after another, and as I have loſt man, ſo I may loſe all the Angels too, it is in their nature to do it, the Creature is apt to do it; I ſee experience in ſome of their natures already, made of the ſame Metal with them. Now, (my Brethren,) this muſt needs be ſuppoſed, that God is not contented with his Creature, (taken meerly in it himſelf,) it breedeth a kind of *Simultas*, a kind (I cannot call it of grudge, becauſe there is no ſin, but a kind) of unſatisfiedneſs and diſplicence. Therefore the Scripture doth not only ſpeak of the Evil Angels that fell, that God put no confidence in them; but it ſpeaks plainly of the good Angels, that God put no confidence in them, ſeeing the evil Angels fall, *Job* 15. 15. compared with that place I quoted before, *Job* 4.18. *Behold* (ſaith he) *he putteth no truſt in his Saints, yea the Heavens are not clean in his ſight, how much more abominable and filthy is man?* Whom doth he call Saints here? He meaneth the Angels. It is the ſame parallel'd ſpeech with the other, *He put no truſt in his Servants, and his Angels he chargeth with folly.* And it is plain he meaneth the Angels by Saints here, for he oppoſeth them to Man; *how much more abominable and filthy is Man?* They are called in Scripture the *Saints of God* oftentimes, as in *Dan.*8.13. *I heard one Saint ſpeaking, and another Saint ſpoke to that certain Saint, that ſpake, &c.* Then ſaith he, *The Heavens are not clean in his ſight.* By Heavens he meaneth Angels too, or at leaſt-wiſe they may be meant by Heavens, for in Scripture often they are; as the Devils are called the *Gates of Hell*, ſo the Angels are called *Heaven*, from the place where they are. Now (ſaith he) theſe Heavens, theſe heavenly Creatures, theſe Holy ones, the *Angels, they are not clean in his ſight*; he ſeeth a poſſibility in them of ſinning. And as he repented that he made Man, when he ſaw Man fall from him: ſo when he ſaw ſome of the Angels fall from him, there was juſt ground of repenting for making Angels; *for*, ſaith he, *all theſe may fall too, if let alone.* He could take no contentment in them. Here is ſome ground for a Reconciliation, to take away all this diſcontent. God could not love them perfectly, unleſs they could ſtand for ever: Why? Becauſe he muſt ſo love, as ſometime he muſt hate; and that you know, is not every way perfect love; *Amare tanquam aliquando oſurus.* Therefore now, as Mercy, it is not only called mercy to deliver the Creature out of miſery, but it is truly mercy to prevent from miſery; it is more than Goodneſs to do ſo, it is Mercy. Mercy reſpecteth miſery, either miſery that it may fall into, as well as mercy to deliver out of it; it is analogically mercy, though the other is more properly mercy: So there is *quadam analogica reconciliatio*; whether this was by the Blood of Chriſt, or no, I will not now ſtand to diſpute. This is certain, Chriſt needed not to have died to preſerve Angels in their ſtanding, the neceſſity was only on man's part for ſatisfaction; there is a plain place for it, 2 *Cor.*5.14. *In that he died for all, we conclude that all were dead.* That he died thus out of neceſſity, it muſt be for them only that are dead. Yet dying for men, there might be this over-plus in it, that for the merit of his Obedience ſake, he having relation to Angels, they might have not a ſatisfaction, but a benefit by it. And if it be true, which ſome Divines, not Papiſts only, ſay, that he did *Mereri ſibi*, merit for himſelf; he hath the benefit of his death, being exalted on high, he hath a double right to Glory; ſo likewiſe he might for them too. And ſo I have done with this thing, *things in Heaven*, the Angels; and thus much for them.

I will but anticipate a Uſe, or Obſervation or two.

Obſerv. 1. The Firſt is this. Hath God now purpoſed in himſelf, (as the Text telleth you here,) ſuch a great and a vaſt price as this is, and is this the ſtory of the purpoſe of his heart? (and I have not told it out,) My Brethren, I appeal to you all, whether the heart of man could ever have invented ſuch a ſtory as this is; One God, making the Creature one with himſelf, and the Creature falling from him, making him one again, in making of all things, in ſumming up of all in Chriſt, that is the founder of this gathering again, making up a body of all things in Heaven and in Earth unto the Lord Jeſus Chriſt. I cannot ſtand to lay open the particulars of it, you have heard it: The Text ſaith, *He purpoſed it in himſelf*; it could have come into no ones heart but his, it was hid in God, it was purpoſed in himſelf; the *wiſdom of God* therefore, it is called, *Eph.*3.

Doſt thou not believe that there is a God? Come hither, let this convince thee. Could all Intelligible Natures, all Reaſonable Creatures invent ſuch a ſtory as this? You think the *Gnnpowder-Plot* to have been a Plot ſo deſperate, that it muſt have been hatched in Hell, it could not be formed in any man's brain. My Brethren, This Plot here could be hatched no where but in Heaven, and in the heart of God. Go, and take Angels and Men, lay all your heads together and make ſuch another. Such a God, ſuch a Chriſt, thus Great, having ſuch a

Serm. XI. Kingdom made out of all, both in Heaven and Earth, ſcattered from him, and reduced again; how infinitely doth this ſet out God and Chriſt? It is beyond the thoughts of Men and Angels, to invent ſuch a thing as this. No ſtory ever had ſuch a winding up as this. Read all Hiſtories, all Romances that men are pleaſed with all, they have not the ſhadow of ſuch a plot as this. Take all the plots of all the great ones of the Earth, and all their petty plots come to nothing. The Wiſdom of the World is Foliſhneſs, in compariſon of this. We preach Wiſdom, (ſaith the Apoſtle,) in a Myſtery, which none of the Princes of the World knew, their wiſdom comes to nothing before this, it all vaniſheth. To ſet up ſo great a Monarch that hath Allyance to all his Subjects, and to make him King of all the World, of both Worlds, and to have ſome out of all, in Heaven and in Earth, to be made Subjects unto him, and he in his own perſon to have all things in him; and they falling from God, he being able to knit them all again a ſecond time. *Without controverſie*, (ſaith he, 1 *Tim.* 3. *ult.*) *Great is the Myſtery of godlineſs.* What is it? This very thing I have ſpoken of. It is firſt, *God manifeſted in the Fleſh*, God and Man ſummed up in one, it could never have entred into the heart of Man or Angel, to have a thought that the Son of God ſhould have taken a Creature up into his own perſon thus, and ſuch a Creature as all ſhould be ſummed up in him. *Juſtified in the Spirit*, that is, at his Reſurrection. *Seen of Angels*, to be their head. *Preached unto the Gentiles, believed on in the World*, to be the head of them on Earth by Faith too. This is a Myſtery, without Controverſy, no man that readeth it or heareth it, but he muſt fall down before it. This is not man, this is not the wit of Angels, this is without controverſy, from an Omniſcient underſtanding, that knoweth all things and hath infinite depth in him; nay, my Brethren, of all the Arguments that ever fell upon my underſtanding, to convince me, that there is a God, there is none like unto this.

A Second Obſervation is this. See the ſeveral ſteps of the goodneſs of God to his Creatures in theſe three particulars, which that which I have handled doth ſhew. Firſt, There is his ſimple goodneſs, as he is a Creator, communicating himſelf unto them, as to Creatures by the Law of Creation, but not beyond their due, as Creatures. This was the ſtate of *Adam* in innocency, and this was the ſtate of the Angels that fell. Then Secondly, there is a further degree of goodneſs ſhewed, which becometh grace, which hath a peculiarneſs in it, it is ſupernatural, it is beyond the common tye of Creation, to keep them from falling; this he ſhewed to the Angels that ſtood, when he let the other fall, which prevented them from falling. Well, but there is a third degree beyond all, that is, when actually they did fall, (as the Elect of the Sons of men did,) then here is riches of mercy, to gather them all to himſelf, in him again, and that by his blood. This is the mercy, this is the top of the mercies of God; and the truth is, to ſhew forth this, he ſhut up all under ſin, that he might have mercy upon all. It was but to ſhew mercy ſo much the further. There was his mercy in preventing this, but there is infinite depth of mercy in recovering out of this, when they were all ſcattered from him, to gather them together again.

SER-

SERMON XII.

EPHES. 1. 10.

According to his good pleaſure which he hath purpoſed in himſelf, in the diſpenſation of the fulneſs of time, to gather together in one all things in Chriſt, both which are in Heaven, and which are on Earth, even in him.

These words (as I have formerly, in opening the Coherence of them, ſhewed) do hold forth the *full purpoſe*, the whole Birth that lay hid in Gods eternal Purpoſes and Decrees. All that God purpoſed, both concerning Chriſt and concerning us, him as a Head, and us as Members, they are all gathered into this one expreſſion, *He purpoſed to gather all in one in Chriſt, both things in Heaven, and things on Earth.* That by things in Heaven, are meant *Angels*, I have ſhewed: That by things on Earth are meant *Men*, I have ſhewed alſo. There are *all things in Heaven*, for there are ſeveral offices of Angels at leaſt; and there are *all things on Earth*, there are ſeveral ſorts of Men. Now, God hath gathered together all things *in one*. The great thing to be opened, (as I promiſed at firſt,) which containeth in it all that God intended both toward Chriſt and us; it is this word, which is tranſlated *to gather together in one*, ἀνακεφαλαιώσασθαι. It is a teeming word, a pregnant word, that containeth all that God intended toward Chriſt and us in the womb of it.

At the firſt, I did give you four approved ſignifications of it, that none that knoweth and ſtudieth the meaning of the word, can deny.

The Firſt, It ſignifieth a *ſumming up*, a caſting up of ſeveral Figures into *one total ſum*.

The Second is, It is a *gathering together* of ſeveral Members or Parts *unto one Head*.

The Third, (which is rather an addition unto the Second,) it is a *gathering of them again*. There is ἀνὰ, a doing of it the *ſecond time*.

The Fourth is, A reducing things unto their *firſt principles*, to their *firſt eſtate*, *Inſtaurare*, as I ſhall ſhew you anon.

I gave you theſe, when I made entrance into the words, to be the four ſeveral meanings of it. There is a Fifth, which I will not ſtand upon. And theſe four contain, all that God intended both towards Chriſt and us.

Firſt, As a foundation to the great Reſtauration of all things, the great Recapitulation and gathering of all under one Head, God layeth this foundation, He *ſummeth up all thing in Chriſt's Perſon.* He was to make him a Head, and he would make him a Head that ſhould partake of all the Body; one that ſhould be a fit and a meet Head, fit to be King of both Worlds. He caſteth up, ſummeth up in him, into one total, all diviſions whatſoever, *all things in Earth* and *all things in Heaven.*

He ſummeth up in him, God and the Creature. That was the firſt great diviſion.

He ſummeth up in him, the nature of Man and the condition of Angels; for he is an Heavenly man, and far above Angels. It is his due, and he poſſeſſeth it now.

He ſummeth up in man's Nature aſſumed, both *Jew* and *Gentile*; for he came of both.

Thus he caſt up all ſorts of Diviſions into one total Sum in Chriſt's Perſon firſt, and made that a foundation unto a Second; and that is this, *To gather together all things in Earth and in Heaven under one Head, that is both Head of Angels and Men; that Angels and Men, do make up one great Aſſociation under this one Head and Monarch*, Chriſt; *and that of all ſorts of Angels, and of all ſorts of Men, make what diviſion you will, Nations, Tongues, Kindreds, Sinners, Ranks, whatſoever; he gathereth together of all ſuch, and makes up a Body to Chriſt.* That is the Second.

The Third was this, (which I entred upon in the laſt diſcourſe) That *he hath made a ſecond gathering of all things in one.* In Chriſt there is a ſecond gathering. There is a twofold Union of Creatures reaſonable, with God, and amongſt themſelves, a firſt and a ſecond; ἀνὰ, is not to be loſt. Yea, and he *hath gathered together again the ſecond time* after a ſcattering, when they were diſperſed, broken all in pieces; he makes up all again in Chriſt, to make his glory ſo much the more illuſtrious.

In the firſt place there was a firſt gathering of all things unto God, as under a Head, which was that *gathering of all in Heaven and in Earth* by the Law of Creation; which I explained in Four things.

Firſt, That both *Angels* and *Men* were, by that Law of Creation, united to God. It was their due ſo to be; a natural due, if he would make them Creatures reaſonable.

Yet Secondly, So, as they were both united to God; but by the ſame like common Tie, they might both fall in pieces.

Then Thirdly, There was a Peace between both theſe among themſelves, if not an Aſſociation; which indeed the Scripture holds not forth; but a Peace there was.

And then Fourthly, In ſome reſpect this might be ſaid to be in Chriſt; not as a Head undertaking for both, but by his natural due: It was his right, if he were to be a Creature, to be the Head of that Creation, the *beginning of the Creation of God*, as he is called, *Rev.* 3.24.

Now, I ſhewed, *there is a ſecond gathering in Chriſt*, as a Head undertaking both for Men and Angels.

Firſt, for the *Angels* parts, It was the thing I ſhewed you; the neceſſity of a *Second Union*, and that in Chriſt. I cannot ſtand to repeat the particulars. They needed both confirming Grace, as I ſhewed out of *Job.* 4. 18. compared with *Job* 15.15. They needed elevating Grace to that fulneſs of the *Viſion of God*, which is only Chriſt's natural due, as *Joh.* 1.18. *None hath ſeen the Father*; it is not only *no man*, but it is οὐδεὶς, *none*, but only by way of participation from him, who lay in the boſom of the Father. There is a *Viſion of God*, which the Angels were not created unto, which in Chriſt they are raiſed up unto.

Then, Again, I ſhewed there was a kind of *reconciliation of them*, a gathering together in that reſpect, as the Phraſe, *Coloſ.* 1.20. importeth, where all things are ſaid to be *reconciled, both in Heaven and in Earth.* It is not a proper Reconciliation indeed; but when God ſaw that his Angels ſerved him ſo, the moſt part of them, he chargeth the reſt with *folly*: It was in their nature to do it, he could not truſt them; it might have made him repent, that ever he made Angels. Chriſt takes this off, (it is not an actual falling, but a poſſible falling,) and fixeth them to God for ever. Thus he *gathered all things in Heaven to himſelf* by a *ſecond gathering*; for that is the Point.

Now, that which I am to handle is this, That *there is a Second gathering of Men, of all things on Earth*; and that is clearer than the other.

God, he doth not preſerve Men only from a danger of ſcattering, by a *ſecond Union* with himſelf in and through Chriſt, but he actually preſerveth them. He ſheweth not his Grace of *preſervation only*; he withdraweth, or he leaveth them unto themſelves, ſuffereth them all to turn head againſt him; to turn Rebels, to the end he might get Glory by a further degree of Grace toward them, to ſhew forth the *riches of his Mercy* in their recovery.

And, my Brethren, This *gathering of all things on Earth in Chriſt*, of Men to himſelf, it is the great gathering of all the reſt. It was the greateſt work of Chriſt: that of *Angels* was but an overflow of it, caſt into the bargain, to confirm them; but that which did draw forth all that was in Chriſt, to ſatisfie his Father, it was to reconcile Men unto him. This was the great ſcattering, for it divided Heaven from Earth, Angels from Men, Men amongſt themſelves, as I ſhall ſhew you by and by: Therefore when this cometh to be added unto the other, it makes it an *Univerſal gathering*, it makes Chriſt a Catholick King, the only Catholick King, the only Univerſal Head, to *all things in Heaven and in Earth*, when all come in again to him.

I ſhall explain or preſent unto you this *gathering again in one of all things*, all ſorts of Men on Earth, by theſe four particulars.

I told you firſt, it implied a *diſperſion*, a *ſcattering*; therefore I will briefly lay forth the deſperate, miſerable, forlorn, ſcattered condition of the Sons of Men, by the ſin of *Adam*. How all in Earth and in Heaven were fallen in pieces, divided and at enmity.

I ſhall Secondly ſhew you, the making up of all this again; what a compleat, full, and entire *gathering together in one* there, is, of all that were ſcattered.

And then, Thirdly, Becauſe God's ſecond works always exceed the firſt, therefore, this gathering again is with an addition of a more near, and entire, and more glorious Union than at firſt; a more indiſſoluble Union, never to part again.

And, Fourthly, That all this was done in Chriſt, or by Chriſt, as you ſhall hear anon; and by what it was in Chriſt, that *all* was thus *gathered together*, when they were all ſcattered and broken in pieces.

Theſe are the Four Heads, which I ſhall now inſiſt upon; and all are neceſſary to open this Text.

Firſt, I ſhall ſhew you the diviſion, the ſcattering that was of things on Earth, both from what is in Heaven, and from amongſt themſelves.

Firſt, What is *in Heaven*? There is *God* there, he is the Chief in Heaven. Why, they were all cut off from God. It is called *a departing from God*, in *Jer.* 17. and *Heb.* 3.12. it is called *a going a ſtray*, like Sheep, *after a thouſand Vanities*, in *Iſai* 53.6. *This People*, (ſaith he, *Jer.* 5.23.) *hath a revolting and a rebellious heart, they are revolted and gone*; *clean gone from God, and gone for ever*, if God take not the care of them: ſo the Phraſe is there. And *Col.* 1.21. there are three degrees which indeed comprehendeth all; *You were* (ſaith he) *alienated and Strangers*: once they were Friends, God and they were one; now they are Strangers, not only ſo, but Enemies in their minds, yea, thirldy in evil works; all ſort of hoſtility, not only in outward actions, but in inward diſpoſitions; and by means of this, an eternal *wall of Separation* is ſet up between God and Man, *Iſai.* 59.2.

Here now is one diviſion, all on Earth cut off from him, *without God in this world*; it is the expreſſion the Apoſtle uſeth, *Eph.* 2.12.

Secondly, What elſe is there in Heaven? There are *Angels*. Men are ſcattered utterly from them; becauſe (as I told you) though there were not an Aſſociation, yet there was a Peace; though there were two Worlds divided, diſtinct, though there was no Trade, yet there was no enmity. But through Man's Fall there was; for the Angels cannot but hate where God hateth, and they cannot but be angry where God is angry: And therefore you read, *Gen.* 3.24. when that Man by *ſin* was caſt out of Paradiſe, then **Cherubims** come with their Swords turned every way to keep Man out, with their Swords drawn upon him. You never read of *Angels* till then. When *Balaam* went on in a perverſe way, *Num.* 22.22. it is ſaid, *The Angel of the Lord ſtood in the way*, as an Adverſary againſt him. They are Adverſaries, they are Enemies to men in their evil courſes and ways; and howſoever ſome Divines have thought, that all executions of Judgments here below have been by evil Angels; yet the Scripture evidently ſheweth, that they ordinarily and moſtly be good, we have more inſtances of the one than the other. Thoſe that deſtroyed *Sodom*, they were *good Angels*, and *Lot* entertained them as ſuch; *And God* (ſay they) *hath ſent us to deſtroy Sodom*, *Gen.* 19.13. They were *Angels* created; therefore, *Heb.* 13.2. *Lot is ſaid to have*

have entertained Angels. The like may be ſaid of that 1 *Chron.*21.15. Of that that ſtroke *Herod*, Act. 12. 23. and of *that* ſmote the Camp of the *Aſſyrians*, 2 *King.*19.35. It is evident; for in all thoſe places they are ſtill called the *Angel of the Lord*, which is never ſpoken of Satan.

There is once indeed mention of an *evil Spirit* from the Lord, but it is with an addition of Evil; but the Angels of the Lord are ſtill *good Angels*. And that Angel that deſtroyed *Jeruſalem*, which *David* ſaw with a *drawn Sword in his hand, ſtretched out over the City*, 1 *Chron.*21.15. was evidently a *good Angel*; for, *ver.*18. he directs *Gad* to tell *David*, where the Temple ſhould ſtand, and biddeth him worſhip; which an *evil Angel*, God would never have uſed him to do it.

And, (my Brethren) if Men be Enemies to the Church of God, as Wicked men by nature are, *Angels* will revenge it. *Take heed* (ſaith Chriſt, *Matt.* 18. 10.) *that you offend not one of theſe little ones*; and he giveth the reaſon of it, *for*, ſaith he, *their Angels do alwaies behold the face of my Father which is in Heaven:* they have *Angels* that take their part. Thus they are enemies in this life unto Wicked men; and at the Day of Judgment, you ſhall read in *Matt.*13.41, 42.49. *The Angels are the Reapers* (ſaith he, *v.*39.) and he ſheweth there, how they take the Bodies and Souls of Wicked men. The *good Angels* are their Gatherers, but it is for Hell; *They gather all together, and caſt them into the furnace of fire, there ſhall be wailing and gnaſhing of teeth.* It is attributed unto the Angels.

Thus you ſee, I ſay, that *Angels* and *Men* are at odds, and all by Sin; all is broken now, God is gone, Angels are divided from us, and at enmity with us. All in Heaven and Earth is broken to pieces.

Well, come to *things on Earth*; nothing but Diviſions there. There is not a man in the World, but by nature is divided from all Men. *We, like ſheep, have gone aſtray, every one after his own way*; ſo it is *Iſai.*53.6. All went one way once, we all cleaved to God; we have left God, and are fallen all in pieces. *God made Man righteous*, there was but one way then, for ſo the oppoſition implieth, *but they have ſought out many Inventions*, even as many as there are men, *Eccl.*7. and *Tit.*3.3. *ſerving divers luſts and pleaſures.*

Then again, Secondly, Men are at enmity one with another, it is certain, more or leſs, *Homo homini lupus.* Tit. 3. 3. *We* (ſaith he, deſcribing Man's natural condition,) *we our ſelves lived in malice and in envy, hateful, and hating one another.* Hateful every man is to another more or leſs, he is hated of another, and he hateth another more or leſs; and if his nature were let out to the full, there is that in him, *Every man is againſt every man*, as it is ſaid of *Iſſachar*. Self-love, my Brethren, that ruleth all the World, is the greateſt Monopoliſt that ever was in the World. *Men ſhall be lovers of themſelves*, as you have it 2 *Tim.*3.2,3. and what followeth? *Covetous, boaſters, proud, blaſphemers, diſobedient to Parents, without natural affection, truce-breakers, &c.* Self-love breaks all bonds; all things in Earth are ſcattered.

Go amongſt all Nations, there is nothing elſe but a fatal confuſion amongſt them; the *Jew* at enmity with the *Gentile*, and the *Gentile* with the *Jew*. All have heard how the Scripture ſets it out, they were an *abomination* and *curſe* each to other; of which I have treated elſewhere.

Vid. Sermon of Chriſt's being the Univerſal Peace-Maker, on *Eph.*2.14.

And, Thirdly, In Religions, nothing but Diviſions before our Lord and Saviour Chriſt came in the *fulneſs* of time. Look upon all Nations, ſo many Nations, ſo many gods, nay, ſo many *Cities*, ſo many *gods*, as it is *Jer.* 2. 28. nay, ſo many Families, ſo many gods; there was not a Family but choſe a ſeveral god to itſelf; and therefore, 1 *Cor.*8.5. *there are lords many and gods many.* Many indeed, for there was as many almoſt as there were men to worſhip them, each choſe what god he pleaſed. And the Apoſtle in that place I laſt quoted, if you read it, you ſhall find, inſtanceth in both, *things in heaven* and *things on earth*, there was ſcarce any thing in earth. All things in Heaven and in Earth, from *Stars* to *Serpents*, that creep on the Earth, the very *Onions* were made gods amongſt them. Thus was all the World divided; this was the ſhattered condition of all Mankind, of all things in Earth, when Jeſus Chriſt came.

Serm. XII.

Nay, my Brethren, Fourthly, there is another diviſion yet; There was a fatal ſentence to ſcatter mens Souls from their Bodies, their Bodies to go to the Grave, and to return to duſt, which alſo is ſcattered up and down with winds, God knows where, and their Souls to Hell, called their own place.

And Laſtly, to conclude, by all theſe *gatherings*, They are gather'd to the Devil, as their Head and Prince, though they know not of it; who is the Prince of the World, that rules it, and the *God of this World*, that is worſhipt by the *Children of Diſobedience*. What a miſerable ſhattering is here; all in Earth broken in pieces, and all in Heaven. And thus have I repreſented to you, the ſtate and condition of Man diſperſt.

Now I muſt ſhew you, Secondly, That *Jeſus Chriſt* hath made all *one* again; I muſt go over all theſe particulars, and make it good, that's the Second thing.

Firſt, (as I told you) *all things on Earth* were cut off from God. What doth Chriſt do firſt? He makes peace with God, that was the great buſineſs of all the reſt; make peace with him, and all elſe will fall in. This Chriſt did *Coloſſ.* 1. 20. *Having made peace through the blood of his Croſs, by him to reconcile all things unto himſelf, whether they be things in earth, or things in heaven:* Here you ſee it; I need name no more Scriptures, for I might give you many for it.

In the Second place, *Angels*, they come to be reconciled; you heard before they were Enemies. I will ſhew you it in the general firſt, and ſecondly in the particulars.

Firſt, in the General, They were Enemies before you heard; you ſhall ſee that the Angels in Chriſt are made friends to Souls and Bodies. Read *Luke* 15. 8,9,10. Chriſt makes there a compariſon of a Woman that had *loſt her Groat*, and *ſhe lights a Candle and ſweeps her houſe; and when ſhe had found it, ſhe calls in her friends and neighbours, and, ſaith ſhe, Rejoyce with me, for I have found my Groat which was loſt.* Who are thoſe Friends? the next words ſhew that they are Angels; for it is added in the very next verſe, *There is joy in the preſence of the Angels of God over a Sinner that is converted.* They are made Friends you ſee, the Text is expreſs for it: And in token of it what do they? Look in the *ſecond* of *Luke*, they are ſo far Friends, that as ſoon as they knew the *Saviour of the World* was born, they came flying down a whole Troop of them, their hearts were full of it, to bring men the News of it; and to ſhew their rejoycing, they ſing; they were glad at heart, and ſing, *Peace on earth, Good-will towards Men.* They are the firſt Meſſengers of that *glad Tidings*; verſe 17. *Suddenly there was with the Angel a multitude of the heavenly Hoſt praiſing God, and ſaying, Glory to God in the higheſt, Peace in earth, and Good-will towards men.* Every where you ſhall find *Angels* deſcribed throughout the whole Scripture to be the *heavenly Hoſt*, becauſe they are the Men of War, they are the Militia of Heaven, to ſpeak in the language of the Age; ſo they are called in that *ſecond* of *Luke*, and they are every where elſe ſo called. 1 *King.* 22. 19. 2 *King.* 6. 17. *Matt.* 26. 53. Chriſt calls them *Legions*, as the Devils are called. Now, my Brethren, what do theſe Angels that were Souldiers, Enemies, Warriours againſt Devils and Men? They come in all their Warlike habit and attire down to Earth, and proclaim Peace. It became them ſo to do. A multitude of *heavenly Souldiers*, ſaith he, *praiſing God, and ſaying, Glory, &c.* What do they ſay? God is at peace with men, and We are at peace with men; we are in our Armour ſtill, but it is to fight for this Goſpel we preach: As in the *Revelation*, *I am thy Fellow-ſervant*, ſaith he, *and of thy Brethren, that have the teſtimony of Jeſus.* If any man have the *teſtimony of Jeſus*, and hold it forth; If you be for *Jeſus*, we are for *Jeſus* and for *you* too, ſaith he. Angels and Men are friends. *Pſal.* 34. 7. *They encamp about the Saints.* All that heavenly Hoſt turns all their Weapons now for Chriſt, and for the Saints: Therefore, when *Ahab* went to fight in that 1 *King.* 21. 19. the *whole Hoſt of heaven appeared*; for the whole Hoſt of heaven ſtandeth ready to defend the Goſpel, they are all Friends to Chriſt and the Saints: ſo that you ſee that all in Heaven is for them. See another place, *Gen.* 32. 1, 2. When poor *Jacob* went out to meet *Eſau*, he went out trembling before; but the Angels of God met him, and ſaith he, *this is God's Hoſt*; there were two Hoſts of them, *Mahanaim*, two Troops, ſo he calleth them.

Serm. XII.

Now, what is the cauſe of this, that Angels come thus to be reconciled with us; that they come down upon the Earth to ſerve Men, and to be friends with them thus? It is Chriſt. *Gen.*28.12. *Jacob* ſaw a *Ladder* that touched Heaven and touched Earth; who is that *Ladder*? Chriſt himſelf is that *Ladder*, and himſelf interpreth it ſo *Joh.*1. *ult. You ſhall ſee the Angels aſcending and deſcending upon the Son of Man*, as they did there aſcend and deſcend upon that *Ladder* that appeared to *Jacob*. The *Ladder*, it touched Heaven, it touched Earth, for Jeſus Chriſt hath both in him; he is a heavenly man, and he hath the nature of a man, he hath made up Heaven and Earth. You heard before, how Chriſt was partaker of both Natures, and by the one he hath a Foot on Earth, whereof the Top is in Heaven; and it is he that hath made the high-way between Heaven and Earth an open paſſage. Therefore now Angels are reconciled to Men, Heaven is reconciled to Earth, and there is an intercourſe, a trade, a high-way, they aſcend and deſcend familiarly; it was there to defend *Jacob*, and for many other ends they do it. Before you heard, they kept Man out of Paradiſe with a Sword; but now you read, that they carry into Paradiſe the Souls of Men. As of *Lazarus*, *Luk.*16.22. and at Latter day, as in *Matt.*24. 31. *And he ſhall ſend his Angels with a great ſound of a Trumpet, and they ſhall gather together his Elect from the four Winds, from one end of Heaven to the other.*

This is the General. Now ſee it in the Particulars, that Angels are in all the particulars wherein they are at enmity that I inſtanced in, reconciled to men. In the firſt place, I told you before, that they execute Judgments, and Plagues. It was a good Angel that deſtroyed in *Jeruſalem* with the Plague. Now read *Pſal.*91.10,11. it is a pat inſtance of the contrary, *There ſhall no evil befall thee neither ſhall the Plague come nigh thy dwelling: for he ſhall give his Angels charge over thee, to keep thee in all thy waies.* You heard before, that when Man fell, and was caſt out of *Paradiſe*, Angels ſtood there with a *flaming Sword* to keep him out. Now you ſhall ſee the *Angels* ſtand to let him in. *Rev.*21.12. deſcribing there the *New Jeruſalem*, he ſaith, there were *twelve Gates, and at the Gates twelve Angels.* It was *Paradiſe*, as appears *Chap.* 22. 14. becauſe there was the *Tree of Life*, for ſo it is deſcribed, *Bleſſed are they that do his Commandments, that they may have right to the Tree of Life, and may enter in through the Gates into the City.* It is an alluſion to *Paradiſe*; there Angels kept out, here Angels carry in: the *Angels* you know fetched the Soul of *Lazarus*, and carried it into *Abraham's boſom*, Luk.16. And ſo at the latter day, *Matt.*14.31. *The Angels ſhall take the Saints that riſe, and bring them all to Chriſt.* ſo the Text ſaith there. Here you ſee it, I ſay, in all the particulars wherein they are Enemies; how they are made Friends. Here is then Angels and Men reconciled after a being broken to pieces.

Well, I ſhewed you in the Third place, That all on Earth were ſhattered to pieces, the *Jew* from the *Gentile*, one man from another. Now Chriſt hath made up this diviſion too. Take any man, my Brethren, that is the greateſt enemy to any; let them have had the moſt deſperate enmity that ever was between two mortal men; let theſe two men be turned to God, let them meet in Chriſt, they will love one another, it is certain. Take a godly man, ſet before him the greateſt enemy he hath in the Earth; do but put that queſtion to him, what will you ſay, if this man ſhould be turned to God? *Oh*, ſaith he, *I could fall down before him*, he would do any thing in the world to procure it and bring it about.

My Brethren, the *Jew* and the *Gentile* were two, ſo they are called; it is the very word uſed *Epheſ.*2.15. They were two indeed, ſaith he, *He hath made of twain one*, he hath reconciled both; Chriſt did it, it was by the Blood of his Croſs he broke down the *Partition wall*, the μεσότοιχον, the *Partition wall* of the *Ceremonial Law* is broken down: which is elegantly ſignified, alluding to the Wall in the *Temple*, that kept the *Gentiles* from the Court of the *Jews*. The *Jews* were ſuch Enemies to the *Gentiles*, that they could not endure the Goſpel to be preached to them; *they were all filled with envy*, ſo you read in the *Acts*, the carnal *Jews* were: Well, but when *Peter* goeth and preacheth the Goſpel to the *Gentiles*, what ſay the godly *Jews*? See what they ſay, *Act.*11.18. Good Souls, *When they heard theſe things* (namely, that *the Gen-*

tiles believed, that is the Context,) *they held their peace and glorified God, ſaying, then hath God given alſo unto the Gentiles repentance unto life; they fell down and glorified God*. Here *Jew* and *Gentile*, that would not eat one with another before, are made friends; now they eat together at the ſame Table, at the ſame Lord's Supper. Now there is one Body, one Supper, one Sacrament, one God, one Lord Jeſus Chriſt, both *Jew* and *Gentile* one.

Go over particulars: Amongſt the *Jews* themſelves there were great diviſions: There was the ten Tribes oppoſite to the two Tribes. *Ephraim* and *Judah* extreamly oppoſite; you have it *Iſai*. 11. 13. He ſpeaks there of the envy of *Ephraim*, and how they were adverſaries to *Judah*; but I will order it ſo, ſaith he, that *the envy of Ephraim ſhall depart, and the adverſaries of Judah ſhall be cut off; Ephraim ſhall not envy Judah, and Judah ſhall not vex Ephraim.* This is in Chriſt, for if you mark it, he ſpeaks of the *Root of Jeſſe* in the 10 verſe. Here now both theſe are reconciled. You have the like, *Ezek*. 37. 19. there is two Sticks, the one is *Ephraim*, and the other is *Judah*; *Take theſe Sticks*, ſaith he, *and make them one; for I will make them one Nation, and they ſhall have one King, and they ſhall be no more divided into two Kingdoms*. You may read it there at large, *verſ*. 21, 22, 24. And you read how theſe are ſcattered as *dry Bones* uſe to be; ſo as none knows, who theſe *Jews* of the *Ten Tribes* are: as in a Charnel-houſe, none knows what Bones are of ſuch and ſuch men. *Theſe are the whole Houſe of Iſrael*, ſaith God to the Prophet, *v*. 11. *Bones* that were dried, their hope loſt and cut off, and they ſcattered one from another.

Well, you heard that the *Gentiles* were diſperſt one amongſt another, and had a thouſand Religions: by the death of Jeſus Chriſt they are all gathered into one. Take one place for it, it is *John* 11. 50, 51. The High-Prieſt there propheſying of Chriſt's death, and ſhewing the end of it, ſaith he, *It is neceſſary that Jeſus ſhould die for this Nation*, (for the *Jews*.) And what followeth, added by the Evangeliſt? (it may be it was the prophecy of the High-Prieſt at that time; but this followeth,) *And not for this Nation only, but that alſo he ſhould gather together in one the Children of God, that were ſcattered abroad*: All the *Gentiles* that were ſcattered, ſcattered in Place, ſcattered in Religion; thus divided, Chriſt dieth to gather them together in one all them that belong to God's Election, both in that Age, and in all Ages to the end of the World. Therefore now, when Chriſt came into the World you have it fulfilled; in the Apoſtles time there was as many gods as Men, as many gods as Cities, as many gods as Families, 1 *Cor*. 8. 5. *There are lords many and gods many*, as many as there were *things in Heaven and things in Earth*, (as I ſaid before he intimateth it there,) their Religion lay in having *lords*, that were Mediators unto their *gods*. *But*, ſaith he now to us, *there is but one God and there is but one Lord*. This alteration did God make in the very Apoſtle's times. And, (my Brethren) let me add this to it, Since the greateſt part of the World, it hath one God, though it have not one Lord: the *Turks* and we have one God, we have not one Lord indeed; but yet over all *Turky*, over all the *Roman* Empire, there is ſtill one God to this day, and thoſe Heathen gods they are all gone. Thus he hath gathered together things in Earth in one, in Jeſus Chriſt; he hath reconciled the Nations, and he will never leave till ſuch time as he hath been the God of the whole Earth, of the whole World. He ſaith, *Iſai*. 11. 5. when both *Jew* and *Gentile* ſhall come in, that *the Earth ſhall be full of the knowledge of the Lord, as the waters cover the Sea*. *Iſai*. 54. 4. he ſaith, that *the Redeemer, the holy One of Iſrael, ſhall be called the God of the whole Earth*. *Dan*. 7. 14, 27. he ſaith, there *ſhall come a Kingdom, after all the Kingdoms*, after the fourth Monarchy, which is now a deſtroying, (for the *Pope* is the laſt Head of it,) *there ſhall come a Kingdom of all Nations, and Tongues, and Languages, and they ſhall ſerve him, and he ſhall poſſeſs all the Kingdoms under the whole Heavens*; (it is not a Kingdom in Heaven.) *He ſhall gather all in one, and there ſhall be but one Kingdom, and one Lord thorough the whole Earth*. This God will do in the end. Thus you ſee, I ſay, that Jeſus Chriſt hath reconciled all on Earth, he hath made them up all again; he meaneth to do it by the virtue of his death.

Serm. XII.

Well, there was one diviſion more that I named, as great a ſcattering as any of the former, is not yet made up; and it is of things that are yet both in Heaven and Earth, and remain divided one from another; and it is of the Saints from the very beginning of the World, and will continue ſo to the very end. For Death and the Grave hold and keep the Bodies of them, remaining ſtill in the Earth, whilſt their Souls, being *Spirits made perfect*, are lodged together in Heaven. Here is a great ſcattering. All the Patriarchs that did die before Chriſt came, all that have died ſince, their Bodies are in one place, and their Souls in another; one is in Heaven, and the other is laid in the Grave, and there reſteth. Death hath ſcattered all the Saints into two Worlds, it hath reigned over all; and though he will be the God of all the Earth, and joyn all Nations together, yet Souls and Bodies are ſtill divided of all that are dead, and of all the Saints from the beginning of the World, and that ſhall be the end. Now, what will Jeſus Chriſt do? He will raiſe up all, and bring them all together, make up that diviſion too. 1 *Theſſ.* 4.16. compared with *Matt.* 24.31. He ſaith there, the *Angels ſhall go into all the four Corners of the World*, (when the great ſound of the Trumpet cometh) he ſpeaks of the latter-day, *and they ſhall gather together his Elect from the four Winds, from one end of Heaven to the other.*

My Brethren, the Bodies of the Elect, where are they? Some burnt and turn'd to Aſhes, all diſperſt into the Elements; who knoweth where every man's Body is, and all the parts of it? All thoſe Atomes, all thoſe Bones will God bring together again, and gather them all in one, and joyn their Souls to them, and ſaith he, we ſhall ever be with the Lord. There will be then, a gathering together that ſhall never be diſſolved. Thus I ſay he hath gathered together all in one that were all ſhattered and fallen to pieces.

The Third Head (as I told you,) was this, That this Second gathering ſhall exceed the firſt infinitely. I mentioned Four particulars you know to explain. Firſt, That all were fallen in pieces. Secondly, that all ſhall be gathered together again: And that this Second gathering ſhall exceed the Firſt. It exceedeth it in two things, I will name no more. It exceedeth, Firſt, in ſureneſs and ſtability, That ſame firſt union with God by Creation, was upon ſlippery grounds. *He putteth* (ſaith he) *no truſt in his Saints*, *Job.* 15.15. *He could truſt none of them.* He could not ſend an Angel down, (for he ſpeaks of Angels there, as I ſhewed before,) he could not ſend them on an Arrant to Earth, but they might have fallen and been in Hell, afore they came up again. It was a ſlipery knot, that of Creation. But now they are headed in Chriſt. God would never truſt Creature more, he will make ſure work; and what doth he? He headeth them all in Chriſt; and what ſaith Chriſt? *My ſheep ſhall no man take out of my hand.* If Angels and Men be once bottomed on Chriſt, they can never be parted again. Who ſhall ſeperate us, (now we are again the Second time gathered,) from the love of God in Chriſt? It exceedeth in ſureneſs, you ſee.

It exceedeth in nearneſs of the union too. We have a more near union with God, and one with another, than we had. Firſt, A nearer union one with another, for in the firſt gathering by Creation, (as I told you at firſt,) men and Angels were at peace indeed, but they ſhould have lived in two Worlds; Man ſhould have lived upon the Earth, and they in Heaven: they ſhould not have come one at another, that is certain; Man was an earthly Creature, and he muſt have continued upon Earth, (as I have often hinted out of 1 *Cor.*) But when we are *gathered together* the ſecond time, *Angels* and *Men* live together in one World, *Men ſhall be like Angels*, Matt. 22.13. They ſhall *bear the Image of the Heavenly man*, 1 *Cor.* 15. And *we are come to Angels*, Hebr. 12.22. And we ſhall have places where they are, as I ſhewed out of *Zach.* 3.7. There is a nearer union now one amongſt another, than was before. And a nearer union with God too: For, my Brethren, let me tell you this, that men that were thus ſhattered from God, and fallen into this great miſery, ſhall be raiſed up to the neareſt union with God that can be; for ought I know, nearer than the Angels. *Rev.* 7.11. There is the *Throne*, the *four Beaſts* next that, the *four and twenty Elders* next them, and the *Angels* round about the *Throne* and the *Elders*. They are more remote from the Throne than the *Beaſts* are, than the *Men* are: Therefore (as I ſhewed before) Chriſt is our Brother, which is no where ſaid of Angels, they are no where called *Brother*; it is proper unto *Men*, Heb. 2. Chriſt is our Husband: It is not ſaid of any of the *Angels*, that Chriſt is their Husband, and that God is a Father to them by Adoption through the marriage with Chriſt; there is a nearer union that theſe *ſcattered ones* have with God through Chriſt, upon this ſecond gathering. So there is the Third Head explained.

There is a fourth Head, and which ſhall be, and deſerves to be the *Coronis* of this glorious ſtory. They are ſaid to be *gathered together in Chriſt*.

Well, *in Chriſt*. What will this hold forth? It holdeth forth, that they are not only all gathered in Chriſt, as unto a Head, but they are gathered by virtue of him: Not only gathered to him, but in him, efficiently, meritoriouſly, by ſomething he hath done to gather all together again, when they were all ſhattered in pieces. You heard how *All things* both in Heaven and Earth are gathered together, and ſumm'd up in the Perſon of Chriſt, who is the founder of this their gathering. We ſhall now ſee, that ere he himſelf could effect a gathering together of All in Heaven and Earth, himſelf muſt be made the Subject of a fatal ſcattering: and as the gathering of All things in his Perſon, is the fundamental *Medium unionis*, means of union of All things elſe that are united to God by him; that ſo this ſcattering is the means of all that reconciliation of things ſcattered, as hath been ſaid. Chriſt had his ἀνὰ too, he had his gathering again in his own Perſon; and therefore a ſcattering firſt that befel his own Perſon, and what is true of us, is firſt true of him. And by virtue of this it was that we were All gathered; for 'tis a ſure Rule, That what is done in us by him, the like was firſt done for us in Chriſt himſelf; as if we that are poor be made rich, it is becauſe he that was rich was made poor: So in like manner, if he would gather *all things* that are out of himſelf into one in himſelf, himſelf muſt be ſcattered in himſelf. As his Incarnation was the ſumming up of All, ſo his death the ſcattering of All, and his Reſurrection is his gathering of All again; and we had not God's deſign compleat without all theſe. Now to ſhew, that he was ſcatter'd and ſhatter'd in All, but the Perſonal Union.

Firſt, That his death, it was a ſcattering of him, it was a taking down all, as I may ſo expreſs it. Indeed, the Union could never be taken down; the Union with the Godhead could never be diſſolved, but it went as near as poſſibly could be. You ſhall ſee the expreſſion the Scripture hath, *John* 11.51,52. when he ſpeaks of gathering all in one that were diſperſt, he ſaith, he muſt do it by his death. *It is neceſſary*, ſaith he, *that Jeſus ſhould die for that Nation. And not for that Nation only; but that alſo he ſhould gather together in one the Children of God, that were ſcattered abroad.* You know, that Death is a ſeparation of all things, and ſo it was to Chriſt. Were we cut off from God? Look that phraſe, *Dan.*9.26. *Meſſiah ſhall be cut off.* There was a diviſion, a ſeparation made. There was theſe three things ſummed up in him, *God*, the *Condition of Angels*, the *Nature of Man*. They are all diſſolved, there was a kind of diſſolution; it came as nigh as could be, ſo as he might ſtill hold a Perſonal union, for that was neceſſary.

Firſt, *God*. God, you know, is called the *Head* of Chriſt, 1 *Cor.*11.3. Now, when as Jeſus Chriſt came to die, as we were cut off by Sin from God our Head, ſo there was as near a cutting off of Chriſt from God as poſſibly could be. *My God, my God, why haſt thou forſaken me*, ſaith he? *My God, my God* ſtill; yet he was turned enemy to him. *Zach.*13.7. *Awake thou Sword againſt the man that is my fellow.* He ſtrikes him, runneth his Sword through his Soul. Here God was gone, yet God is his God ſtill. You ſee here was one ſcattering of that was once ſummed up in him.

Secondly, All the Creatures left him; firſt his Diſciples, as it followeth there in *Zechary. Smite the Shepherd and the Sheep ſhall be ſcattered.* When he hung upon the Croſs, not an Angel durſt come to comfort him; though whilſt in his Agony in the Garden, when the Curſe came not on him unto its height, not ſo until he hung upon the Tree; and then when the Curſe came in its fulneſs upon him, no Angel did, or durſt appear to comfort him. If the light of the Sun would comfort him, God withdrew it: and in *Dan.*9.24. 'tis expreſly ſaid, the *Meſſiah had nothing*. So in your Margins.

3. In the Third place, He was born (as I ſaid) unto the condition of Angels. He was a Heavenly man, *the Lord from Heaven*, 1 *Cor.*15. and it was his due to be advanced, as now he is, *far above all principality and power*; and therein he hath but his due. This I ſhewed at firſt, when I told you there was a ſumming up of all in him. Now what ſaith *Heb.*2.9? ſaith he there, *We ſee Jeſus, who was made a little lower than the Angels, for the ſuffering of death, crowned with glory and honour,*&c. To give you the expoſition that Learned *Camero* hath given of it, and certainly it is the right. The Apoſtle had ſhewed in the firſt Chapter, that *Chriſt* was above the *Angels*, and that both as God and Man it was his inheritance, his due, as he ſaith *verſ.*4,6. And *Chap.*2.5. he ſheweth, that the *World to come* is not put into ſubjection to the *Angels*, but to *Chriſt*, *ſo that*, ſaith he, *he hath that glory and that honour above the Angels, as due to him.* What did God make him now? *He made him*, ſaith he, *lower than the Angels*, when he came to die. You will ſay, *a little lower:* But that ſame βραχύ τι is but for *a little time*; *per illud tempus paſſionis*, for the Time of his ſuffering, that is the meaning of it; for otherwiſe he was made a great deal *lower* than the Angels. *I am*, ſaith he, *a worm and no man*, Pſal.22.6. that is, *lower than the Angels*, infinitely lower; but βραχύ τι, for *a little while*, ſo Interpreters many of them carry it; *A little while*, ſaith he, that is, while he ſuffered death, as *Camero* interpreteth it. That Man that had an inheritance above Angels, to whom all things ſhould be *put in ſubjection under his feet*, Angels and all; this Man (ſaith he) he was for *a little while* made *lower than the Angels*, and this while he ſuffered death. So that now, my Brethren, you ſee, that as God hath forſaken him; ſo likewiſe in the next place here is the condition of Angels, that he was born unto, that is gone too, while he taſteth of death for every man.

Well, but he is Man yet? Why, but that is ſcattered too. What is Man? He is the reſult of Soul and Body. Take the Soul from the Body, the Humanity ceaſeth; there is a Body indeed and a Soul ſtill, but where is the Man? Though he was perſonally united to the Body in the Grave, and the Soul in Paradiſe, yet in a proper and ſtrict ſenſe, there was a ceaſing to be Man. You know Death is the diſſolution of Man into his Soul and Body. Take Chriſt's own expreſſion, *Joh.* 12.19. he calls it an *unbuilding* or deſtroying of himſelf. *Deſtroy this Temple*, ſaith he, take it in pieces, fling one ſtone from another, (for when he died, his Soul went one way and his Body another,) *and*, ſaith he, *I will build it again.* The Stones were pulled down, it was but unbuilt. It is true, it may be ſaid that he was God-Man, when dead; but it cannot be ſaid he was Man, when dead. *Man* he was indeed, in reſpect that his Body and Soul muſt be united again; but yet in a proper and ſtrict ſenſe, *Man* he was not then. Here, I ſay, all is gone, here is a ſhattering even in Chriſt himſelf, ſo far as poſſibly may be. The Union could not be diſſolved, for then it could not have been ſaid, that God died, and that God was buried, and that God was raiſed, if the Godhead had not been united to the Body: the union of the Godhead ceaſed not, the union of the Soul and Body, the Man ceaſed. Though 'tis true, that the Godhead was united perſonally to his Body in the Grave, and to his Soul in *Paradiſe*, and that Union was never interrupted; yet our Divines, ſpeaking in a ſtrict ſenſe, ſay, *In Triduo deſiit homo*, He ceaſed to be Man; as Man conſiſted of Body and Soul united in one together, ſo he ceas'd to be Man during the time he lay in the Grave. Here, I ſay, you ſee all is gone in his death. Here is his Manhood ſcattered too.

But what followeth? In his Reſurrection all was made up again; he gathereth all together again in one, and by virtue of this we are gathered together in him, for what is done in us, is done firſt in Jeſus Chriſt. To give you an expreſs Scripture for it, *Act.*13. when *Peter* ſpeaks of his riſing again, ſaith he at the 33 *verſe*, *God hath raiſed up Jeſus again.* How doth he prove it? *As it is written*, ſaith he, *in the Second Pſalm, Thou art my Son, this day have I begotten thee.* As if all had been ſhattered, diſſolv'd, and taken in pieces, and he was, as it were, new born; God never ſaw his Son look like his Son, till now; he begets him anew when he raiſeth him, bringeth Soul and Body, and all is knit and made up again.

1. His Body and Soul, they came together again: *He was declared to be the Son of God*, in that he was raiſed up by the Eternal Spirit; that is, the God-Head. *Rom.* 1.4. *deſtroy this Temple*; he ſpake it of his Body; and then at his Reſurrection, it was verified, that he built it up again; ſo then he was an entire Man again, with Soul and Body united. 2. He is made now an Heavenly Man, in qualities, not only ſuch as the Angels have, but far above the Angels; and is become a quickning Spirit. 3. God is come again, and never ſo near him as now, for he hath admitted him to ſit at his Right-Hand. 4. *He is advanced above all principalities, and powers.* 1 *Pet.* 3. *laſt.* Yea, *far above all Principalities, and Powers, Epheſ.* 1. 22. and let us ſee the ſame place that ſpake of his abaſement, that *he was made a little lower then the Angels*, to give teſtimony of his Glory; we ſee him *crowned with Glory and Honour. Heb*, 2. And in Heaven he ſits as a Head and Redeemer, to draw all men to him, in all Times and Ages to come; until he is compleat, in reſpect of his Body, which is his fulneſs.

Thus you ſee my Brethren, how all is made up, when all was ſhattered, and all broken to pieces, by the ſhattering of Chriſt himſelf; God, and the condition of *Angels*, and the nature of man in a ſenſe, all being as it were diſſolved, although the Union with the Godhead was kept. So you ſee now, this Third Interpretation made good, That there is a gathering together again, when all in Earth, and all in Heaven were ſhattered, in and through Chriſt.

There is a Fourth Interpretation, a Fourth ſignification rather to make up all compleat, I ſhall give it you in a word, for it is a thing caſt in by Chriſt, and therefore I will not inſiſt upon it. I told you this, that he would reſtore all things to the firſt Original; I laid open that, when I expounded the words, I remember at Firſt. And therefore, many Tranſlators read it *Inſtaurare*, to reſtore all things, which is reſerv'd, as the Complement of all, in the fulneſs of time; and others, though they do not reject it, yet they ſay it is not the full meaning of the words, but it falleth ſhort.

Well, my Brethren, what doth this hold forth to us? You ſee all is in Chriſt's perſon, here are *Angels* and *Men* made a body to him. Well, take all things in Heaven and in Earth, all Creatures elſe, and they ſhall all be reſtored to him, and when that is done, there is all God's full Plot, all that was in his heart toward Chriſt, and us, and the whole Creation. There is a time a coming wherein the Creatures ſhall be reſtored, all things in Heaven and in Earth, to their firſt Original, and a more glorious condition, in and through Chriſt. It is a thing indeed that cometh in by accident, it was but caſt into his bargain, he came to gather together Men and Angels, but yet this is caſt together into the bargain.

To open this unto you a little. Man falleth. With his fall what ſhould have fallen? The World ſhould have fallen about his ears, as Traytors, you know their Houſes ſhould be pulled down and made a Jakes. What doth Jeſus Chriſt? He buyeth the World of his Father; I will pay for it ſaith he, and will have it into the bargain. He payeth for wicked men that live in the World, therefore it is ſaid they deny the Lord that bought them; that is the meaning of that, 2 *Pet.* 2. 1. He buyeth wicked Men and all the World at one lump of God, in the mean time he upholdeth it. It was ſaid of *David*, Chriſt's Type, *Pſal.* 75. 3. *The Earth is diſſolved, and the Inhabitants thereof, I bear up the Pillars of it; and Chriſt upholdeth all things* (ſo ſaith the Text, *Heb.* 1. 3.) *by the word of his power*, (it is ſpoken of Chriſt.) And my Brethren, when he hath governed the World, and made it ſerve, though indirectly, that all works together for good, though wicked men have it directly, and the Devils they carry the World away with them, and have done ſince the Creation, but they ſhall not do ſo always; there is a time a coming, wherein all things in Heaven and in Earth, ſhall be reſtored to their firſt condition, to a glorious condition, in and through Chriſt. Read but *Rom.* 8. 19, 21. there the Apoſtle is expreſs for it, *for the earneſt expectation of the Creature*, ſaith he, *waiteth for the manifeſtation of the Sons of God. For the Creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected the ſame in hope; becauſe the Creature it ſelf alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the Children of God: For we know that the whole Creation groaneth and travelleth in* *pain together till now.* And delivered, ſaith he, they ſhall be, if not before the Day of Judgment, yet certainly while the Day of Judgment laſteth, which will be a long day, while Chriſt will be upon Earth and judge Angels and Men. As the *firſt Adam* did bring them all into bondage, by reaſon of Sin; (for as all was created for him, ſo moſt juſtly the whole frame and fabrick of what was made for him, was ſubjected to bondage by reaſon of his Sin, and would have fallen to nothing had not Chriſt upheld it:) So the *ſecond Adam* ſhall reſtore All unto a liberty; and this in *Act.*13.21. is called, *the reſtitution of all things:* not of Angels and Men only, but of All things. It was meet that Chriſt, having taken the Nature of man, that is the ſum of All things, that therefore all things ſhould have ſome benefit thereby in their ſeveral kinds and capacities, and be in their kind gathered and reſtored according to their capacity; and when this ſhall be done, then God's deſign of *gathering* is fully accompliſhed. And though the time was full in reſpect of the Center of it, when Chriſt came; and therefore it is ſaid, *that in the fulneſs of time he might gather all*, in the Text; yet the fulneſs of time in the circumference is yet to come, and is then when we ſhall be gathered to Chriſt; as in 2 *Theſſ.*2.1. the *time of the Reſurrection* and *Judgment*, is called.

And unto this doth Biſhop *Davenant*, as divers Others, extend this word, becauſe of the word πάντα, ſpeaking of Things; and not πάντας, ſpeaking of Perſons only.

And, my Brethren, it became Chriſt thus, into the bargain to reſtore all things in Heaven and in Earth. He created all things, therefore it is fit he ſhould reſtore all things; they were all created by him and for him. The *firſt Adam* loſt them, (ſo ſaith *Rom.*8.) but they were ſubjected under hope of a *ſecond Adam*, that ſhould come and reſtore them.

So now, I ſhewed you the ſplendor of the Univerſal Church, out of *Rev.* 5. and we will add the Creatures to them, at that general Aſſembly at the laſt day. I ſhewed you, that all things on Earth will meet then, and the Angels will meet then; a repreſentation of it you have there, though I will not ſay it is the full intendment of the place, yet it will hold forth much unto us. Read over the 9,10,11,12,13. verſes of that 5*th* of the *Revelations*, you ſhall ſee all things brought into Chriſt's preſence. Firſt, you have Men, *All things on Earth*, v.9. *They ſung a new Song, ſaying, Worthy art thou to take the Book, and to open the Seals thereof; for thou waſt ſlain, and haſt redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation.* Here is all on Earth gathered together, as I ſhewed you before. *And I beheld* (ſaith he, verſe 11.) *and I heard the voice of many Angels round about the Throne*, (here Angels come in too,) *ſaying, Worthy is the Lamb that was ſlain, to receive power, &c.* Here you ſee God hath gathered both Angels and Men together, they both come in. Well, now there is but the Creatures wanting; read the next verſe, *And every Creature which is in Heaven, and on the Earth, and under the Earth, and ſuch as are in the Sea, and all that are in them, heard I, ſaying, Bleſſing, honour, glory and power be unto him that ſitteth upon the Throne, and unto the Lamb for ever and ever:* Becauſe not only Angels and Men are thus gathered in one unto him, but all the Creatures ſhall be reſtored; every Creature that is in Heaven, and in Earth, and under the Earth, they all afford and adminiſter matter of glory to Man to praiſe God. My Brethren, now you ſee the ſum of *gathering all in Chriſt.*

A Meditation or Two.

Firſt, View and contemplate, with admiration and aſtoniſhment, the glory and ſplendor of Chriſt, and his Univerſal Church, to move your hearts to ſeek to be one thereof, and not left out of this number and *gathering up of All things.* You have the repreſentation of this Church Univerſal, during this World, in *Rev.*5. And *Chap.*7. you have firſt the Church of Men; *Four Beaſts, and four and twenty Elders, next the Throne; falling down and worſhipping him that is on the Throne, and the Lamb. Thou haſt redeemed us*, ſay they, there are All things on Earth; *out of every Kindred, Tongue, Nation, and People*, Chap.5.9. Secondly, You have a round of All in Heaven; they come in too, verſ.11,12. *And I beheld, and I heard the voice of many Angels round about the Throne, and the Beaſts, and the Elders; and the number of them was ten thouſand*

Thouſand times Ten Thouſand, and Thouſands of Thouſands; ſaying with a loud Voice, worthy is the Lamb that was ſlain, to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing. You have the like, *Chap.* 7. 9, 10, 11. Then Thirdly, you have a ring of all the Creatures that are round about both Angels and Men; that afford matter of praiſe unto God for his Creating them. *Chap.* 5. 13, 14. This is the Scheme, and repreſentations, as in this World; O, but what will it be at the great day, when Chriſt will come in his own, and his Fathers glory, with all his holy Angels; when Chriſt, that hath all thing in his Perſon, ſhall appear in his fulneſs! And all the Holy Angels, and Saints of the Sons of Men, that have been exiſtent from the beginning of the World to that day; and not one wanting, but that Chriſt will raiſe it up at the laſt day; and then when all theſe ſhall go to Heaven, and be ever together; when God ſhall have all his Sons about him, and his eldeſt Son in the midſt of them; then he will bring forth all his Treaſures of glory, that ſhall laſt, and not be ſpent to all Eternity.

Secondly, Make ſure to be one of this great Aſſembly; let men flock unto, and get into Chriſt by cluſters, *Gen.* 49. 11. to him ſhall the gathering of the People be. Jeſus Chriſt ſetteth up his Standard, come into Jeſus Chriſt, not to be as *Judas*, who fell ſhort by iniquity from this lot; 'tis a fatal ſaying of *Peter's* to *Simon Magus*, thou haſt no part nor portion in this matter; that ſo innumerable a company ſhould be gathered under this one Head, and that thou ſhould'ſt be ſhut out. I have but further to move you to it, Two things out of the Text; you muſt be gathered one way, either to Chriſt or Satan; you muſt fall either to Chriſt's or the Devils allotment and ſhare; as Chriſt is the Head of all that ſhall be ſaved, *Ephes.* 1. *latter end*; ſo the Devil is the Head of all the Children of diſobedience, *Ephes.* 2. 2. And as Chriſt is the Head of the Angels, though he be not of the ſame nature with them; ſo is the Devil of men, and at the end of the World, when Chriſt ſhall have taken out all theſe his own, all the reſt ſhall be caſt into the Fire, prepared for the Devil and his Angels. The Old expreſſion in the Old Teſtament was, That Men were gathered to their Fathers, the wicked unto *Cœtus Gigantum*, unto the company of the Giants; thoſe wicked ones afore the Flood, from whom Hell hath its denomination, as the firſt Inhabitants of it; in *Prov.* 21.16. ſo the Language of the New is, to be gathed to there Devil and his Angels, to the Fire prepared for them.

I will give you but one Obſervation and ſo I will end. The Obſervation is this. (It is from this ſame gathering together again,) That God to ſhew forth his Glory and his Skil and his Grace the more, goeth over his works again the ſecond time ſpoils them, ſhatters them in pieces, and then makes them better than ever: This is his manner. Shattered, you ſee, are all things in Heaven and in Earth, here is his Glory now to make them up again: This makes his Glory illuſtrious, and his work illuſtrious. To give you an inſtance or two, and then to make a little uſe of it, and ſo conclude.

God created Man according to his Image you know at firſt; (and certainly had you lived with *Adam*, you would not have known how you could have been happy.) A Glorious Creature he was, he had the Image of God drawn upon him, he was God's Herald, he had his Arms upon his breſt: On a ſudden, after God had drawn this Picture, he daſheth it, breaketh it in pieces, ſtrikes out all he had done. What was the reaſon of this? He meaneth to make it up better; he meaneth to frame upon Man, the Image of Chriſt, and make him like unto him; *You bore the Image of the Earthly, but I will make a better Image for you, you ſhall bear the Image of the Heavenly, you ſhall be changed from Glory to Glory.* Thus he goes over his work again, after he had ſpoyled the firſt.

So likewiſe, he createth Man at firſt Immortal; there was a poſſibility he ſhould die, but by the Providence of God, he ſhould not have dyed. What doth God? He takes and divides Soul and body, and flings the Body into the Grave, there to rot: What is his end in this? He will raiſe it up a Spiritual Body, more glorious Ten Thouſand times than it was at firſt. What ſaith the Apoſtle, 1. *Cor.* 15? Firſt, ſaith he, that which is natural, and then, that which is Spiritual.

Serm. XII. Go, take his choſen People the *Jews*; they were the only Nation, his darling; theirs were the Oracles of God, the Promiſes, the Covenant and they were all in all with him for many thouſand years. Why? he ſcatters them, breaks them all in pieces; the *Ten Tribes* he carrieth captive away long before the *Two Tribes*, and then the *Two Tribes*: And when he had thus ſcattered them all, what is his Promiſe? *Iſai*.11.10,11. *It ſhall come to paſs* (ſaith the Text) *that the Lord ſhall ſet his hand again the ſecond time to recover the remnant of his People: And* (verſe 12.) *he ſhall gather again the diſperſed of Judah from the four Corners of the Earth.* He will gather them together in one again. What ſaith the Apoſtle, *Rom*.11.11? *Have they ſtumbled*, ſaith he, *that they ſhould fall*? Or as the Prophet *Jeremy* expreſſeth it, we may allude to it, if it be not the meaning of the place, *Jer*.8.4. *Shall they fall, and not riſe*? He compareth the caſting off of the *Jews* but to a ſtumbling, it was no more; yet it was the greateſt ſtumble that ever was, for they ſtumbled upon the Rock, *Chriſt*; they crucified him, and yet God calls it but a ſtumbling; but it was a ſtumbling of a long ſtride, for it was 1600 years. But, *ſhall they ſtumble*, ſaith he, *that they ſhall fall*? No, he will recover them again. *Shall they fall, and not riſe*? Yes, and their riſing ſhall be *life from the dead*, as it followeth *verſ*.12,13. In *Ezek*.37,3. God compareth them to *dry Bones*; *Can theſe dry Bones live*, ſaith he? Their hope was gone, all was gone. *Behold*, ſaith he, verſe 5. *I will cauſe breath to enter into theſe Bones, and they ſhall live.* He comes over them the ſecond time, and makes all theſe Bones come together, and fleſh comes upon them, and they ſhall live, and he will never caſt them off again. Compare but *Rom*.11.26. the Apoſtle quoteth but one Scripture to prove the Calling of the *Jews* there; it is out of *Iſai*.59. Read but that Chapter, and you ſhall find, that when they are once called, he will never caſt them off again; but their *ſeeds ſeed ſhall remain for ever.* And *Iſai*.65.17. he ſaith, that the *former Heaven and Earth ſhall no more be remembred, nor come into mind.*

This, my Brethren, is the manner of God. I ſhould give you the reaſon of it, but I muſt paſs on. I will conclude with a ſhort Uſe. You ſee here, how all Mankind ran into a confuſion, here is a ſhattering in pieces of Heaven and Earth, and God gathred up all again. Fear not God's ſhattering nor breaking things in pieces. You think our Kingdom now is running into confuſion, confuſion in Opinions; the Saints are divided, one runs one way, and another runneth another; one holdeth one Opinion, and another holdeth another. My Brethren, although the revealed Will of God is, that they ſhould all agree, yet notwithſtanding all this ſcattering and diviſion, God will in the end bring forth a glorious *gathering together in one.* If he pull down the Tabernacle ſet up, and the frame and form of it, he will ſet up a better. If he pull down the Temple, it is in *three days* to build it up again, and make it better, as Chriſt's Body was, when he roſe again. Never fear, I ſay, God's ſhattering things, God's unbuilding.

To give you an Inſtance. God ſet up a glorious Church in the Primitive times, and it was according to the pattern. What doth he do? He ſendeth *Antichriſt* into the world, and he pulls it down and defiles all the worſhip of God; there is a *falling away* to be (ſaith he, ſo he calls it 2 *Theſſ*.2.3.) both in worſhip and doctrine. And, what hath God done? He hath reaſonably well built it up again, recovered this Temple out of the hands of *Antichriſt*; he had once *all Nations* following him, as you have it, *Rev*.13.4.7. Why, ere Chriſt hath done, all Nations ſhall worſhip him; he had loſt them all, he gathers all again. Fear not his ſcattering then.

There was a Reformation made, when firſt we came out of Popery. My Brethren, what is imperfect, God will pull down certainly; he will ſcatter you, he will melt you; and what is his end? to fetch out the droſs, and when he hath done, you ſhall have a purer Reformation come out of all. This is his manner. Fear not, I ſay, therefore his ſcattering: And he will never ceaſe till he hath brought the Church, not only to that purity that was in the Primitive times, but to a purer. When the *Whore* is burnt and caſt off, and the *Bride* cometh to dreſs her ſelf for the *Lamb*, as you have it *Rev*.14. and *Chap*.18. the Apoſtle ſaith, *he fell down and worſhipped the Angel*, that brought this news. *This*, ſaith he, *is better than ever I ſaw*, than ever was in his time, he would never have worſhipped for it elſe; nay, he could ſcarce be brought to believe it, the Angel was fain to ſay, *Theſe are the ſayings of God, and they are true.* Thus, when God goeth to break all, he meaneth to mend all; and he will never ceaſe till he hath brought the Church to the full ſtature of a perfect man in Chriſt. Fear not confuſions therefore, for the iſſue of them will be a cloſing in the end, it will be a *gathering together of all again in one.*

Again, After the Reformation, the Church is to get power againſt *Antichriſt*, and againſt all his Adherents; *The Witneſſes*, ſaith he, *ſhall have power* to do thus and thus, *Rev.*11. ye, but after that power, when they have gotten it and carried it as you think they ſhall do, there will be an unbuilding, a ſcattering of the Power, of the holy People, ſo it is expreſt *Dan.*12.7. he ſpeaks there of theſe latter times. Fear it not, for if God pull down one Temple, he will ſet up the *Holy* of *Holieſt* afterward. And as it followeth in that ſame 12*th* of *Daniel*, *Bleſſed are thoſe that come to thoſe days*; and thrice bleſſed indeed are they, for they ſhall ſee better times. Fear not therefore God's ſcattering. What a miſerable confuſion was there when Man fell! All was ſcattered, Man divided from God, from Angels, from himſelf. Chriſt came into the world when all Nations were divided, Men from Men, and things on Earth from things in Heaven. So he will do in the Church, ſcatter all that he may, make all up again; melt all, that he may mend all. Fear not then his ſcattering.

I have done you ſee with the deſign it ſelf, which God had. I am now to come to the *Time* when this great diſpenſation began, when God did break up his Decrees that had laid hid from everlaſting in his breaſt, and ordered the diſpenſation and adminiſtration of things to his Church; and then I ſhall have finiſhed the 10*th* verſe.

The Text telleth us, that *he purpoſed in himſelf*, *in* or *for the diſpenſation of the fulneſs of time, to gather together all things in Him.*

Concerning this *time*, firſt in General, the meaning is this, That God that hath made every buſineſs under the Sun, hath ſet a time for it. So you have it *Eccl.*3.1. *To every thing*, ſaith he, *there is a ſeaſon, and a time to every purpoſe under the Sun.* Here is now a diſpenſation of the *fulneſs of Seaſons*, (ſo the word ſignifieth) and of the greateſt purpoſes God had, (not under the Heavens, but before the Heavens were,) which he purpoſed in himſelf from everlaſting. *A time*, ſaith he, *there is to be born*; If there be a time to be born, and a time to die, (as the ſecond verſe ſaith) there was certainly a *fulneſs of time* when *Meſſiah* ſhould be born, when all things ſhould be gathered in the perſon of Chriſt in one, and when all ſhould be ſcattered again, and he ſhould die, as I opened before. *There is a time*, ſaith he, *v.*3. *to break down, and a time to build up.* So there is a time when he ſuffered all the world to lie ſcattered, and a time when he buildeth them up. The word *Diſpenſation*, is a Family word, and is taken from rearing, or building up an Houſe. *There is a time*, ſaith he, *v.*5. *to caſt ſtones away, and a time to gather ſtones together.* God let all the ſtones, both of *Jews* and *Gentiles*, lie ſcattered; but when the ſet time came he had *pity* upon thoſe Stones, (as the expreſſion is *Pſ.*102.14.) and gather'd them all in one. It was a *diſpenſation of the fulneſs of times.*

I am to open here theſe Three things:

1. What is meant by *fulneſs of times.*
2. Why *diſpenſation of the fulneſs of times*, is added.
3. *In*, or *for*: For indeed the word rather ſignifieth, *For the diſpenſation of times*, than in.

1. For the *fulneſs of times*, when this great project of God began to take its birth, as I may ſo ſpeak. There was ſome ſhews of it before, but when the great delivery was, that was when Chriſt came firſt into the world, and after his Aſcenſion into Heaven, then *Jews* and *Gentiles* were called, and *Angels* fall down before him and acknowledge him their Head, and *all things were gathered together in one.* There was firſt a *fulneſs of times* when this was done; and ſecondly, a *fulneſs of ſeaſons*, for ſo the word in the Original ſignifieth. It is not only *a fulneſs of time*, as you have it, *Gal.*4.4. but it is alſo a *fulneſs of ſeaſons*: for ſo I ſay the word ſignifieth.

Firſt, It was a *fulneſs of time* for this great work, when Chriſt came into the world. And why was it a *fulneſs of time*? What is meant by *fulneſs of time here*?

Then is time ſaid to be full, when all Ages are run out, that God ſhall come to turn the Glaſs, and ſet the lower end upwards, as I may ſo expreſs it. Or if you will have it in *Gal.* 4. 2. *the time appointed by the Father*, ſo it is called there; it is called *the fulneſs of time*, in the Fourth Verſe. There is a time ſaith he, that God hath ſet, ſo many Ages ſhall run out, and when they are run out, I will turn the Glaſs, and begin a new diſpenſation and adminiſtration of things in the World, I will ſend my Son. When times appointed by God are run out, then is a fulneſs of times. I will give you a Scripture for that Phraſe, it is *Luke* 21. 24. he ſaith, *Jeruſalem ſhall be trodden down, till the times of the Gentiles be fulfilled*; that is, till the times be expired, that God hath given to the *Gentiles* to enjoy the Goſpel alone; and when that time is expired, he will call the *Jews*, and till then *Jeruſalem* ſhall be trodden down. So that this is the First ſignification of it, it is till all times be run out that God hath appointed. There is as you know, the Firſt Age of the World, and the Latter Age of the World, you may juſtly compare it to your Hour-glaſs, when the former Age was expired, when all is run out, and the bottom glaſs is filled, then God cometh and turneth up a new Adminiſtration, and beginneth another Diſpenſation.

In the Second place, It is not only a fulneſs of Times, but is a fulneſs of Seaſons; ſo the Text hath it.

Chriſt came into the World in the Center of Seaſons, when the World was ripe, when as all things called for him, the condition both of *Jew* and *Gentile*, the full time was come, the Harveſt was ripe, as our Saviour Chriſt doth expreſs it to his Apoſtles. When Chriſt came into the World to begin a new Adminiſtration and diſpenſation of things, it is called a due time, *Rom.* 5. 6. in due time (or in due ſeaſon, as the word is,) *Chriſt dyed for the ungodly.*

Now, why was it a fulneſs of time Firſt, and Secondly; why was it a fulneſs of Seaſon?

It was a fulneſs of Time, why? For the World had ſtaid long for it, they had ſtaid Four Thouſand years, before the *Meſſiah* of the World came. Great Actions have long delaies, ſo God doth order things in his Diſpenſations, great Mercies have long delaies; the greateſt Mercy that ever was, had Four Thouſand years after it was promiſed, and then came the fulneſs of time.

But why a fulneſs of Seaſon? Why my Brethren, it was a fit Seaſon for the *Jews*, and it was a fit Seaſon for the *Gentiles* that Chriſt ſhould come into the world when he did, and that he ſhould ſtay long before he came.

It was a fit ſeaſon for the *Jews*, for the Church of God, (which was only confined to the *Jews*,) they were as a man to grow up by degrees, to be a Child firſt, and then to grow up to Youth; and when a full Age was come, then to receive their Inheritance. This is the very reaſon the Apoſtle giveth, *Gal.* 4. 2. 3. which reſpecteth the *Jews*; he compareth the *Jewiſh* Church there, God's firſt Church, to a Child, though an Heir, but an Heir under age. *This Heir*, ſaith he, *ſo long as he is a Child, differeth nothing from a Servant, but he is under Tutors and Governours.* He is under the government, under the diſpenſation of what? Under the elements of the World, under his *A b c*; for ſo was *Moſes* Law. The Church of God was an Infant, and was to grow up by degrees; firſt to learn its letters, its *A b c*; for ſuch, I ſay, was the Ceremonial Law, the types of it. And then came *David* and the Prophets, and led them up further; but the Church was not grown to Man's eſtate till Chriſt came: what followeth then? *When the fulneſs of time was come* (verſe 4.) *God ſent his Son, made of a Woman, &c.* It was fit that the *Jewiſh* Church, or whoever was a Church, it was fit they ſhould for a while be under Non-age, and have a diſpenſation, an Oeconomy, a diſpenſation that was fit for a Child; but when they were come up unto Man's eſtate, then the great Heir of the World, Chriſt himſelf, their elder Brother, cometh into the World to beſtow their Inheritance upon them.

In the Second place, It was a fit ſeaſon in regard of the *Gentiles* too: For you know I ſaid, it was *to gather together all things on Earth*, not *Jews* only, but *Gentiles*, as I have expounded. Now God ordered, that Chriſt ſhould not come into the world, till about the time he meant to have the *Gentiles* called; and there was great reaſon that he ſhould ſtay the Experiment of many thouſand years, before the *Gentiles* ſhould be called; he would not have Chriſt come into the world, till he ſhould break up his Decrees, till there ſhould be the great birth of his everlaſting Purpoſes, that both *Jew* and *Gentile* ſhould come in.

When Chriſt was to come into the World, he was not to ſtay long for his reward. What was his reward that he bargain'd for? Not for the *Jew* only, but alſo for the *Gentile*. *Iſai*.49.5,6. it is driven there, by God the Father, bargainwiſe: when he ſaw that he was to die only for the *Jew*, ſaith he, *ver*.4. *I have laboured in vain, and ſpent my ſtrength for nought.* But what ſaith God in anſwer to him at the 6*th* verſe, *Is it a light thing that thou ſhouldeſt be my Servant, to raiſe up the Tribes of Jacob, and to reſtore the preſerved of Iſrael? I will alſo give thee for a light to the Gentiles, that thou maiſt be my ſalvation unto the ends of the Earth.* Our Saviour Chriſt would have complained, if he had not had the *Gentiles* brought in after his death; therefore God ordered his coming into the World then, when he meant to have both *Jew* and *Gentile* to be brought in; then ſhould the *deſires of all Nations come*, as you know he is called.

And there was a great deal of reaſon, that God ſhould ſuffer the *Gentiles* and all the World to lie in ſin, long before Chriſt came, that there might be a fulneſs of ſeaſon for his coming.. Why? I will give you Scripture reaſon.

Firſt, He would have Mankind try all the ways they could for to be ſaved, and when they had tried, all in vain. Lo your Phyſician, ſaith he, there is he that ſhall help you. You have it *Act*.17.26,27,28,29. He ſpeaks expreſly to the point, (to open the Text) he telleth the *Athenians* there, *ver*. 26. that *God had made of one bloud all Nations of men, and determined their times and the bounds of their habitation*; and he was pleaſed to ſet ſuch times wherein the *Gentiles* ſhould walk in their own ways: he would afford them but the help of nature, *That they ſhould ſeek the Lord*, verſe 27. *if happily they might feel after him*, find him in his works by groping in the dark, *though*, ſaith he, *he be not far from every one of you.* Let them try all their works of nature, whatever might do them any good; when he ſaw all theſe would ſtand you in no ſtead, then, ſaith he, he ſendeth his Son into the World. When they had tried all in vain, then there was a fulneſs of ſeaſon. *God now*, ſaith he, verſe 30. *commandeth all men every where to repent.*

I will back this with another Scripture, it is 1 *Cor*. 1. 21. He had left the World, the *Gentiles*, to their Philoſophy, (*the wiſdom of the World*, he calleth it, *verſ*.20.) to find out the way to be ſaved. Where is the Wiſdom of this World? You Philoſophers, where are you? *God* (ſaith he) *hath made fooliſh the wiſdom of this World*. All the light that Nature hath, how made he it fooliſh? *After that* (ſaith he, *v*.21.) *the world by wiſdom knew not God.* I will try you, whether by that wiſdom I gave you by nature you will come to know me, I will turn Nature every way. Mark now, *After that*, ſaith he, when through their corrupt wiſdom they did abuſe that light God gave them, and inſtead of knowing God, worſhipped Idols, *it pleaſed God by the fooliſhneſs of Preaching, to ſave them that believe among the Gentiles*; to ſend Chriſt, and by the preaching of the Goſpel to ſave theſe poor *Gentiles*, after they had tried all ways. So that it was the *fulneſs of ſeaſon* every way.

I will but add one Scripture more, and ſo I will leave it. It was fit that all men ſhould corrupt their ways to the full, before the *Meſſiah* came. As they ſhould try all ways, how they could grope after God, and pervert all the wiſdom and light God gave them, ſo to be corrupted to the uttermoſt; for then the Phyſician comes moſt ſeaſonable to adminiſter Phyſick, when the diſeaſe is at the height. Read but the 14*th* and the 53 *Pſalms*, and read the laſt verſe of both. The Apoſtle quoteth both thoſe two *Pſalms* in *Rom*.3.14. to ſhew that all Mankind was corrupt. *The Fool hath ſaid in his heart, there is no God; corrupt they are and have done abominable, they are altogether become filthy, there is none that doth good, no not one; their throat is an open Sepulchre, &c.* What followeth? *Oh, that the Redeemer would come out of Zion!* That is the laſt verſe of thoſe Pſalms. When *David*, by the Spirit of Prophecy, fore-ſaw that all men ſhould corrupt their ways, that they were all full of wickedneſs, and that the World could never be ſaved of themſelves, and that they had tried all ſort of ways to help themſelves, and all in vain; then, *Oh, that the Redeemer would come out of Zion!* Now is the time for the deſire of all Nations, the Redeemer longed for to come; he ſpeaks it upon occaſion of the univerſal corruption of all Mankind. Here was a *fulneſs of ſeaſon*, when God ſent his Son into the World to gather in one both *Jew* and *Gentile*.

So now you ſee what is meant by *fulneſs of time*, and by *fulneſs of ſeaſon*. *Fulneſs of time*, is, when all the times appointed by God were run out, fulfilled. *Fulneſs of ſeaſon*, is, whenas there was the fulneſs of Seaſon for the *Jews*, that was to be a Child grown to age; for the *Gentiles*, when they had all corrupted their ways, then it was a fit ſeaſon for the *Meſſiah* to come. And that is the Firſt.

But Secondly, What is meant by *Diſpenſation*, εἰς οἰκονομίαν, *in*, or *for the diſpenſation of the fulneſs of times*. The truth is, to read it *for* is more genuine and more natural; and what is the meaning of it? Some interpret it, *In the diſpenſation of times*, that is ſay they, Time wiſely diſpenſed. God is the Steward of Time, and he did wiſely diſpenſe it; he gave every Age a portion, and in the end brought forth this *fulneſs of time*, wherein he diſpenſeth his Son. But I take it, it is not ſo much meant of the *diſpenſation of times* properly taken, of Times ordered, although that is a true meaning of it. But it is taken Metaphorically; the Fulneſs of time is ſaid to have a *diſpenſation*, a *new diſpenſation*, which new diſpenſation is *to gather all things in one*. The latter daies, when Chriſt came into the World, it ſhould have a new buſineſs, a new diſpenſation; there ſhould be a new adminiſtration of thoſe *times*, to begin from that time and continue to the end of the World.

See *Jackſon*, Book 7. p. 42.

We know that *Time*, is ſaid, to do that which is done in time; As for Example, you find in Scripture, a day is ſaid *to bring forth*, ſo here it is ſaid, that *time doth diſpenſe*. He compareth it to a *Steward*, as in other places he compareth it to a *Womb*, or a *Mother*, ſo here to a Steward that hath a *Diſpenſation*. It is not meant of *diſpenſatio temporis*, ſo much as *diſpenſatio rerum*, of *things in time*. In the *6th* verſe of the Epiſtle of *Jude*, the great Day of the Lord is expreſſed thus, *The Judgment of the Great Day*. Why, the Great Day is not the Judge? It is called the Judgment of that Day, becauſe it is done in that Day. So here, *The diſpenſation of the fulneſs of time*, it is not the diſpenſation of time properly taken, the ordering of time, though that is included; but it is meant the *buſineſs of time*. So that the ſcope is this, That God did appoint that the latter daies, (which is meant the *fulneſs of time*, from the time that Chriſt was born, and ſo on,) he intended this to be the diſpenſation, the buſineſs, the adminiſtration of the World from that time, *to gather all together in one*.

It agreeth with what the Apoſtle ſaith, *Heb.* 1.11. *God*, ſaith he, *did at ſundry times, and in divers manners, ſpeak in times paſt unto our Fathers by the Prophets; he hath in theſe laſt days ſpoken unto us by his Son.* There is a new buſineſs, a new diſpenſation of things belonging to the fulneſs of time, to the latter daies, from the time of Chriſt. He beginneth to alter the diſpenſation of himſelf to his Church; he turneth the *Jewiſh* Church into *Chriſtian*, out of one Nation to another; he turneth all the types of the Law into his Son, for his Son is nothing but the types of the Law really expreſt. This is now the *diſpenſation of the fulneſs of time*; he makes that the buſineſs of the laſt Age, to ſend his Son into the World, to make him the Head of his Church Viſible; whom Angels ſhall acknowledge, whom all things that are in Heaven and in Earth, ſhall come in to that, are his Elect both *Jews* and *Gentiles*. This was, ſaith he, reſerved for the *fulneſs of time*, to be the *buſineſs of the latter Age*. This is the meaning of it.

I will come to an Obſervation or two, and ſo end. You ſee, my Brethren, that there was a *fulneſs of time* when Chriſt came into the world; the World ſtaied long firſt, it ſtaid four thouſand years. Learn this Obſervation from it, *That if you wait for a great Mercy, you muſt have many times and daies run out before the fulneſs of time cometh, to have it.* You cannot have a greater inſtance; for how long did the World ſtay for Chriſt? Four thouſand years, as I ſaid before. Thou art a poor Soul, that haſt waited for Chriſt long to come into thy heart; how many years haſt thou waited? The World waited Four thouſand years to have Chriſt come into it. It is the greateſt Mercy thou art capable of to have Chriſt come into thy heart; he is well worthy thy waiting for then. It is no argument that he will not come, becauſe he ſtays long; for ſhould the World have argued, that becauſe he ſtaid two parts of the three, therefore he would not come at all? No; Great Mercies, they are long a coming, for the *Meſſias* was ſo. The breaking up of God's heart, of the great deſign, of all the Treaſures there, you ſee it was hid in himſelf from the beginning of the World for ſo many thouſand years. That's the firſt Obſervation.

The Second is this, *That God may let men go on in ſin long, and give them Chriſt too for all that.* You ſee, God let the world go on in ſin, try all ways to help themſelves; let all the world corrupt their own ways; he did it for a long time, and at laſt in *the fulneſs of time* ſent his Son. Thou maiſt try all ways; try Duties, try what thou canſt, how far corrupt Nature may go, and God may give thee Chriſt at laſt. He did ſo by the world; after that by their wiſdom *they knew not God,* he *ſent his Son made of a Woman.* When God hath given thee light, and thou haſt tried a thouſand ways, thy Duties, and this and that to get Chriſt, and thou haſt ſet up a Ladder to Heaven, to get Chriſt this way and that way. After thou haſt tried all things, he ſends Chriſt into thy heart, when thy caſe is deſperate, when thy heart is forlorn, then Chriſt cometh.

There is a Third Obſervation, that I will but mention; it is this, *That God is the Lord of all time.* He appointeth the fulneſs of Times.

SER-

SERMON XIII.

EPHES. 1. 11, 12, 13, 14.

In whom alſo we have obtained an Inheritance, being predeſtinated according to the purpoſe of him, who worketh all things after the counſel of his own Will, &c.

I Will give you firſt, the general ſcope of the words; and ſecondly I ſhall open them unto you particularly:

Firſt, For the general ſcope of the 11, 12, 13, 14*th* verſes, it is to apply all that he had doctrinally ſaid in the firſt Ten verſes. He had ſpoken of *Predeſtination*, of *Adoption to glory* or an *Inheritance*, of *Redemption*, of *Vocation*, and of *gathering together all in one:* Of theſe things he had diſcourſed in general, in a doctrinal way, from the third verſe to the 11*th*. Now he beginneth particularly to apply all theſe; for in the opening of them you ſhall perceive there is nothing almoſt he had delivered doctrinally, but he applieth and comforteth the People of God with it.

He had ſaid, that God had intended *to gather all in Heaven* and *all in Earth* to himſelf, (that is the laſt thing ſpoken to in the 10*th* verſe.) To apply this to things in Heaven there was no need, for he was not a Preacher to *Angels*, to ſpeak directly unto them; therefore he applieth it only unto *things on Earth.* All things on Earth are divided into *Jew* and *Gentile:* Firſt therefore he applieth it unto the *Jews*, *In whom we* (ſaith he) *have obtained an Inheritance, that we ſhould be to the praiſe of his glory, who firſt truſted in Chriſt.* Here are the *Jews*, whom God called firſt; we *Apoſtles*, we *Jews*. Then he applieth it unto the *Gentiles*, and that under the *Epheſians*, whom he wrote to; *In whom ye alſo truſted* (verſe 13.) *after that you heard, the word of Truth, &c.*

He had ſpoken of a great *gathering into one in Chriſt*. Let us *Jews* (ſaith he) and *Apoſtles*, comfort our ſelves, we have a part in it; and the *Epheſians* and the *Gentiles*, comfort your ſelves, ye have a part in it too; (as you ſhall hear that the word ſignifieth by and by.) So much for the general ſcope.

Now to open the words particularly; and firſt to begin with the application that he makes to the *Jews*, in the 11*th* and 12*th* verſes. The firſt word that we meet withal to be opened, is this, *In whom we have obtained an Inheritance*; ſo it is tranſlated, and rightly tranſlated too: but I ſhall give you ſomewhat a larger meaning of it, which they that are Scholars do well know it agreeth with the meaning of the word; for I profeſs, this rule and principle in opening of the word, (though there be a more eminent ſcope of one thing than another,) yet to take in the moſt comprehenſive meaning that can be given of things, for the Holy Ghoſt hath vaſt aims in writing of the Scripture.

Ἐκληρώθημεν, That is the word here which is tranſlated, *We alſo have obtained an Inheritance*. To open this word to you. There is two things to be opened concerning it.

The Firſt is, What the word cometh from and importeth.

The Second is, The kind of the Verb; for it is a Verb; I ſhall make it plain by and by to the eaſieſt capacity.

That which is contained in the ſubſtance of the word, for the ſignification of it is this. The word κλῆρος, which it cometh from, it noteth out firſt, having a *part* or a *portion* in a thing. I ſhall give you clear Scripture for every ſignification I give you of it. It noteth out firſt, I ſay, having a *part* or a *portion* in a thing, being *partaker* with others of the ſame thing. That is the firſt ſignification of the word κλῆρος, and ſo it cometh in fitly here: He had ſpoken of *gathering all things in Heaven and in Earth in one*, in Chriſt; *In whom we* (ſaith he) *have a part*, in this Chriſt, in whom all are gathered; Let us comfort our ſelves, we have a part. That is the firſt. I ſhall give you a Scripture where the word *Cleros* (whence this word cometh) is taken for a *part*, a *portion* in common. Read *Act.*8.21. ſpeaking of *Simon Magus*, *Thou haſt no part or portion*, or *lot or portion*. It is the ſame word that this word cometh of.

Now, my Brethren, what is the Obſervation from hence? Do but ask your own hearts, (you have heard of this great *gathering* in the 10*th* verſe,) have you a part in it? have you a portion in it? You are to apply the word as you go; you ſee the Apoſtle doth ſo: when he had ſpoken of this general *gathering of all things in Chriſt*, now he cometh to apply it; *in whom we have a part*, ſaith he; *In whom ye alſo have a part*, ſaith he. Haſt thou a part in it? Let me ask thee the queſtion; ask thine own heart the queſtion. Oh, to be found not to have a ſhare in this great *gathering*, what a miſery will it be! That is the firſt thing it ſignifieth, a *part* or *portion*.

In the Second place, It ſignifieth a *part* or *portion of an Inheritance*. The word κλῆρος is often uſed for an *Inheritance*, as *Act.*26.18. where he ſaith, *an Inheritance among them that are ſanctified.* Therefore our Tranſlators well tranſlate it, *In whom alſo we have obtained an Inheritance.*

In the Third place, The word κλῆρος is taken for a *Lot*. Inheritances, you know, uſe to go by Lot. The *Jews* Inheritances were divided by Lot, ſo *Numb.* 34.13. *This is the land ye ſhall inherit by lot*; therefore it is called the *Lot of the Inheritance*, *Numb.*36.3. and in may other Scriptures.

Here then are three ſignifications of this word: Here is firſt, a *part* or *portion*, which part or portion is an *Inheritance*, which Inheritance cometh by *Lot*. The word ἐκληρώθημεν it doth imply all theſe, that is, *In whom we have a part and portion, an Inheritance annexed to that portion, and it cometh to us by Lot.* Theſe Three things are included in the ſignification of the word.

Now, my Brethren, it is a word of a paſſive ſignification, and it implieth, that we are paſſive in obtaining it; it is not a thing we ſeek for, but it is caſt upon us. We have a word in the *Engliſh*, we ſay a man is *Diſinherited*, that is a paſſive word; there is no *Engliſh* word that ſhall anſwer it, to ſay a man is *inherited*, but he is endowed with *an Inheritance*; he ſeeks not for it, it is caſt upon him. Therefore in that place, *Act.*26.18. it is called *Receiving an Inheritance*; that *they may receive* (ſaith he) *an Inheritance with thoſe that are ſanctified.* The word here uſed in this Text (ſaith *Beza*) is uſed of Magiſtrates, that were choſen by Lot to their places; even as *Saul* was choſen King by *lot*, ſo do we obtain this Inheritance, a *part* or *portion* in Chriſt by a kind of *Lottery*: it was not a thing we deſerved, it was a thing came to us we never dreamed of. It was not ſo much as ſought for by us; the word here is a meer paſſive word, it was *caſt upon us*, we found a ſhare in Chriſt before we were aware, as it were, not thinking of it. Not but God awakeneth men firſt, but they do no more towards it, they know no more of it (till God takes them and works upon their hearts) than a man aſleep doth for the obtaining of an Inheritance, which is beſtowed on him.

What is the Obſervation hence? This: *You have Heaven caſt upon you* (you that are Believers) *as it were by lot.* Poor Souls, you come hither to Church, and here you put your ſelves upon God's Lottery, and you do well. What is the reaſon, that a poor Servant goeth away with Chriſt in her heart? She hath a Draw for it, and ſhe draweth *Eternal life*, it is caſt upon her. Ladies come here; here come Men and Women of great quality, perhaps they go away without it. It is caſt upon men by *lot*. The greateſt work that ever God did, is to convert Souls, and he carries it ſo as if he did it the moſt caſually. You know the moſt caſual thing in the World is a *Lot*. A Lot you know, is a thing carried by a ſecret providence, for ſo he ſaith, *Prov.*16.33. *The Lot is caſt into the lap*, *but*

Ser. XIII. *the whole diſpoſing of it is of the Lord.* Here you come, and you are all caſt into the bag of the Church, and God (by his ſecret Providence) throws and caſteth Heaven upon thee, and letteth others go. Poor *Zacheus* climbs up upon a *Tree* (for he was a little man) to ſee Chriſt: *Come down*, ſaith Chriſt, *this day ſalvation is come to thine Houſe. Go*, ſaith he, *into the High-ways, and bring in the Beggars, take whom you can find.* God had predeſtinated them, yet it is carried ſo as if it came to them by *lot*; even as *Saul*, that went to ſeek his Father's *Aſſes*, and before he cometh home he was anointed *King of Iſrael. What did ye go out to ſee*, (ſaith Chriſt to *John Baptiſt's* Hearers) *a Reed ſhaken with the wind*? They went out to ſee a Novelty, when they went to hear *John*; *To ſee a Reed ſhaken with the wind, or to ſee ſome Great man clothed in gorgeous Apparel*; juſt as men go out to ſee Shews; but yet *John* turned the hearts of Children to the Fathers, turned many of their Souls to God, that went thus out for other ends. Even thus, God, I ſay, by a kind of Lottery, caſteth Heaven upon men; they obtained an Inheritance by Lot.

Now, my Brethren, if you ask how, and when it was that they came to have a part and portion in Chriſt; *In whom we have obtained a Lot, a Portion, and an Inheritance*? Then, when they were converted and turned unto God; then it was that they came to have a right and portion in Chriſt, and in this Inheritance. It is not ſaid expreſly in the Text, but the coherence carrieth it ſtrongly: Why? For firſt, he ſaith, *they were predeſtinated by God, that works all things by the counſel of his own will.* How came they to have it? Not ſimply by Predeſtination, but by a work which was the fruit of Predeſtination, and by a work of Grace; therefore many Interpreters tranſlate the word here, *Vocati*, we were called to an Inheritance. Then Secondly, he mentioneth Faith; *We* (ſaith he) *did obtain this Inheritance, who firſt truſted in Chriſt.* So now, when they began to truſt in Chriſt, then they began to have a part and portion in this Lot. Then Thirdly, When he applies this ἀπὸ τȣ͂ κοινȣ͂ to the *Epheſians*, v.13. *In whom ye alſo had a* part *and* portion *in him*, (for that is the beſt reference of the words) *after ye heard the word of truth, the Goſpel of your ſalvation, and believed, &c.* So that then it is we come to have a part, and a portion, and right to this Inheritance, when we are ſavingly converted and called, and turned to God. That is the Apoſtles ſcope, and is as if he had ſaid, *When we were converted and ye were converted, then both ye and we came to have a part and portion in this gathering univerſal, and in this Inheritance.*

I will give you a Scripture or two to back this. The firſt is *Act.* 26.18. Chriſt from Heaven ſpeaks there, that he would ſend *Paul* to preach to the *Gentiles, To open their eyes, and to turn them from darkneſs to light*, (here is Converſion mentioned you ſee) *from the power of Satan unto God, that they might receive forgiveneſs of ſins, and an Inheritance* (that they might receive it, and obtain it by being thus turned) *among them that are ſanctified by Faith in him.* Mark, when they were turned, when men believe, when they begin to truſt in *Chriſt*, (as he ſaith here of the *Jews*, verſe 12.) *when after they have heard the Goſpel of ſalvation, they believe*, (as he ſaith of the *Gentiles*, verſe 13.) *when they are called and ſanctified*; then it may be ſaid, that they began to receive or obtain this Inheritance, though they were predeſtinated to it before. My Brethren, you cannot without converſion either have a right to this Inheritance, neither can you be made fit to be made partakers of it. In that place *Act.* 8. where he ſpeaks to *Simon Magus*, (*Simon Magus*, he lay ſtill in ſin, he was a Carnal wretch,) *Repent*, ſaith he, *thou haſt neither part or lot in this matter.* He doth not ſay, that he might not have for time to come. What reaſon doth he give, why he had no part for the preſent? *For thy heart is not right in the ſight of God, repent therefore.* He doth not ſay but he might have; thou that art yet ſtill in thy unregenerate eſtate, thou that haſt not obtained a lot, a part and portion, yet thou maiſt have; *repent therefore*, ſaith he, *of this thy wickedneſs, and pray God, if perhaps the thoughts of thine heart might be forgiven thee:* and if once he repented, then he ſhould come to have a part in this Inheritance, and in this Chriſt, and in being *gathered together in one*, with all things elſe, in Heaven and in Earth.

From hence you ſee, (to give you an Obſervation upon it) what it is that giveth you a part and portion in the Inheritance with the Children of God; it is being Called, it is having Faith wrought in you, it is being Sanctified; for by all theſe are you gathered to Chriſt as your Head. 1 *Pet*.1.3. *Who hath begotten us again to an Inheritance*, ſaith he, (thoſe are his words) you muſt be begotten again before you have right to this Inheritance, before you can *receive an Inheritance among thoſe that are ſanctified*; ſo you heard out of the *Acts*. I will give you but one Scripture more to convince you of it, and it is a parallel place to this, it is *Coloſſ*.1.12. *Giving thanks to the Father, who hath made us meet to partake*, (to have a *lot*, to have a *ſhare*) *in the inheritance of the Saints in light*. What is it that makes you meet? It is being holy; why? becauſe it is an Inheritance of the Saints, and an Inheritance in light; and while thy heart is carnal and walketh in darkneſs, thou canſt never come to have a part and portion in this matter. *In whom therefore*, ſaith the Apoſtle (here is the ſum of all) *we have a part or portion, an Inheritance ſtrangely caſt upon us we know not how, we never looked after it, it was caſt upon us by lot*. How? *By giving us Faith, by Calling us, by turning us to God, and by means of that we are come to have a part and portion in this Inheritance*. So you have the firſt word explained, *In whom we have obtained a lot, a portion*, an *Inheritance by lot*, by being *called*, and *ſanctified*, and *renewed*.

Now the Apoſtle, when he had thus applied this for their and his own comfort, he leadeth them to conſider the Fountain. For, my Brethren, we are apt to think with our ſelves, we have Grace wrought in us; therefore we have intereſt in Chriſt, and in him a part and portion in this Inheritance, and ſo look no further. But what doth the Apoſtle? He leadeth us up to the eternal love of God, (I pray think of that,) for what followeth? *In whom having obtained an Inheritance*, [*according to his purpoſe, who worketh all things after the counſel of his own will.*] Look to the Fountain of all this, ſaith he, it is your being predeſtinated, and this from an everlaſting purpoſe; and although it came to you (as it were) by a Lot, and by chance, and you were as far off from being called, when you were called, as any men in the world; but yet, ſaith he, it was a Lot guided by God's eternal Predeſtination. *Being predeſtinated*, ſaith he, *according to purpoſe*.

I ſhall open this a little. I handled *Predeſtination* before, therefore I will not ſpeak of it now, only this, Remember that he ſpeaks this of the *Jews* and *Apoſtles*, (for he applieth this to them,) *In whom*, ſaith he, *we that firſt truſted in Chriſt have a portion, being predeſtinated*. You may read in the next verſes, where he goes on to make the like application to the *Gentiles*, that he doth not mention Predeſtination in that his application to them; he ſpeaks of their Calling indeed, but he doth not ſpeak of their Predeſtination, not but that they were predeſtinated; but why doth he chuſe to mention it in his Speech to the *Jews* only? The truth is this, they had been the People of God, and had it by promiſe; they had God and Heaven entailed to them, *Abraham* was their Father. Yea, but ſaith the Apoſtle, for all this it was God's *eternal Love*, it was his *Predeſtination* that was the cauſe of ſingling us out. And he mentioneth it not in his ſpeech to the *Gentiles*, though he intendeth the ſame thing to them; for if the *Jews* and *Apoſtles* had it by *Predeſtination*, the *Gentiles* that were without the *Promiſe* and *without God in the World*, had it from the ſame Fountain much more. And he mentioneth it to the *Jews*, becauſe Election carried it away even amongſt them, and Election, the force of difference it puts amongſt men was ſeen moſt amongſt them, becauſe I ſay, they were the People of God by Promiſe. Take two Scriptures for it, Firſt, *Rom*.11.7. You ſhall ſee there, that he makes the Calling of the *Jews* to depend eſpecially upon Election. *What then? Iſrael* (ſaith he) *hath not obtained that which he ſeeketh for*, (multitudes of the People of *Iſrael* did not,) *but the Election hath obtained it*; it is the Elect amongſt *Iſrael* that have obtained it. Do not think ſaith he, it cometh to you by your Father *Abraham*, (as they thought) it is the Election that obtained it. Secondly, *Rom*.9.11. he ſpeaks there of *Eſau* and *Jacob*, he ſaith, *the purpoſe of God according to Election was it that ſtood*. It was ſaid to the Mother of both, that *the elder ſhould ſerve the younger*. Election you ſee carries it among the *Jews*, therefore his mentioning of Predeſtination here cometh in ſeaſonably, for they would have thought the Promiſe to their Fathers would have carried it. No, ſaith he, *being Predeſtinated*.

Ser. XIII. But why *Predeſtinated* [*according to his purpoſe,*] *who works all things after the counſel of his own will*? There is an Opinion in the world, that there is a twofold *Predeſtination*; that God dealeth with ſome men according to *purpoſe*, as he did with the Apoſtles; converteth them infallibly, and they perſevere. *They are*, they ſay, *choſen according to purpoſe*: But Others, God dealeth with them according to their works. It is a truth, God deals with none, but according to their works; but yet he doth not predeſtinate men to be ſaved according to works, for if he did, he ſhould predeſtinate them for their works. It is not therefore brought in here by way of diſtinction, to ſhew that there is one predeſtination according to works, and if you walk thus and thus, then God chooſeth you to life; and another predeſtination, which is peremptory. But all the ſcope of it is this, to ſhew the *ſtability* of it, to ſhew that God's chooſing of men is ſtable, and firm, and unalterable, therefore it is called *predeſtination according to purpoſe*.

For this, look into *Rom.*9.11. (the place I quoted even now) ſaith he, *that the Purpoſe according to Election might ſtand*; that is, that it might be unalterable; joyn *purpoſe* and *ſtand* together. What God doth purpoſe is immutable. 2 *Cor.*1.17. ſaith *Paul*, (who was but a Creature) *I promiſed* (ſaith he) *to come to you, to take you in my way as I came out of Macedonia. Paul* did not come. *When I therefore* (ſaith he) *was thus minded, did I uſe lightneſs? Or the things that I purpoſe, do I purpoſe according to the fleſh; that with me there ſhould be yea, yea, and nay, nay? No*, ſaith he, *what I purpoſe, that I will perform.* Why will *Paul* do it? Becauſe he would have the Goſpel receive no prejudice; I preach the Truth, and I would be true of my word, therefore (ſaith he) if I promiſe a thing, and purpoſe a thing, I will do it. Will *Paul* do thus? then God will do it much more, *having predeſtinated us according to his purpoſe*, it ſhall ſtand then; that *the purpoſe of God, according to Election*, (ſaith he) *might ſtand*; ſo the word is in that *Rom.* 9. 11. It ſignifieth therefore the *immutability* of God's Counſel, that is meant by *being predeſtinated according to his purpoſe*:

I come now to the laſt thing in the verſe, *Who works all things according to the Counſel of his own will.* This is a Third thing here in the words. For the coherence of it, how it cometh in: It cometh in firſt, as a reaſon why God had converted them; or rather, why their Converſion, and their Faith, and their obtaining an Inheritance, was by *Predeſtination.* It is a Reaſon that will convince any man, that they having obtained a part and portion in ſo great a buſineſs as Heaven was, having Grace wrought in their hearts, that did intereſt them in that Inheritance, that it muſt needs be by a fore-knowledge, by a decree of God; why? becauſe (ſaith he) God *works all things* elſe *according to the counſel of his own will*, therefore certainly this. The Reaſon is very ſtrong; he would convince them that God did work Grace in their hearts as the fruit of *Predeſtination*; he would convince them that God had given them Heaven, which came to them by lot; he had done it by a ſet decree, from everlaſting: why? *for*, ſaith he, *he works all things after the counſel of his own will*; he plotted every thing before-hand, therefore certainly this; he hath done every thing adviſedly, nothing falleth out but what he had laid the plot before. If he had a hand, ſaith he, in any thing, or in all things that ever he did, he muſt needs have a hand in working Grace in mens hearts, for it is more than all. If he beſtowed any thing upon any Creature; if he hath given the Kingdoms of this World unto men, and that he doth *according to his will* among the Inhabitants of the Earth, as it is ſaid, *Dan.*4. then certainly, they that have the Kingdom of Heaven promiſed, they have it by his decree. Here lieth the reaſon, and thus he argueth; becauſe God hath an hand in all things, therefore he hath a hand in the Converſion of men, therefore he hath a hand in beſtowing of Heaven upon men. And that is the firſt way; it cometh in as a reaſon of what was ſaid before.

It cometh in Secondly, To ſhew how great a power it was that wrought Grace in their hearts, and how much God's heart was in it when he did it. He hath ſhewed as much power, ſaith he, in working Grace in your hearts, as in working all things elſe; his heart is as much in this thing, as in doing all things elſe; he doth put them altogether you ſee.

How do you prove that to be the ſcope of ſuch a Phraſe as this?

I will give you a Scripture for it, it is *Phil.* 3. 21. he ſpeaks there of changing of our vile bodies, which requireth a mighty power, to make them like Chriſts glorious Body. How doth he expreſs the greatneſs of this Power? By juſt ſuch a Phraſe as this here; *who ſhall change our vile body, ſaith he, that it may be faſhioned like unto his glorious body.* How? *According to the working whereby he is able even to ſubdue all things unto himſelf.* This phraſe commeth in to ſhew, that God putteth forth the ſame power, in changing our vile bodies, and making them like the body of Chriſt; the ſame power I ſay, and no leſs than that power, that muſt ſubdue all things, that created the World, that ruineth the World in the end, and annihilateth or bringeth down Kingdoms, and doth every thing. Well, you have Grace wrought in your hearts here; how had you it wrought? *By him* ſaith he, *that worketh all things*; no leſs power than that which goeth to work all things, goeth to work this, the ſame proportion of power that goeth to work all things elſe, goeth to work Grace.

So now you have the general ſcope, how theſe words come in. To open the words particuliarly to you a little, for I would fain make an end of this Verſe.

Firſt, The word here that is tranſlated *Worketh*, it ſignifieth to work effectually; *He worketh all things effectually*, that is the meaning of it; he doth it according to the counſel of his will, and that will ſhall ſtand, it ſhall not be reſiſted; whatſoever he will do, he doth effectually, you have it *Pſal.* 135. 6. *The Lord is in Heaven, he doth whatſoever he will, whatſoever he pleaſeth in Heaven and in Earth, in the Sea and in all deep places.* And *Iſa.* 46. 10. he ſaith, *the Counſel of the Lord ſhall ſtand.*

In the Second place, he ſaith, *He worketh all things*; what all things? I will not meddle with Sin, what hand God hath in it, though the very ſame phraſe is uſed of it, *Act.* 4. 18. the crucifying of Chriſt, , the greateſt ſin in the World, it is ſaid, nothing was done in it, but what his hand and counſel determined; there was both counſel and hand in it, (that is the expreſſion there,) at leaſt for the ordering of all the circumſtances of it. I only mention that, and conſider all things elſe, God worketh all things effectually , his hand caſteth all things. Doth there a hair come off of your heads? (A hair is a ſmall matter,) it is by the Father; *Matth.* 10. 29. Doth a Man ſhoot an Arrow, and there is one behind the Buſh, and he killeth him? It is God that delivereth that Man into his hand. *Exod.* 21. 13. He ordereth the thing that is done by chance, and doth it effectually. God he foretold that *Ahab* ſhould be ſlain when he went out to Battle, yet the Text ſaith plainly, that the Arrow that did kill him, was ſhot by chance; *A certain Man drew a Bow at adventure,* (ſo yo have it, 1 *King.* 22. 34.) *and ſmote the King of Iſrael between the joynts of the Harneſs, whereof he dyed*; it was a meer adventure, but God guided it effectually, for he had prophecyed that *Ahab* ſhould not go home from that Battle.

Things that are of the meereſt chance, God works them all. When *Nebuchodonozor* went to deſtroy *Jeruſalem*, it was the greateſt deſign that could be, a thing foretold 70 years before; in *Hezekiah*'s time. You ſhall find in *Ezech.* 21. 20, 21. it was a meer matter of chance that *Nebuchodonoſor* went thither. The Prophet there deſcribeth the King of *Babylon's* Journey with his Army, he deſcribeth his comming to *Jeruſalem*, and how doth he deſcribe it? *Son of Man* (ſaith he, *ver* 19.) *appoint thee two waies, that the Sword of the King of Babylon may come, both twain ſhall come forth out of one Land, and chooſe thou a place, chooſe it at the head of the way to the City.* There were two ways, *Nebuchodonozor* came out with his Army, he did not reſolve whether he would go, God had foretold he ſhould go to *Jeruſalem*; he cometh out I ſay with his Army, and he cometh to the head of two ways, one to go to *Egypt*, (as ſome,) another to go to *Jeruſalem*, he was undetermined; what doth he do? He goeth and uſeth Divination. *The King of Babylon* (ſaith he, *ver.* 21.) *ſtood at the the parting of the way, the head of the two ways, and to uſe Divinatiion, he made his Arrows bright,* (or as ſome read it, he did by mingling Arrows together,

gether, caſt a lot which way he ſhould go,) *he conſulted with Images, he looked in the Liver.* He opened Beaſts to ſee whether there was good fortune (as ſome call it,) to go on the right hand or on the left. All this was foretold that he ſhould do; who knew what ſhould be in the Liver of that Beaſt, and that his Soothſayer ſhould guide his way to *Jeruſalem,* and aſſure him of good fortune in that way, rather than in the other? The Text ſaith verſe 22. *At his right hand was the divination for Jeruſalem.* All his Lots, ſhufling of Arrows, looking into the Liver, all this did caſt him to go to *Jeruſalem,* and God had foretold this long before. You ſee he works all things, the moſt caſual things that are by his own appointment. *The lot is caſt into the Lap, but the whole diſpoſing thereof is of the Lord. Pro.* 16. 33.

Come to the wills of Men, they are more tickliſh things than matters of chance are; for what ſay Men? We have a liberty, we can do what we will; but what ſaith the Apoſtle? *Say not to day or to morrow we will go to ſuch a Town, but if the Lord will we will do this or that. Jam.* 4. 13, 14. But to give you an inſtance for it, that God ruleth the wills of Men, for I cannot inſtance in many things,) I will give you (to me) one of the greateſt inſtances the Scripture affordeth? It is *Exod.* 34. 24. God commandeth them, that at three ſet times in the year, all the Men ſhould appear before the Lord in *Jeruſalem,* now you know the *Jews did* live in the midſt of their Enemies, and might the Enemies ſay, now all the Men are gon up out of the Countrey up to *Jeruſalem,* we will go and deſtroy the Women and Children; this they might plot and order it many years before, what ſhould hinder them? Why ſaith God, go up three times in the year, and I will order it ſo that *none ſhall deſire thy Land.* If God had not a ſtrong hand upon the wills of men that he can turn them which way he pleaſeth, how could he make that promiſe aforehand that they ſhould not deſire their Land? If God did not effectually rule the wills of men, the inclinations of Mens Spirits, when they had all opportunity, all the reaſon in the World, all advantages, yet that they ſhould not have a deſire to the Land, how could God I ſay undertake this unleſs he did rule the wills of Men? My Brethren I profeſs I would not ſerve this God, if he did not rule the wills of men in this World. Why? Becauſe I could have no temporal Promiſe fulfilled; for moſt temporal Promiſes depend upon men's will. If he did not rule the hearts of all the men in the world, of Kings, of Parliaments; what a confuſion would this World run into? How could I ſue out any Promiſe that God makes, wherein I have to do with the wills of men, (as in moſt we have?) Therefore certainly he ruleth, and ruleth effectually, things wherein men are moſt free; he doth either take away deſire, or put in deſire; turns their hearts to hate his People, or on the other ſide, gives his People *favour in their eyes,* as the expreſſion is; (it is juſt ſuch another inſtance,) *Exod.* 11. 3. when the People of *Iſrael* had gone and brought *ten Plagues* upon them, when all their *Firſt-born* were ſlain; here was a fair way made for *favour,* was there not? That they ſhould come after all this, and ſay, *I pray give us your Jewels.* What, after you have done us all this miſchief? Yet ſaith the Text, *God gave them favour in their eyes, and they gave them their Jewels of ſilver, and their Jewels of gold, and Rayment,* Exod. 12. 35.

What a mighty thing is this in God's ruling the Wills of men? Doth not this God, think you, work effectually in all things, when he ruleth the moſt tickliſh things of all, the Wills of men? and ſo the *hearts of Kings.* I need not inſtance. Now, my Brethren, if God thus doth work all things, certainly then he works Grace much more, when he turns the will to believe. If he put a deſire in you, if he take away a deſire, it doth not lie in the counſel of your own will, ſaith he. There are thoſe that think Grace is wrought by the counſel of Man's will. God indeed giveth me power to believe, or not to believe, and then the counſel of my Will caſteth it. No! it is according to the counſel of his Will, not according to the counſel of thy will, as you know the Apoſtle ſaith, *He works both the will and the deed.* If he brings forth the will into the deed of all things elſe, much more in the matter of Grace, whereby you come to *obtain an Inheritance among thoſe that are ſanctified.*

I ſhould ſhew you, why *Counſel of Will* likewiſe is attributed to God. I ſhall be too long if I go on to open that, I will therefore but make an Obſervation or two, and ſo I will conclude.

Obſerv. 1. Firſt, Doth God work all things according to his Will? Then give up thy ways to him. *It is not in man* (ſaith *Jeremiah*) *to direct his ſteps.* It is God that muſt direct them for thee, *for he works all things according to his will.* If any man in the world, if his underſtanding and will were a rule to mine, and I knew he were infallible, I would certainly go, give up all my ways to what he ſaith: As you ſay, you muſt *be ruled by him that bears the Purſe*, you muſt be ruled by him that bears the *Underſtanding.* Certainly, if any man have an infallible underſtanding, I will be ruled by him. God hath; he works all things, and all effectually, by the *Counſel of his own will*; therefore in all thy ways give up thy ſelf to him.

Obſerv. 2. Again, in the Second place, (I cannot proſecute many) God, *he works all things according to the counſel of his own will.* It is an Inference that *Job* makes of it, *Chap.* 23. 13, 14. You ſhall find there, that *Job* profeſſeth his ſincerity, how fearful he was of offending God; *My foot*, (ſaith he, *v.* 11.) *hath held his ſteps; his way have I kept, and not declined*; he obeyed him, he did not decline the leaſt from his ways; *neither have I gone back*, ſaith he, *from the Commandement of his lips: I have eſteemed the words of his mouth more than my neceſſary food.* What is the reaſon of all this? It followeth, according to the coherence, (as beſt Interpreters give it,) *He is in one mind, and who can turn him? and what his Soul deſireth, even that he doth; he performeth the thing that is appointed for me, and many ſuch things are with him.* Saith he, I conſidered with my ſelf this, that I were as good be ſubject to his will, for he will have his will upon me, I cannot reſiſt his will, I were as good ſubmit, *he works all things according to the counſel of his will*; he performeth all things that *are appointed for me*, he is of one mind and I cannot turn him, I muſt therefore comply with him; hence it was that I have not gone from the *Commandement of his lips*, I thought it was beſt to yield to him, and to give up my will to his. It is a ſtrange Argument, and you ſee the Scripture inforceth it.

SER-

SERMON XIV.

EPHES. I. 11, 12, 13, 14.

In whom alſo we have obtained an Inheritance, being Predeſtinated according to the purpoſe of him who worketh all things according to the Council of his own Will.

That we ſhould be to the praiſe of his Glory, who firſt truſted in Chriſt.

In whom ye alſo truſted, after that you heard the word of truth, the Goſpel of your Salvation, &c.

THe ſcope of theſe Verſes, I ſhewed you in my laſt Diſcourſe to be this. An Application of all that which he had Doctrinally delivered about Predeſtination, Vocation and the like benefits, (an Application of them with ſome interlacings of what was not ſaid before,) unto both the *Jews* and the *Gentiles*. Unto the *Jews* or rather the Apoſtles put for all the *Jews* themſelves being *Jews*, in the 11*th.* and 12*th.* Verſes; *In whom we have obtained an Inheritance who firſt truſted in Chriſt.* And Secondly unto the *Gentiles* in the 13. *v. In whom ye alſo Epheſians*, ſpeaking to them in the name of all the Gentiles, as ſpeaking of himſelf and the other of the Apoſtles in the name of all the *Jews*.

His Application unto himſelf and the reſt of the Apoſtles, and ſo to the *Jews*, is in the 11*th.* and 12*th.* Verſes, I made entrance into them in my laſt Diſcourſe The 11*th.* Verſe containeth in it two particulars.

1. It ſheweth what God had done for them, and that in three things.
2. He illuſtrateth thoſe three things which God had done for them, by a general propoſition, whereof each particular in the one anſwereth to the other.

Firſt, He ſheweth what God had done for them in Three things, he giveth them the comfort of Three things.

1. By Effectual calling of them, by ſanctifying of them and working faith in them, by their having truſted in him they were intereſted in a glorious Inheritance. *In whom* (ſaith he.) *we have obtained* (namely, by this ſanctification and faith, as I ſhewed you before,) *an Inheritance.*
2. He mentioneth the ground and the ſpring, (he applieth that alſo, and brings it home to their hearts,) of Gods calling them; *viz. Predeſtination, we having obtained an Inheritance, being Predeſtinated.*
3. He mentioneth the immutability of Gods Predeſtinating them, it was according to his purpoſe.

So much for what he ſheweth God hath done for them afore, of which he giveth them the comfort.

Secondly, he doth illuſtrate theſe things by a general propoſition, which containeth three things in it, anſwerable to theſe three. *In whom we have obtain-*

ed an Inheritance, being Predeſtinated according to his purpoſe, (theſe are the 3 Firſt particulars, *of him who worketh all things according to the Counſel of his own will*. I ſhewed the coherence of theſe latter words before; that which now I ſhall caſt in is, That the Apoſtle doth fit, and ſute, and proportion, this general propoſition, *that God worketh all things according to the Counſel of his own will*, he fitteth it unto the particulars God had done for them, *He had called them to obtain an Inheritance being Predeſtinated, according to his purpoſe*.

The meaning is this, That by the ſame Counſel of his will, and by the ſame power that he had wrought all things elſe, by the ſame power he had called them, and ſanctified them, by which they had obtained an Inheritance; and by the ſame Counſel of his will he had predeſtinated them according to his purpoſe by the ſame wherewith he works all things elſe. He ſheweth that the principle by which he works all things, is the ſame principle by which he wrought Grace in their hearts. Firſt, in working all things, there is an omnipotent power, an efficacious hand, for he is ſaid to *work*, ἐνεργεῖν to work effectually, *by the ſame power* ſaith he, *did he work Grace in your hearts*. In the Second place, All things that he doth work, he did contrive beforehand by his Counſel, *by the ſame Counſel* ſaith he, *he did Predeſtinate*. Then Thirdly, that which caſteth all, according to his Counſel was his will, *He works all things according to the Counſel of his own will*; why according to that will ſaith he, hath he predeſtinated you, *He hath Predeſtinated you according to his purpoſe*; namely of that will. So that now, will in the one anſwereth to the purpoſe in the other, and Counſel in the one anſwereth to Predeſtination in the other, (for indeed Predeſtination implieth an ordering, a diſpoſing of things by Counſel.) And then Thirdly, his working grace by which they were called anſwereth to that power which he wrought all things by.

Here then you ſee, there are Three principles of God's working all things whatſoever he works, the Salvation of men and all things elſe. Here is firſt an Omnipotent power which is *Executionis*, as the thing that executeth and performeth all, he is ſaid to work and work effectually, ſo the word ſignifieth. Secondly, here is his will and the Soveraignty of it, which is *Imperationis*, that which giveth the command for a powerful execution. Thirdly, Here is his wiſdom, that is *Directionis*, as that which giveth direction both to will and power. *He works all things according to the Counſel of his own will*.

And Firſt, For the power of God in working, which is the firſt thing briefly to be explained. Secondly, his Counſel, and Thirdly, the Counſel of his will. I ſhall ſpeak briefly of all theſe three: He works all things by an Omnipotent power, and by Counſel, and by the Counſel of his own will.

Firſt, for the power wherewith he worketh all things. The Firſt thing I ſhewed about it before was this, that God hath an effectual hand in all things. I went over things Natural, things Moral, things contingent, the wills of Men and the like; I ſhall repeat nothing now. That is the firſt thing that the Text affordeth, that God works and works effectually, he hath a hand in every thing.

The Second thing concerning his power that the Text affordeth is, that God's power is limitted in his workings by his will. He doth not work all things that he can work; *Unto thee* (ſaith Chriſt, *Mark* 14. 36.) *all things are poſſible, It is poſſible* ſaith he, *that this cup ſhould paſs from me, and that men ſhould be ſaved another way*; but his power did not work this, it was limited by his will, ſo you know Chriſt ſaith, *Mat*. 3. 9. *Thy will be done. God can* (ſaith *John*,) *raiſe out of theſe Stones that you tread upon Sons unto Abraham*; he never did it, but do it he could. God doth not ſhew himſelf Omnipotent by doing all he can do, but every thing that he doth do, he ſheweth an Almighty power in it. Therefore Divines uſe to ſay, that God though he is Omnipotent, yet he is not Omnivolent; though he can do all things infinitely more than he hath done, yet he doth not will to do all things that he is able, for his power is limitted by his will, ſo ſaith the Text; *He worketh all things according to the Counſel of his will*, *If thou wilt* ſaith he, *thou canſt make me clean*, *Mat*. 8. 2. His power was able, but whether that his will had determined his power to do it or not, that he knew not.

Ser. XIV. The Third thing which this Text holdeth forth concerning his power is this, That whatſoever God will do that he doth effectually ; *He works all things according to the Counſel of his will*, the meaning is not only that all that he doth he doth by Counſel, but that all that his Counſel and will decreeth that he doth. *My Counſel ſhall ſtand* ſaith he. *Iſai.*46. 10.

So much now for that Firſt thing, *his Power*, which are all bottomed full upon the Text.

The Second is concerning *God's Counſel* in working, you know Counſel referreth to the Underſtanding, to the Judgment. It is a conſidering what one meaneth to do, how to do it, and to do it, the beſt way and moſt wiſely, that is properly Counſel. There is ſomething in Counſel which is in Man, We muſt not attribute unto God, and ſomething in man which may be attributed to God, (for we muſt cut off all Imperfection in what we attribute to God.) There is two things in Counſel in a Man. There is Firſt a diſcourſe and enquiry what is beſt, he ſetteth his Reaſon a work, and one Thought cometh in after another. And then there is Secondly, a Judgment, when he hath conſidered all, what is the beſt. Now the firſt part we muſt cut off from God, he doth not adviſe and deliberate as Men do, to take this thing or that thing one after another by way of inquiry into his mind. No, *For known to God are all his Works from Eternity*, ſaith the Apoſtle, *Act.* 15. as the word ſignifieth ; *he hath them all before him.*

How then is Counſel attributed unto God ?

Thus, That which is the Reſult, that which ariſeth in Mens Minds or Judgments out of enquiry, a mature pitching upon what is beſt ; this now which is the perfection of Counſel, which is the ripening and the maturity of it, this is attributed to God. This is *Certum Judicium*, a certain Judgment of what is beſt to do. *Thus God works all things according to his Counſel.* I will give you but one Scripture for it, (for we muſt ſtill back every thing with ſome parallel word, that in the mouth of two witneſſes every thing might be eſtabliſhed,) *Iſai.* 28. 29. It is ſaid there of God, *that he is wonderful in Counſel and excellent in working*, (I cannot ſtand to open the coherence of the place, but it falleth in full to the buſines in hand,) *He is excellent in working*, for whatſoever he willeth that he doth, and *he is as wonderful in his Counſel*, for all that he doth it is with the greateſt ripeneſs of Judgment, with the higheſt wiſdom that ſhall declare him as much to be God in the wiſe doing of it, as to declare he is God in the powerful doing of it. Thus you ſee in the Second place what is meant by Counſel.

Now then in the Third place, why is it ſaid *the Counſel of his will*? Here is a Third principle, *his will* ; and it is called *the Counſel of his will.* I ſhall open it briefly. It implieth theſe particulars following.

Firſt, That God's will doth not pitch upon things blindly, but by an adviſed act, he knoweth what he doth, wittingly and willingly in all he doth, his will hath Counſel joyned with it.

It is ſaid Secondly, to be *the Counſel of his own will*, (for ſo the Text hath it,) becauſe he doth not go forth of himſelf for Counſel ; he neither doth regard the conveniency among the Creatures one with another, but their conveniency depends upon his Counſel. Men when they Counſel, they look upon things, and as things are framed and faſhioned, ſo they muſt frame their Counſels ; but with God it is otherwiſe, he frameth things according to the Counſel of his own will, he adviſeth with none, *Who hath been his Counſeller? Rom.* 11. 34.

In the Third place it is called the Counſel of his own will, to ſhew that in caſting whatſoever he meaneth to do, his will hath the ſupream ſtroke. Still you ſhall find it in the Scripture, that all is attributed to his will ; and obſerve the phraſe here, it is not called the will of his Counſel, but it is called rather *the Counſel of his will.* (it is the obſervation of *Catherinus*, and *Muſculus*, upon the place,) to ſhew the difference between Mans will and Gods ; The Law of mans will is ſtill to be determined by the underſtanding, ſo that the will of a Man is the will of his Counſel. My Brethren, when God conſidered whether he would make a World or no, the conſultation was not whether it was beſt to make it or not to make it ; why ? Becauſe there was no beſt to God to do the one or the other ; there is the greateſt reaſon for it that can be, for it was all one to him whether he did it or no. What cauſ'd him then to do it ? What did caſt it ? It was his will. His will ſetteth his Counſel ſo to work as it were to do it the beſt way, but it is not his will being determined by his Counſel as judging it beſt, for it was neither better one way nor other for God, for he ſtandeth in need of no Creature. So that in Scripture yea have Election attributed to his will, *He hath mercy on whom he will*; you have Creation attributed to his will, *by thy will all things were created*, *Revel.* 4. 11.

But now, though his will had the caſting of it clearly, and therein lyeth the Soveraignty and liberty of the will of God in his works *ad Extra*, yet you will ask me, how far did Council attend his will?

I anſwer in theſe particulars. Firſt, God knew all that he could do, all that his power is able to do, and therefore did not pitch upon things that had a contradiction in them. As for example, That God ſhould make a thing to be and not to be at the ſame time, his will did not pitch upon this, becauſe his Council dictated that they were not compatible, it was not fit for God to do. So likewiſe *it is impoſſible for God to lie*, his underſtanding knew this, ſo his will did not pitch upon ſuch a thing. Here is one Act of Counſel, he did not pitch upon things that have a contradiction in them.

In the Second place, His Counſel dictated to him, if I may ſo ſpeak, that it was good to create, and to communicate himſelf to the Creatures, to chooſe men to Salvation, and that it is the property of goodneſs to communicate it ſelf, and that it becometh goodneſs to do it. But yet ſtill all this is not beſt, it is not beſt to God, we cannot ſay ſo, for he could be as happy without doing this as he is with doing of it, only I ſay his Counſel ſaid it was good.

Then Thirdly, If his will cometh to create and produce Creatures, then wiſdom dictates that it was beſt to do it the beſt way, if God will manifeſt himſelf, to do it to the uttermoſt; ſo will ſetteth Council on work, or rather Counſel preſenteth to the will the utmoſt and beſt ways of glorifying of himſelf. Therefore *Heb.* 11. you ſhall find there that all things that are made are ſaid to be made of things not ſeen, (namely, of God.) *By faith* (ſaith he ver. 3.) *we underſtand that the worlds were framed by the word of God, ſo that things which are ſeen were not made of things that do appear.* The meaning is this, That his underſtanding did preſent to him worlds of Models, as it doth to an Artificer if he will raiſe up a building, how to make it and contrive it. He made things out of things that did not appear, that were in his own mind, the Ideas, the mold, the pattern of things, (ſuch as men have in their heads when they make a Houſe and the like,) and he pitcheth upon what is beſt. And thus far now his Counſel attends his will. If his will reſolveth to create, to do a thing, then Counſel is ſet a work to do it the beſt way. And although it may be ſaid that God had other ways as good, for his wiſdom is not limitted to one world or to the things that are or ſhall be.

To conclude with one Scripture and ſo paſs off from this. *Pſal.* 104. 24. *Wonderfull are thy manifold works in wiſdom, haſt thou made them all.* They are wonderful, and they are manifold, and he hath made them all in wiſdom; and his wiſdom ſheweth it ſelf to be as truly the wiſdom of God, as his power ſhewed it ſelf to be the power of God in making them. And this is the ſubſerviency or the concurrency that Counſel hath with his will in working all things.

Now my Brethren, I ſhould give you ſome Obſervations from hence: I did anticipate ſome in my laſt, as namely this. If God works all things according to the Counſel of his own will, you ſhould not lean to your own will, nor to your own wiſdom, *Give up your ſelves fully unto God*, as it is, *Pro.* 23. 4.

In the Second place more particularly, If God works Grace by the ſame kind of Counſell of his will, and by the ſame power that he works all things elſe, as the Text plainly ſaith; then he works Grace infallible, for we ſee he worketh other things infallible; *Let there be light, ſaith he, and there was light*; Let there be light ſaith he, in that Mans Soul, and there is light; *He works in us the will and the deed*, not only the power to will but the will it ſelf.

The Third thing that I Obſerved is this, That the ſame thing that caſt it, why he would work all things, it was his will, not as judging it beſt for him, it was not following the dictates of his Underſtanding as always is in us, but only he ſaw it was good ſo to do. So likewiſe, of his chooſing men, this or that man, of predeſtinating you and you, (for ſo the coherence carrieth it,) it was meerly his own will, his own goodneſs.

Ser. XIV. There is no reaſon why thou ſhouldeſt believe, and another not; no reaſon I ſay, why God having infinite things before him, ſhould chooſe ſuch and ſuch; why he ſhould take ſuch and ſuch of thoſe he meant to make; why he ſhould love ſuch, and not others; there is no reaſon but his will. His counſel propounded, that it was good to love theſe; but that it was better to love this man than that man, here his Will determineth it. It is not the Will of his Counſel, but the *Counſel of his Will*. As when he came to create, (it is the compariſon that *Aquinas* hath, and it is an exceeding good one;) Take, ſaith he, that firſt *Chaos*, that lump of Darkneſs, out of which God made all things; that out of this piece *Fire* ſhould be made, that that piece ſhould go to make *Earth*, that the other piece ſhould go to make *Air*; that ſuch a piece of the Element ſhould make a *Tree*, ſuch a piece ſhould make *Beaſts*, ſuch, *Fiſhes*; that that Duſt ſhould make a Man, *Adam*, rather than other Duſt: there is no reaſon of it, it is his will; that of Mankind, that Nature of man ſhould be aſſumed, that *Jeſus Chriſt* hath now in Heaven, it was his will. So, ſaith he, is it in Election; for God works all things, not according to the will of his counſel, as judging this man better than that by an act of Counſel; but it is the Counſel of his will. But when he hath pitched his love upon theſe and theſe men, then Counſel is ſet a work indeed, to contrive all ways to ſhew love to them; and all the ways the wiſdom of God takes, is but to vent that love that was in his heart. Therefore Chriſt is given to die, and you to fall into ſin; there is a thouſand contrivements that the counſel of his will had to manifeſt the glory of his Grace, and the riches of his Love. And ſo now I fall off from that, and come to the 12*th* verſe.

That we ſhould be to the glory of his Grace, who firſt truſted in Chriſt.

Here are two things in this Verſe:

1. Here are the Perſons whom he applieth this to, deſigned out with a ſpecial Priviledge; We, *Apoſtles* and *Jews*, that had this priviledge, firſt to *truſt in Chriſt*; We, ſaith he, were thus predeſtinated and called, and have obtained an Inheritance.

2. You have what ought to be the end, what is the duty that every man is obliged unto, that cometh unto theſe benefits, that is *predeſtinated* thus, and *called* thus; *We ſhould be* (ſaith he) *to the praiſe of his Grace*.

To begin with the latter, becauſe it lieth firſt in the Text. The coming in of theſe words, the coherence of them, it is not ſo much to ſhew what was God's end in predeſtinating us, (that he had ſhewed before,) as what is the duty of every one that is predeſtinated; what this benefit ſhould work upon their hearts, (for here the Apoſtle ſpeaks by way of application;) their duty is this, ſaith he, *to be to the praiſe of his glory*.

I will not ſtand diſtinguiſhing *Praiſe* and *Glory*; I did it before, when I opened the *praiſe of the glory of his Grace*. Only firſt here, *Praiſe* is all that God requireth. *Pſal.* 50. *Wilt thou*, ſaith he, *offer to me the Rams or the Bullocks upon a thouſand Hills*; they are all mine already, what do I care for them, I can make enough of them. Thou wilt offer God thy Duties, what are they to him? What is it then that will pleaſe him? Saith he at the laſt verſe, *He that offereth praiſe, glorifieth me*. It is Glory he would have, nothing takes God elſe. Do what you will, if you do not aim at the *praiſe of his glory*, it never pleaſeth him. He turns away a Chapman, that would have given him Rivers of Oil. What care I, ſaith he, for thy *Firſt-born*, that is the *fruit of thy body*? why, he would have Glory. Nothing I ſay takes God elſe.

In the Second place obſerve, He doth not, as before, ſay, *To the praiſe of the glory of his grace* only, he doth not limit it to that; but he ſaith, when he cometh to obedience, *to the praiſe of his glory* in the general: For though in our Faith we do moſt magnifie the glory of his Free grace in the pardon of Sin, which Faith laieth hold upon; yet in obedience we ſhould aim at all his glory, all the ways he can be glorified in. And he will have glory out of every thing you do; *Whether you eat or drink, or whatſoever you do, do all to the glory of God*, 1 Cor. 10. 11.

In the Third place obſerve this concerning it; He doth not ſay, *To the praiſe of his glory*, by words and by thankſgiving only; but *to be to the praiſe of his glory.* It is real things, things that have being, that God requireth. My meaning is this, that your being, all you are and have ſhould be to his glory, not only in word, ſo the force of the word will carry it; *that we ſhould be*, ſaith he, that all you are, that all you have, ſhould be ſacrificed and given up to God, *to the praiſe of his glory.*

Now, though I might ſhew you how this is inforced from all the former, yet I ſhould be too long. I will paſs that by. So much for the firſt thing.

Secondly, He cometh to the Perſons to whom he applieth this to, deſigned out by a ſpecial Priviledge, namely thoſe *who firſt truſted in Chriſt.* He hath predeſtinated us, called us Apoſtles and *Jews*, but to whom he vouchſafed this priviledge, that *we ſhould firſt truſt in Chriſt.* He ſpeaks (as I take it) eſpecially of that We, that is, *we Apoſtles. Paul* was an Apoſtle you know, they were all *Jews*; but in their name, and under them he meaneth all the *Jews* too that were Believers. He applieth it to themſelves firſt, and unto the *Jews*, as contained under them: As likewiſe when he applieth it to the *Epheſians*, (*In whom ye alſo truſted*;) he ſpeaks but to the *Epheſians* only, but he meaneth all *Gentiles.* I ſpeak this to reconcile two Opinions of Interpreters: Some ſay, that the *Apoſtles* are meant; Others ſay, that the *Jews* are meant. The *Apoſtles* had the honour to be the *Firſt-fruits* of the Chriſtian Church, of the Church of the New Teſtament; and therefore as Chriſt preached to them firſt, and called them firſt himſelf, (for ſo you know he did.) So when he prayeth for his Church, how doth he pray? For the *Apoſtles* firſt, and then for all them that *ſhall believe on him* through their word, *Joh.* 17.20. For the *Apoſtles*, they were the *Firſt-fruits*; therefore we are ſaid to be *built upon the foundation of the Prophets and Apoſtles*, Epheſ. 2.20. They were laid as the firſt Stones of this great building.

See *Rom.* 8.
Firſt-fruits.

The word which we tranſlate *Truſted*, is in the Original (and you may ſee it in your Margents) *Hoped*; *who firſt Hoped in Chriſt*; for, my Brethren, *hope* is ſometimes put for *faith*, as *Joh.* 5.45. *Moſes, in whom ye truſt*, in the Original it is *in whom ye hope.* For the truth is this, I do not ſay the grace of *Hope* is the foundation of Faith, but it is moſt certain that a hopefulneſs that it may be I, founded upon the indefinite Promiſe, is the foundation of Faith. And take the very *Apoſtles* Faith, it was but at firſt a *hoping* in Chriſt; *who firſt*, ſaith he, *hoped in Chriſt.*

See the difference of Faith and Hope.

Now the thing I would have you obſerve is this, that he mentioneth it as a priviledge to be the *firſt truſters* or *hopers in Chriſt*, and he applieth it to the *Jews* and to the *Apoſtles.* You ſhall ſee parallel Scriptures fall in with this; *Rom.* 1.16. *The Goſpel*, ſaith he, *is the power of God to ſalvation to every one that believeth, to the Jew firſt*, mark! *and alſo unto the Greek*; but to the *Jew* firſt. Take another place, *Act.* 3.26. When *Peter* there firſt preacheth to the *Jews*, ſpeaking of the Reſurrection of Chriſt, he ſaith, *God having raiſed up his Son, Jeſus, ſent him unto you firſt, to bleſs you in turning away every one of you from his iniquities.* The *Jews* therefore and the *Apoſtles* were the firſt that truſted in Chriſt; and then afterwards it was deſuſed from the *Jews*, by the *Apoſtles*, unto all Nations; *Preach the Goſpel*, ſaith he, *to every Creature, but to the Jew firſt*; they were to believe firſt, *who firſt truſted in him.*

I have wondred, when I conſidered this one thing, which will further open the Text. That God ſhould call ſo many *Jews*, and call them firſt, (for ſo he did, and there was Multitudes of them, if you read the ſtory of the *Acts*,) and after that caſt off that Nation; and why were they, when he meant to convert no more of them afterwards, to have this great priviledge the Apoſtle mentioneth here?

Compare it with Verſe 7. Chap. 2.

I will give you one Reaſon of it; It is, becauſe they were the *Firſt-fruits* of the *Jews*, to be called afterwards in the fulneſs of time. Becauſe God meant to call them afterward (as it is certain to me he meaneth to do,) therefore he called ſo great a fluſh of them at firſt; and called them firſt, to ſhew that they ſhall be the *elder Brethren* under the Goſpel, though they be caſt off for ſo many hundred of years. That which makes me think ſo, is that which the Apoſtle ſaith, *Ser.* XIV. 1 *Tim.*1.16. (and I know them that interpret it as ſpoken of the *Jews*) ſpeaking of his own converſion, *He ſhewed mercy*, ſaith he, *to me firſt*, as one of the Firſt-fruits of my Nation, as in a *Type* (ſo the word is,) as in a *pattern to them who ſhould hereafter believe*, namely to the *Jews*. They expound it particularly, as being a *type* of the converſion of his own Nation; yea, and ſome have thought, that in the ſame extraordinary way that he was called, ſhall they be called too. So much now for the expounding of this, *who firſt truſted in Chriſt.*

Obſerv. 1. I will give you an Obſervation and ſo paſs off from it, and it is this, *That it is a great priviledge, much to be valued by every Chriſtian, to be before others in Chriſt.* You ſee the Apoſtle here mentioneth it as the only priviledge, diſtinct, that the *Jews* had from the *Gentiles*, that they *firſt truſted in Chriſt.* It is a priviledge either to be before others in time; you ſhall find that *Rom.*16.7. where *Paul* giveth the upper-hand of fellowſhip to *Andronicus* and *Junia* upon this ground, *They were* (ſaith he) *in Chriſt before me.* And ſo ſhould younger Chriſtians give unto elder, which may allay the pride and pertneſs of young ones, who are rather apt to cenſure Old ones. *Paul*, he giveth it as an honour in that reſpect, *who were in Chriſt before me*, as here it is made a priviledge of the *Jews*, *who firſt truſted in Chriſt.* Or, Secondly, it is a priviledge, not only when one is in Chriſt before another, but more eſpecially when one is the Firſt-fruits either of a Family, or of a Nation that have believed. You ſhall read, 1 *Cor.*16.15. of the Houſhold of *Stephanas*, that it was the *Firſt-fruits* of *Achaia.* Hath God ſingled thee out of a Family where never none was converted before? this is thy priviledge, thou didſt *firſt truſt in Chriſt*, and thou art the *Firſt-fruits* that haſt ſanctified that Family unto God; it is likely he will have the more out of it, for you know the Firſt-fruits ſanctified the lump. Certainly there is that Covenant which God makes with Nations, that where he beginneth to convert, there are the Firſt-fruits of more to come, and God goeth on to continue that Covenant to that Nation for ever, though for a while he may caſt them off, for they that are converted are the Firſt-fruits. You may obſerve it, that ſcarce ever the Goſpel came to a Nation, but it hath continued more or leſs to this day. The *Chriſtian* name is as much over the World as ever it was, though *Turks* dwell with them, and domineer and tyranize over them, yet the *Chriſtian* name is in all Nations where it firſt was; becauſe the firſt converted were the *Firſt-fruits* of thoſe Nations that ſanctified the whole lump. Therefore was *Abraham* called the *Father of the Faithful*, he was one of the firſt great Believers in a way of difficulty; therefore was *Eve* the *Mother of all Living*, ſhe was the firſt Believer; we have a warrant that ſhe believed, we have not a certain ground that *Adam* did; for the Covenant is made with her, the Promiſe is made to the Woman, ſhe is called therefore, the *Mother of all Living*, becauſe ſhe *firſt truſted in Chriſt.*

Obſerv. 2. Obſerve again in the Second place, *That if you have any priviledge in Grace above another, it dependeth upon Predeſtination, as well as your ſalvation doth; it dependeth upon an act of God's eternal love.* The Apoſtle, as he aſcribed their ſalvation to *Predeſtination*, ſo this priviledge that they *firſt truſted in Chriſt*; it was ordered by the counſel of God's everlaſting Will, *being predeſtinated*, ſaith he, *who firſt truſted in Chriſt.* Therefore, not only have recourſe to bleſs God and his eternal Decrees, for his love in ſaving thee, but for any particular priviledge that thou haſt before others in point of Grace; have recourſe to God's eternal *Counſel*, for it was the Fountain of it, as well of the degrees of Grace as of glory, they have all their ſpring from God's eternal Decree, as well as who ſhall be ſaved and who not.

Obſerv. 3. And, which is a Third Obſervation, *It may be made a motive to any one that hath been long in Chriſt, and in Chriſt before others, to be more holy than they.* Why? *That we*, ſaith he, *ſhould be to the praiſe of his glory, who firſt truſted in Chriſt.* We that were the Firſt-fruits of the World, we that were in Chriſt before you, We (ſaith he) ſhould more eſpecially be to his praiſe; as there is a more eſpecial favour, which God in his *Predeſtination* ſhewed us, ſo there is a more eſpecial duty lieth upon us, to be *to the praiſe of his glory.* Therefore the Apoſtle findeth fault with them, *Heb.*5.12. that whereas for the time they might have been *teachers of others*; they might have had abundance of *grace* and *knowledge*, they were dullars, they were dwarfs in reſpect of growth in grace.

And laſt of all, You that mean to repent, when you come to lie upon your Death-beds, if you do ſo, what do you loſe? You laſt *truſt in Chriſt*, and ſo you ſhall be diſhonoured. Is it not better to turn while you are young, and ſo to be of thoſe that *firſt truſt in Chriſt*? The Apoſtle here you ſee makes it a priviledge of the *Jews*, that they were thoſe that *firſt truſted in Chriſt*. And ſo much likewiſe for the application of what he had ſaid unto the *Jews*.

To come now to his application of it to the *Gentiles*. *In whom ye alſo*, ſaith he, he ſaith no more; you have it indeed put into your tranſlation, *Truſted*, it is not in the Original, but he ſpeaks by way of *Ellipſis*, ſhortly, and cutteth off his ſpeech: *In whom you alſo*, you *Epheſians*, you *Gentiles*; *You alſo*, which you may refer either unto *truſting*, which was in the verſe before; *In whom you alſo truſted*, as well as they, though they firſt, *after you heard*, for ſo it followeth. Or elſe you may refer it (for the Holy Ghoſt hath a comprehenſive meaning, and the Scripture is the ſhorteſt writing in the World) to what he had ſaid to the *Jews*, cutting off this priviledge, that they *firſt truſted in Chriſt*. *In whom alſo you have obtained an Inheritance, being predeſtinated according to the purpoſe of him, who worketh all things according to the counſel of his own will, that you ſhould be to the praiſe of his glory; having alſo truſted in him when you heard of the Goſpel of truth*, &c. You may refer it either to the one or to the other, and indeed to both: For, my Brethren, the Apoſtle's ſcope is to make application of all he had ſaid both to *Jew* and *Gentile*; now to go over the ſame thing twice to both, it had not been ſo comly, therefore he divideth them, and ſaith ſomething of the *Jew*, which he applieth to them; and ſomething of the *Gentile*, which he applieth to them, yet ſo as what is ſaid of the *Jew* is applicable to the *Gentile*, *In whom ye alſo had an Inheritance, and were predeſtinated*, &c. And what is ſaid of the *Gentile*, that *after they heard the word of truth they believed, and were ſealed*, is true alſo of the *Jew*; and becauſe it would have been too long to mention them both, he divides it therefore, and cutteth it off with a ſhort ſpeech, *In whom you alſo*, having reference to all that went before. So much for the Coherence.

There are in this Verſe theſe Three things:

1. That the *Gentiles* did alſo *truſt in Chriſt* and were called, and by calling had an Inheritance as well as the *Jews*.
2. That this Calling, and the Faith of theirs, was by hearing the Goſpel, which he amplifieth by two *Encomiums* of it.
   1. That it is the *word of truth*.
   2. That it is the *Goſpel of their Salvation*.
3. After that they had believed, they were *ſealed with the Spirit of Promiſe*.

Theſe are the parts of this 13*th* verſe.

And firſt of all from this, That he ſaith the ſame thing of the *Gentiles*, that he ſaith of the *Jews*, (cutting off that priviledge that they were the firſt;) the *Jews* truſted in Chriſt, and ſo did the *Gentiles*; the *Epheſians* truſted in Chriſt as well as the Apoſtles, they were by Faith partakers of an Inheritance, as well as the Apoſtles. What is the Obſervation from hence? In a word this.

That we are all ſaved by the ſame Faith that the Apoſtles are. We have all the ſame common Inheritance, the ſame common Faith. I will give you a Scripture for both.

Firſt, That we have a like Faith, 2 *Pet*. 1. 1. *Peter an Apoſtle of Jeſus Chriſt, to them that have obtained like precious Faith with us*, with us Apoſtles, therefore he mentioneth himſelf as an Apoſtle when he ſpeaks it. We have likewiſe the ſame common ſalvation, the ſame common Seal of the Spirit, 1 *John* 1. 3. *That which we have ſeen and heard declare we unto you, that ye alſo may have fellowſhip with us; and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt*. We have aſſurance of the love of God, and walk in communion with him; You, ſaith he, are capable of having the ſame aſſurance, and we write to you theſe things, that you may have it; for the ſcope of that Epiſtle is

*Ser.*XIV. to beget aſſurance in the hearts of the godly. We are all ſaved by the ſame Faith, and are capable of the ſame Aſſurance, and ſhall have all the ſame Salvation; it is called *Common Salvation*, Jude *verſ*.3. That is the Obſervation from the Coherence, *In whom ye alſo truſted*, or *obtained an Inheritance*, (for you may put in both) or *obtained it by Faith*, or by *truſting, after you heard*, &c.

After you heard.] He ſheweth that their Faith was wrought by hearing. I will not ſtand upon that, only this Obſervation I ſhall give you out of it, That preſently, as it were, after they heard, they believed; the Goſpel came no ſooner to them but they were converted. It was the manner in the Primitive times, God made quick work then. You ſhall find it backed by what is ſaid to the *Coloſſians*, Chap.1.6. he ſaith there, that *they had obeyed from the firſt day that they heard the Goſpel*. Which, my Brethren, may ſhame us; we live under the Goſpel many years; it is not after we have heard, but after we have heard and heard again, that we are turned unto God. How obedient were they! *From the firſt day* ſaith the Apoſtle of the *Coloſſians*, there; *After you heard*, ſaith he, here, as it were preſently upon it.

I come Secondly to the *Encomiums* which here the Apoſtle giveth the Goſpel, by which they were converted. He calls it firſt a *word of truth*, and ſecondly, the *Goſpel of your ſalvation*. I ſhall but briefly ſpeak of theſe two, and ſhall ſhew you firſt, ſingly, why the Goſpel is called a word of truth, and why the Goſpel of their ſalvation. Secondly, I ſhall ſhew you joyntly why both are here mentioned together.

Firſt, The Goſpel is called a *word of truth*, not only becauſe it is a true word, as being an *Hebrewiſm*, but it is τὸν λόγον τῆς ἀληθεῖας, a *word of an eminent truth*. The greateſt Truth that ever God uttered, or ſhall utter, is the *Goſpel of ſalvation by Jeſus Chriſt*; therefore it is called the *Goſpel* of that Truth, as we may ſo expound it. When our Saviour Chriſt told them that he was the *Meſſiah*, *John* 8.40. what ſaith he? *I tell you the truth*, ſaith he, *which I heard of God*; the greateſt ſecret, the higheſt truth that ever was, which I heard of God, and which came down from Heaven; as he telleth *Pilate*, *Joh*.18.37. that *for this cauſe he came into the world to ſpeak the truth*. What was that truth? That he was the *Son of God* and the *Meſſiah* of the world. *In him* (ſaith the Apoſtle, 2 *Cor*.1.20.) *are all the Promiſes of God Yea, and in him Amen*. He doth not only ſay, *in him they are Yea*; if *Yea* will not ſerve, ſaith he, you ſhall have *Amen* to it; it is a truth of Truths, it hath *Yea* to it and *Amen* to it too. To give you an Inſtance more. My Brethren, there is no Truth that ever God ſwore to, but this: the Law is all truth, but the Law was made without an Oath, for if it had been with an Oath we had been in an ill caſe, for God could then never have recalled it; what is a meer threatning he recalleth, but what is done with an Oath he never recalls. The Goſpel is ſealed with an Oath (*God ſweareth by himſelf*, Heb.6.13.) never any Truth was ſealed with an Oath but the Goſpel, the Promiſe made to *Abraham*.

It may Secondly be called a *word of Truth* in oppoſition to the Law, for the Law repreſented but a ſhadow; but now ſaith he, you have the Truth, you have Chriſt, that is the ſubſtance of all the Law, you have him revealed and tendred to you in the Goſpel. It is a word of Truth, of Chriſt that is the Truth. *The Law came by Moſes*, ſaith he, *but Grace and Truth by Jeſus Chriſt*, Joh.1.17.

Let your hearts, my Brethren, get hold by faith of this Truth. There are many Controverſies in the World on foot, as about the worſhip of God and a thouſand ſuch things. Though there be a truth in them, and a truth thou muſt inquire into, yet if thou haſt learned this Truth to lay hold upon ſalvation revealed in the Goſpel, thou haſt learned the greateſt truth of all, more than all Truths whatſoever.

And believe this Goſpel, that it is a word of Truth. The greater truth it is the more it requireth Faith, and the greater ſin it is not to believe it; therefore the Apoſtle aggravateth the ſin of Unbelief of the Goſpel, 1 *Joh*.5.10. *He that believeth not this Goſpel*, ſaith he, *this record that God giveth of his Son, hath made God a liar*; for God hath uttered the greateſt Truth of all in the Goſpel, he hath bound it with an Oath, which he never did any Truth elſe, he hath really exhibited Chriſt in it. You had him in a Promiſe before, but now you have him really; when he gave Chriſt into the World, there is the truth of all the Promiſes; he therefore that believeth not the Goſpel makes God a liar. Unbelief is the greateſt Lie that ever was; why? becauſe this is the word of truth in an eminent way.

Secondly, Why the Goſpel of your Salvation?

Firſt, Why of Salvation? Secondly, Why of your Salvation, ſpeaking to the *Epheſians*?

Firſt, Why of Salvation? Becauſe the matter of it is Salvation. *Beza* therefore, whereas he uſeth to tranſlate it as we do, the *Goſpel* or the *Evangel*, he tranſlates it here, (and he doth it no where elſe but here, and in one place more) the *Glad tidings of your Salvation*; he giveth it in the ſignification, why? becauſe *Salvation*, it is the *gladdeſt tidings* in the World. My Brethren, if a man were in danger of drowning, go and throw him a Crown, and bid him take hold of that and come a ſhoar, and he ſhall have all the Kingdoms of the World with that Crown, and throw him a rope; he will take hold of the rope and let go the Crown. No, ſaith he, I will take this rope, why? It will ſave me, it will tow me a ſhoar; I may be drowned for all the Crown. What could God have ſaid to have pleaſed you more, than that you poor Sinners ſhould be ſaved? than to fling out to you the *Goſpel of your Salvation*, as a Tow to lay hold upon to get ſafe over the Sea of his Wrath, and to obtain at laſt an everlaſting Salvation? The Matter of the Goſpel it is Salvation, it is called *Salvation*; the Goſpel is, *Heb.*2.2. as the Writing wherein a man's Pardon is contained, is called the *Pardon* it ſelf.

It is likewiſe called the *Goſpel of Salvation*, becauſe it doth bring men to ſalvation, and becauſe it is the *power of God unto ſalvation*, as the Apoſtle ſaith, *Rom.*1.

Now, my Brethren, what Obſervation ſhall we draw from hence? It is the *Glad tidings of Salvation*, ſo *Beza* tranſlates it; becauſe (ſaith he) this is the beſt Tidings that ever was; here I will give it in the ſignification of it, ſaith he, I will not uſe the word *Goſpel* or *Evangel*; but take it thus, it is the *Glad tidings of ſalvation*. Oh, how ſhould Salvation therefore be valued by us! When the Apoſtle would ſet out the Goſpel to you, *It is the Goſpel*, ſaith he, *of your Salvation*. What could he ſpeak more to have moved the hearts of men than this? It is a *word of truth*, or it is a *Faithful ſaying*; it hath truth and faithfulneſs in it, *worthy of all acceptation*, that may draw you; but it is a *Goſpel of Salvation*, ſaith he. When firſt this Goſpel was preached to theſe poor *Gentiles*, it is ſaid, *Act.*13.47,48. *They were glad, and glorified the word of the Lord*. Oh, how glad ſhould you be when you hear it preached! For you are not ſaved yet, you are not in Heaven yet; it is the Goſpel which muſt ſave you, and bring you there. It is the *Goſpel of your Salvation* that works ſalvation in you, that bringeth you to ſalvation, that buildeth you up to eternal life, *Act.*20.

I ſhould have likewiſe ſhewed you, why it is called *your Salvation*, but I will paſs over that. I have ſhewed, why it is called the *word of truth*, why the *Goſpel of Salvation*; but why are both theſe here put together? You ſhall find it called the *Goſpel of Salvation* ſome where elſe, as *Heb.*2.2. and the *power of God unto ſalvation*, *Rom.*1. And you ſhall find it often called, the *word of truth*, as *Coloſſ.*1. and other places: but here both cometh in; for what reaſon? For two reaſons.

Firſt, Becauſe if he had ſaid only, the *Goſpel of your Salvation*, this is ſuch mighty news to poor Sinners that they would never have believed it, for men are not apt to believe too good news, therefore (ſaith he) it is the *Goſpel of your Salvation*, and the *word of truth* too. As when the Angel, *Revel.*19. told *John* glorious things, becauſe he thought they were too good to be true, the Angel clappeth upon them this Seal, *v.*9. *Theſe are the true Sayings of God*. So the Apoſtle here, when he commendeth the Goſpel as the *Goſpel of your Salvation*, that brings you news of being ſaved, to draw your hearts to believe it, ſaith he, it is the *word of truth*, the greateſt Truth that ever God uttered. The greateſt Truth, my Brethren, and our ſalvation are met in one. It is the *word of truth*, and it is the *Goſpel of our Salvation*.

Ser. XIV.

The Second reaſon why he mentioneth both is this, He ſpeaks of Faith, (as you ſee, *who firſt truſted in Chriſt*; *in whom ye alſo truſted*, *and after you believed you were ſealed*, &c.) Now Faith, it is ſeated in two faculties, in the *Underſtanding*, and in the *Will*. Anſwerably, what hath the Goſpel? To ſatisfie the Underſtanding, it hath the greateſt truth in the World, it is the *word of truth*, the Underſtanding cloſeth with that. To ſatisfie the Will, it hath the greateſt good in the World, it is the *Goſpel of Salvation*. So that now firſt, a man being perſwaded of the *truth* of the Goſpel, and that truth being matter of ſalvation, his will hath reaſon to cloſe with it, and ſo he makes up the bargain with God, that is, *believeth*. *Heb*. 11. 13. After they ſaw the *Promiſes, and were perſwaded of them, they embraced them*. There was ſeeing and being perſwaded of them, as being the *word of truth*; there was embracing of them, as being the ſalvation of their Souls.

Thus you ſee why the Goſpel is a *word of truth* and the *Goſpel of Salvation*, and why the Apoſtle here joyns them both together. There remains the third thing in the Text to be handled; *After that you believed you were ſealed*, which Sealing is an *Earneſt*, for ſo it followeth *verſe* 14.

SER-

SERMON XV.

EPHES. I. the Latter end of verſ. 13, and verſe 14.

In whom alſo, after that ye believed, ye were ſealed with that Holy Spirit of Promiſe.
Which is the earneſt of our Inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.

I Have proceeded unto theſe words in opening of this Chapter. The Coherence of theſe words with the former, is both natural and elegant. He had ſpoken of an Inheritance, which they were predeſtinated unto, ſo *ver.* 11. Which Inheritance was purchaſed for them by Jeſus Chriſt, ſo *ver.* 14. it is called the *purchaſed poſſeſſion.* Being appointed them and purchaſed for them, he telleth them in the 13*th* verſe, that the Goſpel brought the firſt news of it to them; *After you heard* (ſaith he) *the word of truth, the Goſpel of your ſalvation.* Upon their hearing of it their Faith cloſed with it, and by believing they obtained that Inheritance, ſo ſaith the 11*th* verſe. Now becauſe that this Inheritance, though the right unto it was obtained by believing on Jeſus Chriſt, though it was appointed for them from everlaſting; (*They were predeſtinated according to his purpoſe,* ſo ſaith the 11*th* verſe,) although purchaſed by Jeſus Chriſt, yet they ſtood ſtill out of the poſſeſſion of it; in the mean time therefore, till the *redemption of this purchaſed poſſeſſion*, till the time ſhould come that they ſhould enjoy it, he giveth them the *Holy Spirit,* who had both *ſealed* them up to it, and had given them the Earneſt of it in their hearts. *After you believed,* ſaith he, *you weare ſealed with that Holy Spirit of Promiſe, who is the Earneſt of our Inheritance.*

For the diviſion of theſe words, (I mean the firſt part of them, *viz.* thoſe in the 13*th* verſe, *In whom after ye believed, ye were ſealed with that Holy Spirit of Promiſe,*) they fall naturally into theſe parts.

Firſt, Here is a work of the Holy Ghoſt diſtinct from Faith, *After you believed you were ſealed.* There is a work of Sealing, to open which will be the greateſt difficulty that I ſhall have to do with at this time.

Here is Secondly, the order of that work, it is *After they had believed.*

Here is Thirdly, the virtual cauſe, if I may ſo call it, in whom this ſealing was wrought, it is *in Chriſt: In whom after ye believed ye were ſealed. In whom* referreth to Sealing, as I ſhall ſhew you anon.

Fourthly, Here is the Perſon that is the Sealer, it is the *Spirit,* the *Holy Ghoſt,* the third Perſon in the Trinity; and he is ſet forth unto us as he is a Sealer, two ways.

Firſt, He is the *Spirit of Promiſe.*

Secondly, He is a *Holy Spirit.*

Then Fifthly, here are the Perſons ſealed; *After ye believed,* (ſpeaking to the *Epheſians*) *ye were ſealed,* &c.

Ser. XV. To begin with the firſt. I ſhall profeſs meerly to perform the part of an Expoſitor, and but mention ſuch Obſervations concerning Sealing, (which in it ſelf will afford a large field of diſcourſe otherwiſe,) as the Text affordeth. And firſt, concerning this Sealing, let us enquire what that is.

I ſhall firſt ſhew you what it is not; which ſome Interpreters have given to be the meaning of it too.

Secondly, I ſhall endeavour to ſhew you what it is.

Firſt, What it is not. I will not trouble you with what *Popiſh* Interpreters make this *Sealing* to be, becauſe they are enemies to Aſſurance of ſalvation. But firſt, *Piſcator*, and ſome Others, do take it for the work of Faith it ſelf, and ſo they expreſs the meaning of it to be, that in believing, in the work of Faith, the *Holy Ghoſt* did ſeal up the truth of the Promiſe unto their hearts. The like ſaith *Calvin* upon this place; and they have theſe two Reaſons for it: Becauſe he is called the *Spirit of Promiſe*, ſay they; becauſe he ſealeth up the truth of the Promiſes, when men believe. And whereas he had called the Goſpel the *word of truth*, in the words before, He ſpeaks, ſay they, to theſe *Epheſians*, and telleth them, Ye know it by this to be the truth, for the *Holy Ghoſt* did ſeal it up to you, when you believed.

Their meaning, (that I may explain it to you) as I underſtand it, is this: There is a twofold *Aſſurance*.

There is firſt, an Aſſurance of the *truth* of the Promiſes, (and that is their meaning,) whereby a man's Underſtanding is ſpiritually convinced, that the Promiſes are true, and from God. And Secondly, There is an Aſſurance of a man's *intereſt* in thoſe Promiſes.

Now when they ſay, that the *Holy Ghoſt* in believing ſeals Believers, their meaning is, that *He ſealeth up the truth of the Promiſes to them.* Now to confute this Interpretation in a word or two. I do grant them three things concerning it.

The firſt is, That it is a truth, that in all Faith there is an aſſurance of the *truth* of the Promiſes wrought. I do not ſay there is an aſſurance of a man's *intereſt* in the Promiſes. No, but whoever believeth, he hath unbelief thus far ſubdued, that he fully believeth this Promiſe is true, and giveth up his Soul unto it. There is a prevailing Aſſurance of the truth of the Promiſe above all doubting in every Believer. I do not ſay, it excludeth doubting, neither do I ſay, it is an Aſſurance of a man's own perſonal intereſt in the Promiſe. I could ſhew you this by Scripture, but I muſt not inſiſt upon it.

In the Second place, I grant that this is a work of the *Holy Ghoſt*. It is not all the light of Reaſon that can convince a man ſpiritually of the truth of a Promiſe, or draw his heart into reſt upon it. 1 *Theſſ.* 1.5 ſpeaking of the Converſion of the *Theſſalonians*, and of the *Apoſtles* entrance among them when they firſt were turned to God, he ſaith, that *the Goſpel came not unto them in word only, but in the Holy Ghoſt, and in much aſſurance.* The *Holy Ghoſt* and *Aſſurance* are both there joyned together.

Nay, In the Third place, the *Holy Ghoſts* convincing of a man of the truth of any Promiſe, it is called a *Sealing.* I grant that likewiſe. *Job.* 33. 16. ſpeaking of the manner of God's converting men in thoſe times, (which was done by Viſions and by Dreams,) *Then*, ſaith he, *he openeth the ears of men, and ſealeth their inſtruction.*

But yet, though all this be granted, this is not the meaning of the place, to ſpeak of the work of Faith. For firſt, if you mark it, it is not a ſealing up of the Promiſe, the truth of it, a ſealing of *Inſtruction* that the Apoſtle here ſpeaks of; but it is a ſealing of their *Perſons*, and ſo their Perſonal intereſt in the Promiſe, *By whom*, ſaith he, *ye were ſealed*; he doth not ſay, the *Promiſe*, or the *truth* of it was ſealed to them, but their *Perſons* were ſealed.

Then Secondly, It cannot be meant of that ſealing of inſtruction that is wrought in believing, for it cometh after believing, *after ye believed* (ſaith he,) *ye were ſealed with the Spirit of Promiſe.* I know *Piſcator* readeth the words otherwiſe, but I ſhall meet with his interpretation anon, (for the Order of It,) when I ſpeak to that point.

Again. It is evident, he ſpeaks of this ſealing, as a diſtinct thing from Faith: For ſuppoſe this ſealing were at the ſame time when men believe, ſuppoſe he had ſaid, when you believed you were ſealed, yet it is evident that it muſt needs be a diſtinct thing from Faith. If a man ſaith that he did ſuch a thing when ſuch a thing was, it argueth he ſpeakes of two things.

Laſtly, If he had ſpoken of the ſealing of the Spirit as the cauſe of Faith, he would not have ſaid, when you believed you were ſealed with the ſpirit, but thorough ſealing you did believe. He would have ſpoken of Faith as an act of theirs, and of ſealing as an act of the Spirits, the cauſe of Faith. And ſo now to confute that interpretation.

I find again in the other place, that *Zanchy* doth acknowledge, (as a man muſt needs do,) that Sealing here is a diſtinct work from Faith; but then he interpreteth it of the work of Regeneration, and of Sanctification, and renewing the Image of God upon a Mans heart; and his reaſon is this; for (ſaith he,) a Seal doth import the impreſſion of an Image, (he giveth many reaſons, but that is the main,) now becauſe that Sanctification beareth the Image of God, therefore (ſaith he,) the ſealing of the Spirit is the ſtamping of Holineſs, and of all the frame of graces upon the heart, which (ſaith he) is upon believing, is wrought in a Man by Faith.

Now, (my Brethren,) to coufute this. I do grant Firſt, That the ſeal here mentioned, it doth imply and import in a ſecondary ſenſe, the ſtamping of the Image of God upon the heart, and therefore this attribute of *Holy* is given to the Spirit as he is a ſealer. But yet it is not the meaning of the Holy Ghoſt here, not the principal meaning of it, eſpecially not the firſt work of Sanctification, and the Reaſons are theſe.

For Firſt, Beſides that many Divines hold, (and I think not without ground,) that all the principles of Sanctification are wrought in the heart before an act of Faith, they are all wrought together; this is a truth, that the acts of Sanctification depend upon the acts of Faith foregoing them, (It will decide a controverſy,) I ſay the acts of Sanctification; our acting of the love to God and obedience do follow the acts of Faith, laying hold upon Chriſt and free Grace, but yet the working of the Image is preſuppoſed before Faith, in order of nature. I might prove this unto you at large.

But Secondly, If the working of the Image of God upon the heart were the thing here intended to be the ſeal, he would not ſay *after ye believed*, why? Becauſe that Believing and Faith is part of the Image of God, part of the Image of Chriſt, as well as any other holy diſpoſition in us. It is ſaid, *we receive grace for grace of Chriſt. Joh.* 1. that is, look what Graces he had, we alſo have, and Faith amongſt the reſt; and therefore 1 *Joh.* 5. 1. *he that believeth*, is ſaid to be born of God.

And then there is this Third Reaſon for it alſo, why that the firſt work of Regeneration is not here intended in this Metaphor, for the Apoſtle followeth an alluſion of making ſure an Inheritance; now when the Scripture ſpeaks of the work of Sanctification, and of Regeneration, he no where calls it the ſeal of the Spirit, but he calleth it the writing of the Law in the heart. For you know when you will make a thing ſure, you write the Covenants, and when you have done, you ſeal to it; now Sanctification is the writing in the heart, as the Scripture is written in the Book. So you have it, 2 *Cor*. 3. 3. *For as much* (ſaith he,) *as ye are declared to be the Epiſtle of Chriſt written, not with Ink, but with the Spirit of the living God.* Here is Sanctification, now the Holy Goſt is as Ink, and that is as writing; but here the Holy Goſt is as the ſeal, and the work here is as the ſeal, which the Holy Goſt works, the thing ſealed.

That which occaſioneth this miſtake is this, Becauſe every ſeal hath an Image in it, it was therefore ſuppoſed that the main intent of ſealing was this, ſtamping of an Image; but that is not the main intent of a ſeal. It is true every ſeal hath an Image upon it, which it leaveth upon the Wax; but yet the main intent of a ſeal, it is to aſſure or aſcertain, to certify and make known, and to con- convey and make ſure a thing, that is the intent of a ſeal, that is the primary intent of it, only *Ex conſequente*, by way of conſequence, and becauſe you may know this ſeal is true, you have an Image annexed to it. So I have confuted thoſe Interpretations that put moſt fair. It was neceſſary for me to do it, for they that read Comments will find that theſe are the great Interpretations.

Now then in examining what it is, I ſhall do that firſt in general.

It is firſt a work of the *Holy Ghoſt*; that is certain, he may be called an *Earneſt*, the Holy Ghoſt's Perſon may be ſo called; but he is not called a *Seal*, but in relation to an act of Sealing: It importeth a work of the Holy Ghoſt upon the heart; this giving of the Perſon of the Holy Ghoſt to a man is the higheſt Earneſt of Heaven, more than all your Graces. But if you ſpeak of the Holy Ghoſt as a *Seal*, it importeth a thing ſealed, an act of his, a work upon a man's Spirit. That is the firſt.

Secondly, It is a Metaphorical expreſſion, or a ſimilitude; and if you will open this Similitude, you muſt have recourſe to the uſe of *Seals*, what uſe Seals ſerve for.

Divines give many uſes of a *Seal*, that they apply to this particular in the Text. They ſay, God ſealeth his Children, becauſe he owneth them to be his by way of appropriation, ſetteth them apart to be his; as you Merchants ſeal your goods, and ſo diſtinguiſh them from other mens goods. As *Cant*.4. 12. the *Spouſe* is called a *ſealed Fountain* unto Chriſt. The meaning of which Metaphor is this; The *Jews* you muſt know, whoſe drink was Water; there were ſome Fountains and Springs more delicate than others: Thoſe that were great men, ſuch as *Solomon*, the Kings and others, if they had a delicate Spring of Waters, they *rolled a Stone upon it*, (ſo you read they did of their *Wells*, *Gen*.29.) and then when they had done they would *ſeal* that Stone, that their Servants, or others, walking in their incloſed Gardens, might not taſte of that Spring, they would reſerve it for themſelves; as in *Matt*.27. *They ſealed up the Stone that was rolled upon the Sepulchre to make it ſure*: ſo they uſed to do to their Fountains, rolling a Stone upon them they ſealed them up. It is an alluſion to what ones Wife or Spouſe ſhould be to him, *She ſhould be as a ſealed Fountain, appropriated unto him alone*, and ſo ſaith Chriſt is the Church to me. *Prov*.5.15,18. *Drink waters out of thine own Ciſtern*; *Let thy Fountain be bleſſed* (ſaith he, ſpeaking of a man's Wife;) *rejoyce with the wife of thy youth*. And ſo now to appropriate the Soul to Chriſt, to make the Soul that *ſealed Fountain*, this is one Interpretation they give of it.

So likewiſe for *Eſtimation*, and for *Security*, and the like; they give many ſuch. But, my Brethren, I cut off all ſuch Interpretations in a word or two.

And the Firſt is this, That you have all theſe upon believing, as well as after believing. You are diſtinguiſhed from other men, you are ſealed in that ſenſe, you are appropriated to God when you are firſt converted; but this ſealing is after believing: therefore ſtill this hitteth it not.

Secondly, Let there be never ſo many uſes of a Seal, that which is proper to the ſcope here is ſealing of an Inheritance; you ſee the Apoſtle ſpeaks of an Inheritance, whereof the *Holy Ghoſt* is a Sealer; *We have obtained* (ſaith he) *an Inheritance by Faith, and having believed we are ſealed with the Holy Spirit of Promiſe*.

So that now, if you would know the proper meaning of the word, you muſt have recourſe to the uſe of a Seal in ſealing up of an Inheritance.

What uſe is there of a Seal in ſealing up of Inheritances?

There is a double uſe of it: There is firſt, a making the Inheritance ſure to a man in it ſelf; and there is Secondly, a making the man know that it is his, to confirm and ſettle his Spirit that it is his. Now let us ſee which of theſe two is the Seal here meant.

Firſt, It is not the ſealing of it to make a thing ſure, to make Salvation ſure, that is not the ſcope principally here to make it ſure in himſelf; and the reaſon is this; For to make ſalvation ſure there needeth no Seal after believing. No, there was a *Seal* ſet to make ſalvation ſure long before his believing, therefore that is not the Apoſtle's ſcope here. Look into 2 *Tim*.2.19. *The foundation of the Lord ſtandeth ſure, having this Seal, the Lord knoweth who are his*. He ſpeaks of God's eternal Election; there is the Seal now by which ſalvation is made ſure in it ſelf, therefore now for the *Holy Ghoſt* to ſeal it up, to make it ſure in it ſelf afterward, it needed not, there needed not a ſecond Seal to that end. No, upon thy believing, and by being ſanctified, and receiving the Spirit at firſt, thy ſalvation is made as ſure as by all the works of the Holy Ghoſt for ever after.

Well then, there is nothing therefore that is left that ſhould be the meaning and the principal ſcope of the *Holy Ghoſt* here, but this, That they are ſealed by the *Spirit* to make them ſure, to make their Perſons ſure of their ſalvation, to perſwade their hearts, to put them out of queſtion that this Inheritance was theirs, that they might be able to claim it. In the 32 *Jerem.*10. when *Jeremiah* did buy Land, you read there that he had both the Evidences written, and he had Witneſſes to them, and he had them Sealed too; and all this in publick, before publick Notaries, before the Magiſtrate. (It is the manner amongſt men ſtill,) and the *Holy Ghoſt* alludeth to what was done then; he doth, I ſay, mention his *Sealing* there unto that end, that there might be a publick and a general Notice, that he himſelf might be able to claim that Land for ever.

Now, my Brethren, this is that that I pitch upon to be the meaning of the *Holy Ghoſt* here. You muſt know that in Ancient times, as likewiſe now, (as the Scripture recordeth) when there ſhould be a publick Certificate made, that all men ſhould take knowledge that ſuch an Act is authentical, it was done by a Seal and without hands, ſometimes. Look into *Eſth.*8.8,9. whenas a Decree was made by the *Perſian Monarch*, it was ſaid, *It was written in the Kings name*, (there was not the Kings hand to it,) *and it was ſealed with the Kiugs Ring.* Read on in that Chapter, he wrote (at the 10*th* verſe) in the King *Ahaſuerus* his name, and ſealed it with the King's Ring. All acknowledge that to be the King's Seal when they ſaw it. The end of the Seal was to make a Certificate, that it might be known by thoſe whom it did concern. And therefore now to this day you ſee, where the King's Broad-Seal is, the King's hand is not to it; but there is the Seal ſet, and it is enough to aſſure all that ſee it, that it is the King's act. The end of a Seal here therefore, is to make known, to aſſure, to perſwade, and to certifie that ſuch a thing is an act of Gods.

And, my Brethren, not to make ſalvation ſure in it ſelf, but to make us ſure of it, is plainly the meaning of the *Holy Ghoſt* here; for firſt you ſhall ſee, that in other Scriptues *Sealing* is ſo taken. Take but one or two places; I will name one eminent one, 2 *Cor.*1.21. *Now he which eſtabliſheth us with you in Chriſt, and hath anointed us, is God, who hath alſo ſealed us, and given the earneſt of the Spirit in our hearts.* As *Muſculus* well obſerveth upon the place, There are (ſaith he) three ſimilitudes uſed to expreſs what he had ſaid plainly at firſt; he had ſaid, *he that eſtabliſheth us with you:* this ſame eſtabliſhing, it is expreſt both by Anointing, (for the Holy Ghoſt is given to teach us all Truths, *the Anointing teacheth us all things*,) and by Sealing, *who hath alſo ſealed us*, ſaith he, he aſſureth us of our intereſt in them, and he hath given us an Earneſt of them in our hearts; and thus ſaith he, the *Holy Ghoſt* eſtabliſheth a man. It is not making Salvation ſure, but it is making the Perſon ſure, it is therefore expreſt by *Eſtabliſhing us with you.* And the ſcope of the *Holy Ghoſt* in this place is evident to be ſo, for mark by what degrees he ſetteth forth the revelation of ſalvation to Believers. He telleth them firſt, that the Goſpel brought them the firſt news of it, it was the happy news of *your ſalvation*, as the 13*th* verſe hath it, and ſo *Beza* expoundeth it; and as uſually the firſt news of a thing is but confuſed; ſo is the firſt news of the Goſpel, it is but an indefinite hint, there is ſalvation, this Salvation is offered to you, it may be yours. Well then Secondly cometh Faith, and that cloſeth with this ſalvation: *You believed*, ſaith he, you gave your Souls up unto it to be ſaved by it; then cometh the *Seal of the Spirit*, after believing, and confirmeth a man, ſettleth and *eſtabliſheth* the Soul, (as the Apoſtle's phraſe is in that of the *Corinths*,) that this Salvation is his.

And then again in the Second place, if you obſerve it, he doth not ſay, that your *Inheritance* is ſealed, as if it were made ſure in it ſelf; but he ſaith, the *Perſons* are ſealed, *he ſealed us, he ſealed you*; thoſe are the phraſes both here and in that of the *Corinths*; therefore the end of this ſealing, is to ſeal up their peculiar intereſt.

Ser. XV.

And then again there is this Third Reaſon for it likewiſe, that it is not making Salvation ſure in it ſelf, but to make us ſure of it, becauſe that the inward work here of Sealing anſwereth to the outward work of Baptiſm. (It is *Zanchies* Obſervation, though he doth not apply it,) I ſay, the Apoſtle, inſtead of ſaying you are baptized and ſo ſealed, mentioneth the inward work of Baptiſm rather; *You are ſealed*, ſaith he, *by the Spirit.* Now the end of Baptiſm is to be a Seal, that is the outward Seal, for it ſucceedeth *Circumciſion*, as appeareth *Coloſſ.*2.11,12. compared. Now, *Circumciſion* is called the *Seal of the righteouſneſs of Faith*, Rom.4.11. Now every Ordinance hath his proper work, the proper work of Baptiſm, the inward work that anſwereth to Baptiſm, is the *Seal of the Spirit*, for that is the Seal of the *righteouſneſs of Faith.* Now Baptiſm ſuppoſeth Regeneration, ſuppoſeth Salvation ſure in it ſelf firſt. Sacraments are never adminiſtred for to begin or work Grace; you ſuppoſe Children to believe before you baptize them, read all the *Acts*, ſtill it is ſaid, *They believed and were baptized:* I could give you multitude of places for it. Now then Salvation is made ſure upon believing; but you are baptized, that is the Seal to confirm: Anſwerably, Salvation is made ſure upon believing; but the *Seal of the Spirit* cometh as the fruit of Baptiſm, which is the proper work of it. The inward Seal anſwereth to the outward. You ſhall thereſore find in the *Acts*, that upon baptizing of Men that were at years, the *Holy Ghoſt* fell upon them; as when the *Eunuch* was baptized, *Act.*8.38. *he went away rejoycing*, ſo ſaith verſe 39. *he had joy in the Holy Ghoſt.* You have the *Jailor* baptized, *Act.*16.33. you have him rejoycing, *verſ.*34. So that now the *Seal of the Spirit* in thoſe Primitive times, it did accompany the outward Seal of Baptiſm; and ſo to this day, the proper fruit you are to expect of your having been baptized, is to be *ſealed with the Spirit of Promiſe*; it is not to work Regeneration, but ſuppoſeth it. So now you ſee, that *ſealing* it is an aſſurance of ſalvation.

But now there is a twofold aſſurance of ſalvation, that we may yet go further in examining what is intended in it, (for I muſt ſiſt things to find out what is the proper ſcope, what is the *Elixir* of the *Holy Ghoſts* intention.) There is firſt an aſſurance by ſenſe, by conditional Promiſes, whereby a man ſeeing the Image of God upon his heart, to which Promiſes are made, he cometh comfortably to believe that he is in the eſtate of Grace. That there is a uſe of ſenſe all acknowledge. But then Secondly, there is an immediate aſſurance of the *Holy Ghoſt*, by a Heavenly and Divine light, of a Divine authority, which the *Holy Ghoſt* ſheddeth in a man's heart, (not having relation to Grace wrought, or any thing in a man's ſelf,) whereby he *ſealeth him up to the day of redemption:* And this is the great Seal of all the reſt. The one way is diſcourſive; a man gathereth, that God loveth him from the effects, as we gather there is fire, becauſe there is ſmoak. But the other is *intuitive*, as the Angels are ſaid to know things; it is ſuch a knowledge as whereby we know the whole is greater than the part, we do not ſtand diſcourſing. There is light that cometh and over-powreth a man's Soul, and aſſureth him that God is his, and he is God's, and that God loveth him from everlaſting.

Now the Queſtion is, which of theſe two is intended here? I ſhall give you an Anſwer to it by conſulting that in 1 *Joh.*5.8. He ſaith, *there are three that bear witneſs* to a man's Conſcience, to a man's Spirit, there is *the Spirit*, ſaith he, (that is the *Holy Ghoſt*,) and there is *the Water*, and there is *the Blood.* By *Water* he meaneth Sanctification (as all agree,) and by *Blood* he meaneth the Blood of Jeſus Chriſt, by Faith laid hold upon, which hath a Witneſs in it; *He that believeth*, ſaith he, *hath the Witneſs in himſelf*, verſe 10. You ſhall find both theſe in *Heb.*10.22. *Let us draw near with a true heart in full aſſurance of Faith, having our hearts ſprinkled from an evil Conſcience*; (there is Blood, for *Heb.*9.14. the *Blood of Chriſt* is ſaid *to purge the Conſcience from dead works*,) *and our bodies waſhed with pure water*, that is, our whole man ſanctified, alluding to the Types of the *Ceremonial Law.* But you ſee here, beſide the Teſtimony of Blood, when a man cometh to believe, he laieth hold upon the Blood of Chriſt; when a man looks to Chriſt, though with a weak Faith, Jeſus Chriſt doth ſomewhat look upon him; as when a man looks upon a Picture, if he eye the Picture, the Picture ſeemeth to look upon him too; this becometh ſome quiet to the Soul. A man that is elected, and cometh to lay hold upon the *Blood of Chriſt*, look as a man that is guilty of Murther when he cometh to the dead Body, the *blood* floweth: ſo when a man that is a Believer looks upon Chriſt, there is a freſh flowing of the blood, and that ſtrengneth Faith, no man looks upon Chriſt but cometh off more chearly; but this is a weak Witneſs. Then cometh in *Water*, that witneſſeth too; but yet I ſay, if you mark it, here is the *Spirit* that differeth from both theſe, therefore there is a further teſtimony than either from a man's Sanctification, or from meer Faith; the *Holy Ghoſt* witneſſeth with both the other: for your Sanctification cannot comfort you, if it were not for the *Holy Ghoſt*; no, your Faith could not comfort you, but that it is a work of the Holy Ghoſt. I will give you but one place for it, *Rom.*15.13. He prayeth that God would make them *abound in hope through the power of the Holy Ghoſt*. If thou haſt any hope wrought in thee, either by looking to Chriſt's Blood, or by ſeeing Grace in thy heart, it is by the power of the Holy Ghoſt. Well, why doth he ſay *Spirit differing from both Blood and Water*? Becauſe there is an immediate teſtimony beyond all theſe, which the Holy Ghoſt works in a man's Soul.

Now, my Brethren, to anſwer you which is meant here by the *ſealing of the Spirit*? I Anſwer in two things.

Firſt, I ſay, That in a large and in a general ſenſe all Aſſurance wrought, whether by *Water* or by *Blood*, (for there are no other ways,) any Aſſurance, what way ſoever it be, it is a Seal of the Holy Ghoſt, (I ſhall give you ſomething to confirm it.) If you will take Sealing for a *giving in Witneſs* in a large and common ſenſe; ſo whatſoever giveth a teſtimony through the power of the Holy Ghoſt, is an irradiating of a Believer, and is the work of the Holy Ghoſt, that may be ſaid to be a *Seal*. In *John* 3.33. you ſhall ſee the uſe of the phraſe of *Sealing*, it is uſed there for the giving of a Teſtimony, *He that hath received his teſtimony*, (namely by believing) *hath ſet to his Seal that God is true.* So that now, in a large and common ſenſe, any Witneſs that is given to confirm a truth, is expreſt in the Scripture by ſetting a *Seal* unto; therefore now, when the Holy Ghoſt doth give in a witneſs, that you have grace by *Blood*, laid hold on by Faith, that you have grace by *Water*; if it be a Witneſs, it may be called a *Seal*. I will not exclude thoſe two other ways of Aſſurance. Witneſſes did uſe to ſet to their Seals as witneſſes, as well as the Conveyer of an Inheritance in Ancient times. Therefore Divines make degrees of Sealing, they ſay there is a ſealing by *Blood*, and there is a ſealing by *Water* by Sanctification, and there is a ſealing by the *Spirit*; they make them ſeveral degrees, as in paſſing a thing at Court, it paſſeth the King, and then it paſſeth the Privy Seal, and then it paſſeth the Broad-Seal; theſe are but three ſeveral degrees of confirming the ſame thing, but the Broad-Seal doth the buſineſs, whereby a man authentically claimeth it for ever. So that, I ſay, in a large ſenſe, I will not deny but that *Sealing* here may be put for all kind of Aſſurance.

But yet let me ſay this, That that which is here more eminently meant, is the immediate teſtimony of the Holy Ghoſt, the ſpecial thing that is here aimed at; and my Reaſons are theſe,

Firſt, If you follow the Metaphor cloſe, every Witneſs is not a Seal in a ſtrict ſenſe, when there are Witneſſes and a Sealer too; the Witneſſes come in to confirm the Seal, or to confirm the Writing. Every Seal indeed is a Witneſs, and it is the higheſt witneſs that is; and therefore though the Spirit and his immediate teſtimony, is called a *Witneſs*, yet he is called a *Seal* too; but yet on the other ſide, every Witneſs is not a Seal, not in a ſtrict ſenſe. There are many things that are *Signs* that are not *Seals*, as you have it *Rom.*4.11. There are many Witneſſes that are not Sealers, eſpecially in matters of Inheritances, where there is a conveying over by the Perſon that ſealeth.

Then again a ſecond Reaſon is this; If you obſerve the phraſe, it is ſaid *you are ſealed by the Spirit*, he is only mentioned. Now, if you have recourſe to that 1 *Joh.*5.8. *Water* is ſaid to be a witneſs, and *Blood* a witneſs, and the *Spirit* a third witneſs; the witneſs of *Water* and *Blood* are ſwallowed up as it were in the witneſs of the *Spirit*, in reſpect of the immediate teſtimony of the Holy Ghoſt. His teſtimony, though it is joyned with theirs, yet it is hid under theirs;

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And then again in the Third place, In ſealing of an Inheritance, the Witneſſes you know are *Extranei*; they are Perſons which are not the Conveyors of the Inheritance, he that ſelleth or conveyeth the Inheritance is ſaid to *ſeal* properly, he whoſe the Inheritance is. Therefore now, though your Grace and Faith may come in as Witneſſes, yet when he ſpeaks of a *Seal*, he muſt mean the Seal of the Conveyor, which is therefore the Seal of the *Holy Ghoſt* himſelf, as diſtinguiſhed from theſe two, as principally aimed at.

Great Perſons, that ſtand upon their Authority, they uſe to ſeal without Witneſſes; if you will ſpeak of the *Seal* of a King, as this is the *Seal* of God: ſo *Eſth.* 8. 8. they did but write in the *King's Name*, and ſeal it with the *King's Ring*; there was the Seal, there was no Hand to it. To this day the King writeth *Teſte me ipſo, Witneſs our ſelf*, when he putteth his Seal to. In ſome Colledges, when they put the *Colledge-Seal* to a thing, they put no Hands to neither of the Fellows, nor of the Maſter, but only the *Seal* of the Colledge. Saith Chriſt, *Joh.* 5. 33, 34. *I receive not teſtimony from man:* though *John*, ſaith he, hath given me a witneſs, yet I receive no teſtimony from him, I am witneſs enough my ſelf. When the Holy Ghoſt cometh to *ſeal up Salvation*, he will have no witneſs but himſelf, they may come in as Under-confirmers of it; but he doth it himſelf, *Witneſs our ſelf*. That is the *Seal* of the Holy Ghoſt.

God hath made a Promiſe, and he hath made an Oath, to confirm our Salvation; he hath made a Promiſe, and he hath ſet to his Seal, to confirm ſalvation; now do but parallel theſe two. When God ſweareth, he ſweareth by himſelf, he will not ſwear by any thing elſe. Will the *Holy Ghoſt* ſeal? he ſealeth by himſelf, he will take nothing elſe: ſo you have it *Heb.* 6. 18. *Becauſe he could ſwear by no greater, he ſware by himſelf.* Will he ſeal? he will ſeal by himſelf. There may be other Witneſſes, but they are *Extranei*, they have not to do with the bargain; but (ſaith he) it is my Witneſs. I will ſeal by my ſelf, I will receive teſtimony from none. He doth it himſelf.

So now, my Brethren, I have opened this thing unto you, and all that I have ſaid tendeth plainly and clearly but to open the words.

Now I ſhall come to ſome Obſervations from what hath been ſaid.

In the Firſt place you ſee, that the work of Faith is a diſtinct thing, a different thing from the work of Aſſurance; that is the leaſt that can be gathered from it, he ſpeaks of *Faith* as one thing, of the *ſealing of the Spirit* as another thing. Thoſe that have held that *Faith* is *Aſſurance*, and others that have held the contrary; there is a double miſtake in the point, I ſhall ſhew it in a word.

Firſt, It muſt be granted, that in all Faith there is an Aſſurance; but of what? Of the truth of the Promiſe. *If a man doubt*, if he *waver*, (as St. *James* ſaith) *in the truth of the Promiſe, he will never act his Faith.* But the Queſtion here is about the aſſurance of a man's Intereſt, that is not always in Faith.

Again, All Faith is an application of Chriſt; but how? It is not an application that Chriſt is mine, but it is a laying hold upon Chriſt to be mine. It is not a Logical application in way of Propoſition that I may ſay Chriſt is mine; but it is a real one, *I put him on, I take him to be mine*, and that is the better of the two. *Faith*, my Brethren, is diſtinct from *Aſſurance*.

In the Second place, The *ſealing of the Spirit* here intended, eſpecially that immediate Aſſurance, which is mainly aimed at; it is a light beyond the light of ordinary Faith, that ordinary Faith which a man liveth by; why? Becauſe he makes it to be a further work than believing; *After ye believed* (ſaith he) *ye were ſealed*, he makes it a further thing; and becauſe it is the next thing to Heaven, you have no more, you can have no more till you come thither; for you are *ſealed*, and it is the *Earneſt of your Inheritance.* Faith indeed doth give the Soul up to Chriſt, it dependeth upon him, quieteth it ſelf in the blood of Chriſt. A man feeleth the load taken off his Conſcience while he believeth, and while he waſheth himſelf in that blood, and eyeth that blood; but this of the *ſeal of the Spirit*, it is more. At the 17th verſe, (it may perhaps prove the meaning of it, I ſhall conſider it when I come to it,) he is called the *Spirit of Wiſdom*, (I told you by *wiſdom* is meant *faith*, in the *8th* verſe,) *and Revelation*. I will give you *Job* for an inſtance; *Job* had an *ordinary light* he lived by, and an *extraordinary light* that came into his Soul. Look *Job* 42.5. *Mine ear*, ſaith he, *hath heard of thee, but now mine eye hath ſeen thee*: He calleth this Viſion in compariſon of what he had all his life time. I think *Job* ſpeaks it in reſpect of a ſight of God himſelf, but you may apply it to the ſight of a man's intereſt; it is a light by which a man ſeeth it, though he did but hear of it before. I have heard it whiſpered to me by the Holy Ghoſt, (for the Holy Ghoſt whiſpereth ſecretly by *Blood* and by *Water*,) that I am in the ſtate of Grace, but now I ſee it, ſaith he.

I yield, my Brethren, that the ſealing of the Spirit is but *Faith*, if you compare it to Heaven; it is not the Viſion of Heaven, and therefore 1 *Pet*.1.8. it is ſaid, *Believing, you rejoyced with joy unſpeakable and glorious*. It is but *Faith* in compariſon of Heaven, it is *believing* when you are filled with joy: ſo *Rom*. 15.17. he prayeth, that *they may be filled with all joy through believing*. But let me tell you that it is *Faith* elevated, and raiſed up above its ordinary rate, as *Stephen*'s eye, with which he ſaw Chriſt; it was his natural ſight, but it was his natural ſight elevated, raiſed up above the ordinary proportion of an eye: ſo is this, a light beyond the ordinary light of Faith. I will give you but one Inſtance to difference it unto you, and it is a clear one; You read in 2 *Sam*.12.13. that *Nathan* came to *David* as a Prophet, and when he ſpake as a Prophet, *David* believed it, he had faith to entertain this word; and he telleth *David* plainly, that his ſins of *Adultery* and *Murther* were forgiven, and he ſaid that God had told him, that *he ſhould not die*. Well, this being a word of God, *David* had an ordinary light of Faith to apprehend it, to believe it, as we believe the Scripture when it is read. Suppoſe thy Name were written in the Book of God, thou foundeſt it in the Goſpel, as *Cyrus*'s Name was in the Prophets, that thou ſhouldeſt be ſaved, thou wouldeſt believe it with ſuch a faith, as thou believeſt there is a God out of the Scripture, and a Chriſt out of the Scripture. Well, but *David* for all this was not ſatisfied; he had a Faith to believe that his ſins ſhould be forgiven, and that Faith was an aſſurance that they ſhould be pardoned; but it was not a *ſeal of the Spirit*: therefore *Pſal*.51.12. after *Nathan* came unto him, he prayeth, *Reſtore unto me the joy of thy ſalvation, and eſtabliſh me with thy free Spirit*. He knew it before by an ordinary light, but the thing he ſeeks for here, is the witneſs of the *Holy Ghoſt*.

Now when we ſay, that it is a *Spirit of Revelation*, we do not mean as the Papiſts do; they ſay, A man cannot be aſſured of his ſalvation, but by *Viſion*, and by an *Angel* appearing to him, and by *immediate Meſſages* from Heaven. Neither do I mean ſuch Revelation as *Paul* had, when he was carried up to the *Third Heaven*, No, but it is ſuch a light, to know a man's own intereſt in Salvation by, as wherewith the Apoſtles wrote Scripture, (not that he that hath it can write Scripture.) It is not a Revelation of new Truths, but to apply thoſe Truths to a man's own heart. In 2 *Cor*. 1.21,22. in the Verſes before the Apoſtle ſpeaks of the *truth* of his Doctrine, as he was an Apoſtle, he pawneth his Apoſtleſhip upon it; *I am confident in it*, ſaith he, *the Goſpel I preached, it is not yea and nay*. I am an Apoſtle, and I delivered it unto you as an Apoſtle; but now coming to thoſe ordinary Believers of the *Corinths*, ſaith he, *He that eſtabliſheth us in Chriſt with you, is God, who hath alſo ſealed us, &c*. He hath given you that light to ſee your intereſt in thoſe Promiſes, the ſame light wherewith we ſee the truth of the Promiſes, and have preached them unto you.

And ſo now you have the ſecond Obſervation from hence: The firſt was, that it is a diſtinct thing from *Faith*; the ſecond is, that it is a higher light than the *ordinary light of Faith*. The third is this, (for I ſhall keep to the Text,) It is called a *Seal*; now in reaſon every Seal hath an Impreſs upon it, What is the Impreſs of the immediate Seal of the Spirit that it ſtampeth upon a man's heart.

To help you to underſtand this, I muſt have recourſe to that 2 *Tim*.2.19. *The foundation of God ſtandeth ſure, having this Seal, The Lord knoweth who are his*; that is, God knoweth whom he hath loved from everlaſting. Here is God's Seal: Well, what is the *ſeal of the Spirit*? It is the Impreſs of this Seal from

Ser. XV. from everlaſting; he cometh and ſtampeth upon a man's heart, *The Lord knoweth thee to be his.* It beareth the Image of God's everlaſting Love, (it is news with a witneſs) of God's everlaſting love to a man, to him in particular; that is the Motto, the Impreſs about this Seal, (it hath *Holineſs* with it too, as I ſhall ſhew) but I ſay the Impreſs, the Motto is this, *God knoweth thee to be his.* For this Seal of the Spirit anſwereth to the other Seal, it is the Copy of it, it is engraven from it; God's Seal is, *The Lord knoweth who are his*, (that is in general ſpoken of Election;) the particular Seal of the Spirit is, *God knoweth thee to be his.* As we chooſe God, becauſe he choſe us, we anſwer his Election in love, *we love God becauſe he loved us firſt*: ſo this Seal of the Spirit, *Know thou that thou art God's*, anſwereth that, *God knoweth thee to be his*, which was God's Seal from everlaſting. It is the Electing love of God brought home to the Soul; therefore as Election looks not to Works nor Graces, when God choſe you to be his: ſo when he ſealeth you up, the Impreſs of that love of his it is without the conſideration of Works; a man doth not know that he is God's by marks and ſigns, but by an immediate impreſs and light of the Holy Ghoſt's. And ſo now I have fully, as I could, explained to you what this *ſeal of the Spirit* is.

Let me now in a word but obſerve the order: You ſee here it is after believing, *After ye believed you were ſealed*, ſaith he. I will not here enter upon that Centroverſie, becauſe the Text giveth not occaſion for it, Whether that aſſurance by *Signs* be firſt, or aſſurance by the *Spirit* immediately be firſt? for I muſt ſtill keep to what the Text ſaith. Only this I raiſe out of it, and obſerve further to open the Text, That the *Spirit* it is *after believing*.

Piſcator, he readeth the words, *Per quod etiam quum credidiſtis, When ye believed*, at the *ſame time that ye believed.* But, my Brethren, it is not πιστεύοντες, *Believing*, as you have it, 1 *Pet.* 1. 8. *Believing you were filled with joy in the Holy Ghoſt*; but it is πιστεύσαντες, it is of the time paſt, *when ye had believed; Having believed ye were ſealed. After ye believed*, ſaith our Tranſlation rightly.

Take the greateſt Inſtance in the world for it, the *Apoſtles* themſelves; they were Believers, and they truſted God by Faith, before they were aſſured and had the *ſeal of the Spirit.* You know, *verſe* 12. *Paul* ſpeaking of the Apoſtles, ſaith, *who firſt truſted in Chriſt*, and the word is *hoped in Chriſt.* Now do but look into the 14*th* of *John*, read but that Chapter, and you ſhall find that the Apoſtles had *Faith* and the *Holy Ghoſt* long before they had Aſſurance and the ſeal of the Spirit; ſaith Chriſt there, *Ye believe in God*; here they had Faith, but it was a very poor Faith, for *v.* 5. they ſaid, *they did not know the way* to Heaven, ſo far were they off from this Aſſurance here mentioned. Chriſt telleth them there alſo, that they had the *Spirit*, v. 17. *He dwelleth with you*, ſaith he, *He is in your hearts.* Well, but ſee what he ſaith in the 20*th* verſe, *At that day* (namely, *when I am aſcended,*) *ye ſhall know* (*I will give you the Comforter, the Spirit of Truth*, ſo he calleth him, *he dwelleth with you now*;) *but in that day you ſhall know that I am in my Father, and you in me, and I in you.* Then they ſhould have a full manifeſtation of their union with Chriſt, and their union with the Father, and of the union of Chriſt with the Father; *Then you ſhall know*, ſaith he, *in that day*: this was after their believing.

I will give you but one Scripture more (it openeth that place to me clearly) in the ſame Chapter. Chriſt promiſed them that do believe the *Comforter*; *I will pray the Father* (ſaith he, *v.* 16.) *and he ſhall give you the Comforter, whom* (ſaith he) *the World cannot receive, becauſe it ſeeth them not, neither knoweth him; but ye know him, for he dwelleth with you, and ſhall be in you.* I take the meaning of the words thus: *I promiſe you the Holy Ghoſt as a Comforter, you have him already as a Sanctifier, he dwelleth with you, you have him already as one that hath wrought Faith in you; but as a Comforter the world cannot receive him as you ſhall.* Why? Becauſe the *world hath not known him* as a Sanctifier, but ſo *you have known him already*; for till ſuch time as the *Holy Ghoſt* hath wrought Faith, and put a man into the ſtate of Grace, he cannot aſſure him, he cannot comfort him. For, my Brethren, conſider well the Reaſon he giveth why the World cannot receive the *Spirit*, is, *becauſe they do not know him.* I ask this, When thou wert converted, wert not thou one of the world? thou didſt not know the Spirit. If this were the Reaſon why men did not receive the *Holy Ghoſt*, no man in the world ſhould receive him; therefore the meaning muſt needs be this; Till men have ſome experience of the work of the Spirit upon their hearts; till he hath been a Sanctifier in them, and cauſed them to believe, they cannot receive him as Comforter: Why? Becauſe there is not matter wherewithal to comfort them; they muſt firſt be in the ſtate of Grace before they can be comforted, by being in the ſtate of Grace. They muſt therefore receive him as a Sanctifier, before they can receive him as a Comforter.

I ſhall name one Scripture more, it is *Act.* 15.8,9. You ſhall ſee there that the *Holy Ghoſt* was poured out in the Primitive times after believing. At the *7th* verſe he ſpeaks of the *Gentiles*, that *they heard the word of the Goſpel, and believed*; and ſaith he, *verſe* 8. *God which knoweth the hearts*, (knowing they believed) *bare them witneſs, giving them the Holy Ghoſt, even as he did unto us.* So that now, the giving of the *Holy Ghoſt*, as he did to the Apoſtles, as a *Comforter*, as a *Sealer* to them of ſalvation, is, when they have believed, when God who knoweth their hearts, knoweth them to be holy.

And, my Brethren, the Reaſon is clear and evident; for Jeſus Chriſt muſt firſt be mine before I can ſay he is mine, the thing muſt be firſt; now he is made mine by Faith, I then receive him to be mine. They were *without Chriſt in the world* (he ſaith of theſe *Epheſians*) *till they believed*, when they believed then Chriſt is theirs, therefore neceſſarily an act of Faith muſt go before an act of Aſſurance; for *Aſſurance* doth tell you, that Chriſt is yours, and that according to the rule of the Word. Now according to the rule of the Word, though he may be yours in God's ſecret Purpoſe, yet you are without Chriſt before you believe. Things muſt be, before I believe them to be.

Then it is equal, that God ſhould be honoured firſt by meer *truſting*, by meer *believing*; before he honoureth your Faith with ſetting to his *Seal. Joh.* 3.33. *He that believeth hath ſet to his Seal, that God is true.* Well, when a man hath done that, now ſaith God I will ſet to my Seal, that he believeth, and that he is my Child. But God will have you truſt him firſt with a meer act of *truſt*, as the Woman did that truſted the Prophet; ſhe had no more *Meal* nor no more *Oil* than would ſave their lives one meal more. Well, ſaith he, I will be truſted, *Make me thereof a Cake firſt, and bring it to me that I may eat of it, and after make for thee and for thy Son.* God will be truſted firſt; and when you have ſet to your Seal that God is true in his, God will ſet to his Seal after your believing.

SERMON XVI.

EPHES. I. 13, 14.

In whom alſo, after that ye believed, ye were ſealed with that Holy Spirit of Promiſe.

Which is the Earneſt of our Inheritance, &c.

THE Coherence of theſe words with the former, (as I have ſhewed you) is eaſie and natural. He had ſpoken of an Inheritance, (he had ſpoken of it in the 11*th* verſe, and he ſpeaks of it likewiſe in the 14*th* verſe,) an Inheritance unto which they were predeſtinated by God's *eternal purpoſe*, ſo verſe 11. Which Inheritance they had by *faith* and by *believing*, (as I ſhewed) obtained an intereſt, *we obtained an Inheritance, who firſt truſted in Chriſt*, verſ. 11. 12. Now then having been thus appointed to it, having obtained an intereſt in it, and the thing it ſelf being made thus ſure, and this by Faith: now ſaith he, *After ye believed ye were ſealed with that Holy Spirit of Promiſe.* This Inheritance, as it was made ſure in it ſelf, ſo you had the Inheritance made good to you by a work of ſealing; *ye were ſealed with that Holy Spirit of Promiſe.*

I ſhewed the laſt time in opening of the work of Sealing; firſt what it was not, which ſome Interpreters would have it to be meant in this place.

It is not firſt the gift of the Spirit only, abſtractedly conſidered, for it importeth a work of the Spirit upon the heart, (which *ſealing* always muſt needs do) and Impreſſion likewiſe. Indeed, the gift of the Spirit may be the *Earneſt of the Inheritance*, meerly and alone conſidered, (as I ſhall ſhew you anon;) but the *ſealing of the Spirit* importeth an impreſſion a work upon the heart.

It is not Secondly a work of Faith, as ſome would have it: for beſides that he doth not ſay, *Believing ye were ſealed*, (as elſewhere he ſpeaks, ſo the Apoſtle *Peter* ſpeaks, 1 *Pet.* 1. 8. πιστεύοντες, *Believing ye rejoyce*, in the preſent Tenſe;) but it is πιστεύσαντες, *having believed*, or (as our Tranſlation well rendreth it,) *after ye believed*; which (at leaſt) implieth, it is a diſtinct thing from Faith.

Then Thirdly, I ſhewed it was not *Sanctification* or *Regeneration*, which though it be an image, yet the uſe of the Metaphor of *Sealing* (though it implieth an Image,) it is taken principally from the uſe of a *Seal*, which primarily is not ſo much to ſtamp an Image (though it doth that,) as it is to aſſure.

I ſhewed by this what it was not. I ſhewed Secondly, what I conceived it to be.

You muſt fetch the Notion of it from the uſe of a Seal amongſt men, and you muſt confine it likewiſe to the uſe of a Seal in matters of Inheritance, for that is properly the Apoſtle's ſcope, he followeth that Metaphor; therefore though there be many uſes of a Seal, (for ſervice, and propriety, and the like,) yet I take it, they are not the proper ſcope here.

The uſe of a Seal in point of Inheritance, is firſt to make the thing ſure, to convey an Inheritance, that the Inheritance ſhould be thereby conveyed, and made ſure in it ſelf. Now though that is not excluded, (for every work of the Spirit doth make the thing over and over ſure, ſtill engageth God more and more) yet that is not the proper and primary ſcope of *ſealing* here. Why? Becauſe there is an ancienter Seal than that, the Original ſeal of all; whereby ſalvation is made ſure in it ſelf, even God's *Eternal purpoſe*, and this *ſealing* is a diſtinct thing from that 2 *Tim.*2.19. *The foundation of the Lord remaineth ſure, having this Seal, The Lord knoweth who are his*; ſpeaking of *eternal Election*; that is, rather a ſetting of us upon God's heart as a *Seal*, (as the expreſſion is, *Cant* 8.6. *Set me as a Seal upon thine heart*,) than God's ſealing our hearts by his Spirit. This is not the meaning here, for he had ſpoken of that before, he had ſpoken how by *predeſtination* they were appointed to it, *v.*11. and how by *faith* they had obtained it, and the thing was conveyed; they had *obtained an Inheritance*, v.11.

There is therefore another uſe of a *Seal*; It is to aſcertain the parties, or others, to whom the thing is made over unto, that they might have that to ſhew for it for ever. So indeed *ſealing* is taken in the Scripture, not only ſo much for making Salvation ſure in it ſelf, as to aſſure our hearts, (as the phraſe is that the Apoſtle uſeth in his Epiſtles.) It is parallel to what is in 2 *Cor.*1.21, 22. *He which ſtabliſheth us with you in Chriſt, and hath anointed us, is God, who hath alſo ſealed us. Sealing* and *Anointing*, is there put for *ſtabliſhing* us, making us ſure of it, not making the thing ſure.

Now, becauſe there are two ways of making us ſure of ſalvation; the one mediate, by the witneſs of our Graces, and the witneſs of the blood of Chriſt, ſprinkled upon the Conſcience, and laid hold upon by Faith: And the other immediate, which is an immediate teſtimony of the *Holy Ghoſt*, as I ſhewed out of 1 *Joh.*5.8. where there are ſaid to be *Three* that bear witneſs that we have *Eternal life*, (as it followeth afterward, *ver.*11.) there is the *Water*, *Blood*, and *Spirit*. Now by *Spirit* there is meant the Holy Ghoſt, by *Water* is meant our Graces and Sanctification, and by *Blood* is meant the blood of Jeſus Chriſt, looked upon by Faith; when Faith hath a recourſe unto it, it leaveth a witneſs behind it ſelf. A man never cometh to Chriſt, but he goeth away ſomewhat quieted, ſomewhat comforted; he never layeth hold upon that Blood, but it eaſeth or pacifieth the Conſcience more or leſs. Now when *Spirit* is made a diſtinct thing from the other two, it muſt needs be an immediate witneſs of the *Spirit* diſtinct from the other two. Why? Becauſe the *Holy Ghoſt* witneſſeth with the *Blood* and *Water*; therefore when he ſaith *Spirit* as a third Witneſs; it is differing from both theſe, it muſt be the *Holy Ghoſt* witneſſing without theſe.

The Queſtion is then, Which of theſe are meant here, when he ſaith, *Ye are ſealed with the Spirit of Promiſe*?

I Anſwer, If you take it in a large ſenſe, every witneſs, and all aſſurance of Salvation by any of thoſe witneſſes, it may be called a *ſealing of the Spirit*; if you take *ſealing* in a large ſenſe, for teſtifying or witneſſing a thing that is true, as *Joh.*3.33. where the word is uſed, *He that believeth* (ſaith he) *hath ſet to his Seal, that God is true.* If you will take it for witneſſing any thing, every one of theſe Witneſſes, in ſuch a Metaphorical ſenſe, may be called a Seal. Yet I take it, that which is principally aimed at here, is an immediate teſtimony of the Holy Ghoſt. The Metaphor of *ſealing* an Inheritance implieth as much; for you know, in conveying Inheritances, (as I ſhewed out of *Jeremiah*,) there are Witneſſes that are as Standers-by; but the act of *ſealing* is the immediate act of the party that conveyeth it. And the *Seal* of great Perſons, it is ſet to without witneſſes; the *Seal* of the King is without Hand, as the *Broad-Seal* amongſt us you know is: and ſo *Eſth.*8.8. the *Seal* of the King *Ahaſuerus* was without a Hand, there was no other witneſs but the King's *Seal* to it. So now, when the Great God of Heaven and Earth, when his *Spirit* will witneſs over and above *Water* and *Blood*, he will do it himſelf. My Brethren, Every Seal is a Witneſs, but every Witneſs is not a Seal, in a ſtrict ſenſe.

Now then concerning this *ſeal of the Spirit*, we having found what is principally meant, (for all this is but to find out the meaning of it.) I gave you theſe Three things.

The Firſt was, That it was a diſtinct light from the ordinary light of Faith, a light beyond that light. It is indeed Faith elevated, though not to Viſion, where Faith ſhall ceaſe, as it is in Heaven; yet as *Steven*'s bodily eye was raiſed to ſee Chriſt, beyond what the power of the ordinary ſight could have done: ſo here is a light, beyond what the ordinary light can reach unto.

In

Ser. XVI. In the Second place, This immediate Seal, it muſt have an Impreſs that it ſtampeth upon the heart. Now I told you, that the Motto, or the Impreſſion that this beareth, (to follow ſtill the Metaphor of a *Seal,*) it is the Impreſs, it is the Copy of that great Seal in Heaven, which God did ſet to our Salvation before all Worlds. Now what was that great Seal, that original Seal of all God's heart? Saith the Apoſtle, *The foundation of the Lord remaineth ſure, having this ſeal, The Lord knoweth who are his*; that is, he chooſeth them out of love. Now then this immediate Seal of the Holy Ghoſt beareth the Impreſs of this Original Seal, ſtampeth this upon the heart, *The Lord knoweth thee to be his, and he hath known thee ſo from everlaſting.* And as God chooſeth us, not looking to works or any thing in us, ſo this light cometh in without reference to Graces, or any thing elſe.

Then in the Third place, As in a Seal, the Wax (you know) is paſſive unto the ſtamp of the Seal; ſo is the Heart, the Underſtanding, and the Will and Affections to this work of *ſealing*. That is a Third thing I add now, ſtill keeping to the Metaphor of *ſealing*, as being proper to the Text. It is a light that doth not leave you to think this may be my own thoughts, but an over-powring light; for when the holy Ghoſt will ſpeak as a Sealer, he will do his office, and therefore a man's own Spirit is not active in it; he is active in it in the effect indeed, but in the light it ſelf, and in the receiving of it, he is paſſive, as at the firſt converſion.

Having opened what the work is, I ſhewed in the Second place the order of it, it is *after believing*. I gave you that one Inſtance in the Apoſtles themſelves, which I ſhall repeat, becauſe I ſhould have uſe of it afterward. You may read, *John* 14. and the firſt four Verſes, that *they believed in Chriſt*; yea, at the 17*th* verſe, they had the *Holy Ghoſt* in them: yet at the 16*th* verſe, he promiſeth them, when he was aſcended he would give them the *Comforter*; and *ver.* 20. *At that day* (ſaith he) *ye ſhall know that I am in you, and you in me.* The Apoſtles had not this *ſeal of the Spirit* till Chriſt aſcended, they had the Holy Ghoſt afore, they had ſome Aſſurance before; for you know *Peter* appealeth to Chriſt, *Matt.* 18. *Lord* (ſaith he) *thou knoweſt that I love thee*, and Chriſt telleth *Peter*, that he did believe ſo as *fleſh and blood had not revealed to him.* He had the witneſs both of *Blood* and *Water*, yet the Holy Ghoſt was to come down as a *Comforter. And in that day* (ſaith he) *ye ſhall know* your immediate Union with me, *that I am in you, and you in me.*

The Third thing concerning this *ſealing* in the Text, is the Perſon in whom we are ſealed. There is firſt the work of *ſealing*, that hath been opened. Secondly, There is the order of it, it is *after believing.* Then Thirdly, the Perſon in whom, or the virtual cauſe in whom we are ſealed. It is in Chriſt; *In whom, after ye believed, ye were ſealed.*

The words tranſlated here, *In whom,* ἐν ᾧ; they are exceeding ambiguous in their reference, as in the Greek they are. They may refer unto the Goſpel, ſpoken off juſt before, and ſo *Piſcator* would have it; that is, by which *Goſpel ye believed*, that ἐν ᾧ is put for εἰς ὃ. Or Secondly, they may refer to Chriſt, *In whom,* as our Tranſlation readeth it; and ſo they have a double reference: Either that the meaning is, *In whom, after ye believed,* and ſo it referreth to Faith, to believing in Chriſt. Or Secondly, they may refer to ſealing, *In whom, after ye believed, ye were ſealed*, ſealed in him after believing.

My Brethren, There is not a Verſe but there are ſuch Ambiguities as theſe are; ſo comprehenſive and vaſt a writer in his ſcope and aim, is the Holy Ghoſt, yet ſtill aiming at ſomething peculiar. There is no Book written ſo ambiguouſly, in that comprehenſive way, as the Scripture.

If you ask now, to which I refer *In whom*? Plainly I ſay, unto *Sealing*; and my reaſon is this, For he mentioneth *ſealing* here as a new benefit diſtinct from Faith. And as he had ſaid of all other benefits, that they were in Chriſt; we are *Elected in Chriſt, Adopted through him, Redeemed through him, In whom God abounded in grace to us*; ſtill mark it, to every benefit, *In Chriſt*, is added. Now ſpeaking of a new benefit of ſealing, this phraſe, *In whom,* referreth to *ſealing*; ſo that this is the meaning of it, that the *work of ſealing* is performed in *Chriſt*.

Now, my Brethren, *In whom*, will ſtill have a double reference, and a double meaning, if we refer it to Chriſt and to ſealing in him, and both is the meaning and ſcope of the place.

Firſt, Ἐν is all one with εἰς, *In Chriſt* you were ſealed, that is, you were ſealed *into Chriſt, into him*: ſo it importeth that the matter made known in the work of *ſealing*, is a man's Union with Chriſt. When the Holy Ghoſt ſealeth a man up, the thing he makes known, the thing he ſealerh to him is this, that he is in Chriſt, that he hath been elected in Chriſt, by God the Father, from everlaſting, that he is one in Chriſt; he was one with him from everlaſting, he was one with him when he hung upon the Croſs, he is one with him now in Heaven. *Into whom*, ſo the words will bear as well εἰς as ἐν, you may read either, one as well as another; I ſpeak for the ſcope and meaning of it.

I will give you a Scripture for this Interpretation, 2 *Cor*. 1. 21. where he ſpeaks of *eſtabliſhing* and *ſealing our hearts*, he putteth in this phraſe, ſaith he, *He who ſtabliſheth us with you*, εἰς Χρίστον, *in Chriſt, is God; He hath ſtabliſhed us in Chriſt*, or *ſealed us in Chriſt*, (for that followeth, *ver*. 22. ὁ δὲ σφραγισάμενος,) *into Chriſt*. And, *Joh*. 14. 20. *At that day ye ſhall know that I am in my Father, and you in me, and I in you*. So that a man's Union with Chriſt, his being in Chriſt, is the *matter* ſealed up to him; *In whom ye are ſealed*. My Brethren, in the work of *ſealing* there is the love of all the Perſons manifeſted; God the Father's Love, and Chriſt's Love, and our Union with him, he leaveth not him out; therefore you ſhall find, 1 *Joh*. 5. there are *three Witneſſes* in Heaven that witneſs *Love* to us, as well as *Three* on Earth. I remember that I ſhewed, that the work of *Baptiſm* is the outward Seal, to which this inward Seal moſt principally referreth; for Baptiſm is not to work Regeneration, that is a miſtake, as *Circumciſion* was not. *Rom*. 4. 11. he calleth Circumciſion the *Seal of the righteouſneſs of Faith, which Abraham had, being uncircumciſed*: ſo that it is not to work, but to ſeal Regeneration and Salvation unto us. Now, as we are ſaid to be *baptized into Chriſt*, Rom. 6. that is the outward Seal: ſo this is the inward work, whereby the Holy Ghoſt ſealeth a man into Chriſt, *In whom we are ſealed*; it may be as well εἰς as ἐν, as it is in that place of the *Corinths*, which interpreteth it.

Or in the Second place, This phraſe, *In whom ye are ſealed*, importeth, and the intent of it is to ſhew, by virtue of whom this benefit is beſtowed, that it is beſtowed by virtue of Chriſt. The work of *Sealing* is wrought in us by virtue of Chriſt; it is in him virtually, though by the Holy Ghoſt efficiently. The Holy Ghoſt is the Author of it, but Jeſus Chriſt is the virtual cauſe. In that 2 *Cor*. 1. 20. the place I quoted even now for *ſealing* and *ſtabliſhing* us, you ſhall find there, that *all the Promiſes are Yea and Amen in him*; now, as all the Promiſes are *Yea* and *Amen* virtually in Chriſt; they had been worth nothing elſe, if he had not died to make them good, ſo the *ſealing* of all the Promiſes unto the heart of a Believer is in him too: So the words that follow, *He that ſtabliſheth us, and ſealeth us in Chriſt*, will bear both ſenſes, as well as here it doth.

Now, my Brethren, to open this a little, (for it is a point of uſeful Conſideration,) The work of *Sealing* of the Holy Ghoſt is done by virtue of Jeſus Chriſt, He, and his Virtue, is left out in no work that is done for us. I remember, that I gave you this Rule in handling of the 10*th* verſe, (and it is a thing I have largely elſewhere handled,) That whatſoever work God doth upon us, he doth unto Chriſt firſt. Now then, are we *ſealed* virtually in Chriſt? why then we muſt find the ſame work upon Chriſt himſelf firſt. We died to ſin, becauſe he died; we roſe from ſin, becauſe he roſe; we are ſealed, becauſe he once was ſealed, and by virtue of that we come to be ſealed. This is neceſſary to be opened, if you will underſtand the full ſcope of this, *In whom ye are ſealed*. Now we read that Jeſus Chriſt was ſealed, *Joh*. 6. 27. *For him* (ſaith he) *hath God the Father ſealed*: Mark it, *Him* hath he ſealed. Now do but look into your Margents, and ſee to what the Tranſlators have referred this *ſealing* of Chriſt to, to *Matt*. 3. 17. do but read there and you ſhall find, that Jeſus Chriſt, when he was baptized (which, as I told you, is the outward Seal) he heard a Voice from Heaven, ſaying, *This is my Beloved Son, in whom I am well pleaſed*.

Ser. XVI. My Brethren, As Chriſt did partake of the ſame Ordinances we do, ſo there was ſome effect that theſe Ordinances had upon him, which he was capable of, anſwerable and ſuitable to what they have upon us. Therefore as *Baptiſm* is the outward Seal, to ſeal up *Adoption* to a Believer, and the witneſs of the *Spirit* is the inward work, the fruit of Baptiſm, to be waited for, (yet a man hath it not by virtue of his Baptiſm.) So when Chriſt was baptized, what was the fruit of it? what, was the inward work anſwerable to the outward upon him? This, *This is my beloved Son, in whom,* &c. And as the inward *Seal of the Spirit* to us, is an immediate Witneſs; ſo was this from Heaven to Chriſt: Not that ours is an immediate voice from Heaven, but a light of the *Holy Ghoſt*'s ſuperadded to the light of Faith; other Revelations ceaſe, and they are the Revelations that the Papiſts ſpeak of.

That you may ſee your ground for this, look 1 *Joh.* 5.9. compared with the verſes going before. He ſaith *there are Three Witneſſes in Earth, and Three in Heaven, that bear witneſs to Two things* (read the place you will find it the ſcope,) Firſt, that we have Eternal Life in Chriſt, and Secondly (as appeareth by the 9*th* verſe) that Jeſus Chriſt is the Son of God; *This is the Witneſs of God* (ſaith he) *which he hath teſtified of his Son.* There are three in Heaven that bore witneſs that *Jeſus Chriſt is the Son of God*; when he was baptized, there was *God the Father*, and *God the Son*, and *God the Holy Ghoſt*, all theſe three did bear this witneſs. There was *God the Father*, he ſpeaks, the voice that came from Heaven, it was his voice properly; for he called him his Son, *This is my beloved Son*, there was *God the Father*'s teſtimony; and *Joh.* 1.32. *the Holy Ghoſt deſcended down upon him like a Dove*; there is the Spirits witneſs, and all at his Baptiſm: and then as *he that believeth hath the witneſs in himſelf*, ſo Chriſt had the witneſs of his being *Son of God*, from the ſecond Perſon alſo, he had it in himſelf. All theſe three Witneſſes concurred then at his Baptizing; and thus was Jeſus Chriſt our Lord and Saviour then *ſealed*. Will you have me ſpeak plainly? Though he had the aſſurance of Faith that he was the *Son of God*, he knew it out of the Scriptures by reading all the Prophets; yea, and as *Adam* had it written in his heart, that he was the *Son of God*, ſo Chriſt had the like inſtinct and law in his Spirit, that he was the *Son of God*: yet to have it *ſealed* to him with Joy unſpeakable, and glorious by the witneſs of all the three Perſons; this was deferred to the time of his Baptiſm, he was then *annoynted with the Holy Ghoſt* (as I remember the expreſſion is, *Act.* 10.38.) *anointed with the Oyl of gladneſs* (that was the firſt beginning of it) *above all his Fellows*, in a more peculiar and tranſcendent manner. Now mark it, anſwerably (compare 2 *Cor.* 1. 22.) *he hath ſealed* and annointed us, juſt as he *ſealed* and annointed Chriſt in his Baptiſm; we are conformed unto Chriſt; look what was wrought upon him, is wrought upon Believers. He did believe in God, and himſelf to be the *Son of God by Faith from his Mother's Womb*, ſo he telleth us *Pſal.* 22.9. But this eminent, tranſcendent, Heavenly witneſs of it from all three Perſons, was deferred till now. So now we ſee we are *ſealed* in him, by vertue of him, and by his being *ſealed*.

The Fourth thing in the Text, is this; *The efficient cauſe by whom we are ſealed.* By the *Spirit*, the third Perſon in the Trinity, who is deſcribed to us by two things. 1. That he is the *Spirit of Promiſe.* 2. A *Holy Spirit*, and this as a *Sealer*, for ſo you muſt underſtand it. All theſe muſt be ſpoken to; for there is a Myſtery lieth in all theſe. Firſt, here is the *Spirit* by whom we are *ſealed*, there is the Perſon. Secondly, here is his deſcription as he is a *Sealer*; 1. he is the *Spirit of Promiſe*; 2. he is a *Holy Spirit.* You ſhall find every one of theſe have their weight in the matter of *ſealing*.

Firſt for the Perſon. Let us ſpeak to that a little. The Apoſtle had mentioned the work of the other two Perſons before: he had mentioned the work of *God the Father, Bleſſed be God the Father, who hath bleſſed us with all Spiritual Bleſſings*; ſo verſ. 3. and 4. he had mentioned *God the Son* before, *In whom we have Redemption through his Blood, and we are choſen in him,* &c. But he had not mentioned the *Spirit* before, yet he had mentioned the *Work of the Spirit* before too, the work of Faith and the work of Vocation, working prudence and wiſdom, as I ſhewed before out of the 8*th.* verſ. What is the Myſtery of this?

The thing I obſerve out of this is, *That it is the ſpecial work of the Holy Ghoſt, to comfort and aſſure the hearts of Believers of their Salvation.* It is a moſt ſpecial work of the *Holy Ghoſt*. I will give you but two evidences out of Scripture for it. The firſt is out of *Joh.* 14. 26. Our Saviour Chriſt did forbear to comfort them, for he telleth them there is a Comforter to come; *But the Comforter* (ſaith he) *who is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, &c.* Our Saviour Chriſt would not take the office out of his hands, he is to be your *Comforter*, ſaith he, and I will refer all to him. As he is called by the ſpecial name of the *Comforter*, to ſhew what is his ſpecial work and office: ſo anſwerably you ſhall find, that Joy is called *Joy in the Holy Ghoſt*, 1 *Theſſ.* 1. 6. It is the Father's Love, which is ſealed up to us, it is the Son in whom we are ſealed, ſo it is the Holy Ghoſt by whom we are ſealed. The Father preſcribed all the Cordials, the Son tempered them, but the Holy Ghoſt applieth them. 1 *Cor.* 2. 10, 11. *As the Spirit of a man only knoweth the things of a man, and he to whom this Spirit in him will reveal it: ſo* (ſaith he) *it is the Spirit of God that revealeth the deep things of God;* that everlaſting Love of his. Who elſe but he is to do it? It is his Office.

Therefore (my Brethren) you muſt give the honour of all the comfort you have to the *Holy Ghoſt* in a more ſpecial manner. Give it not to your Graces, though the Holy Ghoſt witneſſeth with them; there is no comfort you have, but in the power of the Holy Ghoſt; there is an expreſs place for it, *Rom.* 15. 13. Therefore look not to your Graces, I mean, do not aſcribe it to your Graces, do not pore and dote upon them, it is the Holy Ghoſt alwaies comforteth when they comfort. As it would derogate from Chriſt to aſcribe Juſtification to any other, ſo it derogates from the Holy Ghoſt, to aſcribe comfort to any other. And remember, that the ſpecial thing upon which mention of the Holy Ghoſt is made, is, when comforting, when aſſuring, when ſealing cometh to be mentioned. So much for that Obſervation.

Come we now to the deſcription of the *Holy Ghoſt* here, as he is a *Sealer*. Firſt, He is called the *Spirit of Promiſe*. Secondly, He is called the *Holy Spirit*. *Ye are ſealed* (ſaith he) *with that holy Spirit of Promiſe*.

He is called the *Spirit of Promiſe*, for two Reaſons and Conſiderations: Firſt, Becauſe (take him as he is a *Sealer* and *Comforter* of them that believe) he is promiſed; we have a Promiſe that the *Holy Ghoſt* ſhall comfort us and ſeal us. Therefore, becauſe the *Holy Ghoſt* is the thing promiſed, and that as a *Sealer*, we are ſaid to be ſealed by the *Spirit of Promiſe*. And in the Second place, He is called the *Spirit of Promiſe*, as a *Sealer*; becauſe he never ſealeth but by a Promiſe, (as I ſhall ſhew by and by) it is *ab effectu*. To ſpeak of both theſe.

The Holy Ghoſt is called the *Promiſe*, and that as a *Sealer*, (that is the firſt thing,) becauſe he is promiſed. Our Saviour Jeſus Chriſt was the great Promiſe of the Old Teſtament, but the Holy Ghoſt is the great Promiſe of the New. I need not quote you places, to ſhew you that Chriſt was the great *Promiſe* of the Old Teſtament, you have it *Act.* 13. 32. and *Heb.* 11. Many places might be brought. The Holy Ghoſt is the great *Promiſe* of the New, he is called the *Promiſe of the Father*, *Act.* 1. 4. *Act.* 2. 23. and *Gal.* 3. 14. *That we may receive* (ſaith he) *the Promiſe of the Spirit.* He is called the *Promiſe* there, becauſe he is the thing promiſed.

My Brethren, God doth give forth all Three Perſons in Promiſes, (it is a good Obſervation by the way;) He hath a *Son*, he promiſeth him; well, he hath given him, that Promiſe is ceaſed, I mean in the exhibition of Chriſt in the fleſh, is fulfilled. He hath a *Spirit*, you ſhall have him one day fully; but in the mean time you have him under a Promiſe, *He hath given us his Spirit alſo* (ſaith he;) that alſo cometh in 2 *Cor.* 5. 5. He had given us his Son before, he giveth us his Spirit too; he hath promiſed it. There is *God the Father*; you have him promiſed too, for the time will come (as it is 1 *Cor.* 15. 28.) that *God will be all in all.* You have all Three Perſons in Promiſes; God hath put forth all out of himſelf, he hath more Bleſſings than one, he hath promiſed all in himſelf: But the Holy Ghoſt is called the *Spirit of Promiſe*, as he is a *Sealer*: That is the point I muſt ſtand upon.

Ser. XVI. The word here is, in the Original, τῆς ἐπαγγελίας, *of that Promiſe*, (he hath put the Article to every word,) τῷ πνεύματι, *that Spirit*, τῆς ἐπαγγελίας, *of that Promiſe*, namely of *ſealing*, to ſeal Believers. There is a ſpecial Promiſe (my Brethren) unto Believers, that they ſhall have the *Spirit* to ſeal them, if they ſue it out. Many want it, but there is a Promiſe for it, that ſame 14*th* of *John* which I quoted before. The Apoſtles, they were *Believers*, ver. 1. they had the *Spirit* dwelling in them, *ver.* 17. yet he *promiſeth* them the *Spirit* both in *ver.* 16, 20, and 26. He doth not promiſe him as a *Sanctifier*, but under the notion and in the name of a *Comforter*; not only as one that ſhould give Gifts to them and make them *Apoſtles*, but ſhould *comfort* them. They believed already; but that the Holy Ghoſt ſhould come unto them as a *Comforter*; here was a ſpecial Promiſe yet to be fulfilled. Look into *Act.* 1.4,5. and you ſhall find this to be true; he biddeth them there *wait at Jeruſalem for the Promiſe of the Father, which* (ſaith he) *you have heard of me; for John baptized with Water, but you* (ſaith he) *ſhall be baptized with the Holy Ghoſt, not many days hence.* And ſtill obſerve it, for it is ſpoken of him as a *Comforter*; for ſo Chriſt promiſed him, though indeed he came with enlargement of Gifts upon them too as Apoſtles.

You will ſay, The *Apoſtles* had this Promiſe, who were extraordinary men; have Believers the ſame?

Read firſt *Act.* 2.33. Saith he, *Chriſt being aſcended, and having received of the Father the promiſe of the Holy Ghoſt, he hath ſhed forth this which ye now ſee and hear. They were filled with the Holy Ghoſt, as with Wine,* (as the Apoſtles expreſſion is in the *Epheſians*,) *ſo that they ſaid they were drunk.* But doth this belong to Believers? See what he ſaith to the men that were pricked in their heart, *ver.* 38. *Repent and be baptized every one of you, in the Name of Jeſus Chriſt, for the remiſſion of ſins*; (that is, for *aſſurance of remiſſion*; for otherwiſe a man muſt believe before he be baptized, for ſo they did, and ſo they were, as appeareth *ver.* 41. *They that gladly received the word were baptized*, or they ſhould be baptized, that they might receive the remiſſion, or the aſſurance of the remiſſion of their ſins,) *and ye ſhall receive the gift of the Holy Ghoſt: For* (ſaith he) *the Promiſe* (mark it, that Promiſe that was made to us, and you have ſeen fulfilled to us) *it is unto you and to your Children; and to all that are afar off*, (to the *Gentiles* afar off to the end of the world,) *and even to as many as the Lord our God ſhall call.* Mark that, to all Believers. There is a Promiſe of it, you may ſue it out; and therefore you ſhall find, *Gal.* 3. 14. there is mention of the receiving of the Promiſe of the Spirit after believing, *That they might receive* (ſaith he) *the promiſe of the Spirit through Faith.* What promiſe of the Spirit is it that a man receiveth through Faith? A man muſt have the Spirit to work Sanctification, (mark that;) then to have the Spirit as a work of Faith, as a beginner of Sanctification, cannot be the meaning of it: but there is an eminent Promiſe yet to be fulfilled to Believers, for they received the promiſe of the *Spirit* through Faith. What Promiſe of the Spirit is that? The Spirit as a Sealer, the Spirit as a Comforter; for ſo he was promiſed to the Diſciples after they believed.

What is the Obſervation from thence?

Plainly this; You that are Believers, wait for a further promiſe of the *Holy Ghoſt* as a Sealer, and ſue it out with God; for you ſee here the great Promiſe, it is the promiſe of the Spirit as a Sealer. So you ſhall find *Act.* 1.4. that the Apoſtles were to wait for the *Promiſe of the Spirit:* ſo do you. My Brethren, thoſe that did receive the word *gladly*, (as the Text ſaith, *Act.* 2. 41.) had a promiſe of the *Holy Ghoſt* to be expected as a Comforter, as a Sealer, as the place there evidently implieth. Though you have ſome joy wrought in you by Faith, yet there is ſome further Promiſe ſtill to be expected, *For the Promiſe* (ſaith he) *is to you, and to all that are afar off, even to as many as the Lord ſhall call.* You ſhall find in *Joh.* 7.38. (that I may not ſtand reckoning up many places,) that our Saviour Chriſt ſaith, *He that believeth on me, as the Scripture ſaith, out of his belly ſhall flow rivers of living water*, (of water to comfort and refreſh him.) *But this ſpake he* (ſaith he) *of the Spirit, which they that believe on him ſhould receive; for the Holy Ghoſt was not yet given,* (mark) *becauſe that Jeſus was not yet glorified.* My Brethren, Let me vent that notion to you, for

I believe it will hold, that the giving of the Holy Ghoſt as a Sealer with joy unſpeakable and glorious, was reſerved to the Times after Chriſt was glorified. Men had the Spirit to work Faith before, they had under the Old Teſtament; but for the Spirit to come and work *joy unſpeakable aud glorious* in ordinary Believers, was not till Jeſus Chriſt himſelf was glorified. It is true, that *David*, and ſome other Saints in the Old Teſtament had it, who were eminent and types of Chriſt, that was to be anointed with the *Oil of Gladneſs*; but the ordinary Saints under the Old Teſtament, they had a ſpirit of Bondage upon them, (there was a ſpirit of Adoption too,) but not to ſeal up to a man his Sonſhip. This is the great Promiſe of the Goſpel, which cometh to Believers when Jeſus Chriſt is glorified, when he is aſcended up to Heaven, and there is anointed with the *Oil of Gladneſs above his fellows*; then he poureth out the *Spirit* upon men, which will ſue out this Promiſe.

My Brethren, It is the great fruit of your Baptiſm; you have not that great fruit of your Baptiſm till you have this. The *Circumciſion* of Old, it was a Seal of the Righteouſneſs of Faith, and of the promiſed Seed, of Chriſt to come, of a bloody Saviour, to redeem by blood, (for ſo Circumciſion was by blood.) Now as Circumciſion was then, ſo now that Chriſt is come and glorified; our Baptiſm is the *ſeal of the Spirit*, it is the proper work that anſwereth to Baptiſm. Therefore you ſhall find it is called *Baptizing with the Holy Ghoſt*, becauſe it is that which is the fruit of Baptiſm, it anſwereth that outward Seal; and therefore you may read that *Peter* biddeth them be *baptized*, and they ſhould receive this Promiſe, *Act.*2.38.

You that believe are to wait for this Promiſe; as the *Jews* waited for the coming of Chriſt, ſo are you to wait for the coming of the Holy Ghoſt into your hearts. It is ſaid, that *the Fathers ſerved God night and day, waiting for the promiſe*, namely Chriſt to come, *Act.*26.6. Serve your God day and night faithfully, walk humbly; there is a promiſe of the Holy Ghoſt to come and fill your hearts with *joy unſpeakable and glorious*, to ſeal you up to the *day of redemption*. Sue this Promiſe out, wait for it, reſt not in believing only, reſt not in aſſurance by Graces only, there is a further aſſurance to be had. It was the laſt Legacy Chriſt left upon Earth. Look *John* 14.14,15 he ſaith there, that he would ſend the *Promiſe* of the Father; this very Promiſe of ſending the *Comforter*; read *Luke* 24.49. Therefore ſue out the Will of Chriſt, ſue out that laſt Legacy of his. It was the fruit of his Aſcenſion, when he was aſcended up and received this Promiſe, then he poured it out.

And let me add this too (I thought to make it a diſtinct Obſervation) from the Perſons here that were to be ſealed; *Ye were ſealed*; *ye*, who? *ye Epheſians*; they were ordinary Believers, they were not Apoſtles, they had not all miraculous Gifts, yet he ſaith of them, *Ye were ſealed with the Spirit of Promiſe after ye believed.* Read over all the Epiſtles, and you ſhall find almoſt all the Saints in the Primitive times ſealed thus: the *Corinths* they had it, 2 *Cor.* 1.22. *God hath ſtabliſhed us with you, and hath alſo ſealed us.* The *Epheſians*, they had it you ſee, they were ſealed; for afterward, *Chap.*3.14. he exhorts them not to *grieve the Holy Spirit, by which they were ſealed.* The *Theſſalonians*, they had it, 1 *Theſſ.*1.10. They received the word with ſuch joy, that he ſaith, they *waited for the coming of Jeſus Chriſt from Heaven*, (for that is the next ſtep, Heaven is next unto it, and to wait for Chriſt when you are thus ſealed.) Thoſe that *Peter* wrote to had it, 1 *Pet.*1.9. *In whom believing, ye rejoyce with joy unſpeakable and full of glory.* Thus ordinary it was in the Primitive times, where the defect lies God knows; but certainly it might be more common, if men would ſue it out, ſuch a Promiſe there is; he is therefore called the *Spirit of Promiſe*, becauſe he is promiſed as a Sealer.

Only (my Brethren) let me give you a Direction or two. Firſt, Believe this Promiſe, wait for it by Faith, make it the aim of your Faith; we are ſaid to receive the *Promiſe of the Spirit through Faith*, *Gal.*3.14. Believe there is ſuch a thing, aim at it, wait for it, and ſerve God day and night in all humility to obtain it, reſt in no other lower and under aſſurance, and in the end the Lord God will give it. The reaſon why men attain it not, is, becauſe they reſt in other Aſſurance, and they do not aim at this; they content themſelves with bare

believing,

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believing, and that their Conſciences are quieted. But be in Heaven, my Brethren, there is ſuch a work as *ſealing by the Spirit*; if you have Faith, there is a Spirit, and a *Spirit of Promiſe* made to Believers, which you may receive by Faith. This is the firſt Reaſon why he is called a *Spirit of Promiſe*, becauſe he is promiſed to Believers, as he is a Sealer.

I mentioned a ſecond Reaſon, why he is called the *Spirit of Promiſe*, as he is a Sealer. What is that? Becauſe he always ſealeth by a Promiſe. Theſe Truths, my Brethren, are worthy your laying up, not only to clear the Doctrine of this great work of the Spirit, (and I ſtill ſpeak what is proper to the Text,) but alſo to direct you, and to try whether you have it, you that boaſt of it. It is always I ſay, by a Promiſe; when he *ſealeth* he bringeth a Promiſe home to the heart. He is therefore called the *Spirit of Promiſe*, becauſe he uſeth a Promiſe in *ſealing*; as we ſay of a Souldier, *he is a man of the Sword*, becauſe a Sword is the Weapon he uſeth: ſo he is called the *Spirit of Promiſe*, becauſe he uſeth a Promiſe. As we are ſaid to be *Heirs of the Promiſe*, becauſe the Promiſe belongeth to us: ſo he is called the *Spirit of Promiſe*, becauſe he comforteth us by a Promiſe. There is a Spirit lieth hid and dwelleth in the Promiſe to comfort us, if Faith could but draw him down to come into our hearts and ſet them on.

My Brethren, We heard that Jeſus Chriſt was ſealed when he was baptized; but he was ſealed by a Promiſe, it was not by an immediate Revelation only, but by bringing home a Truth to his heart. What was it? *This is my beloved Son, in whom I am well pleaſed.* This is a Scripture Promiſe, you ſhall find it in *Iſa.* 42.1. *This is my Servant in whom I delight, my Elect in whom my Soul is well pleaſed.* That which had been ſpeaking before of the *Meſſiah* is brought home to his heart. He ſealeth not up his Son when he ſpeaks from Heaven immediately, but he doth it by a Promiſe; therefore much more, my Brethren, doth he ſeal up you. The *Word* and the *Spirit* are joyned; they are joyned in the *New Jeruſalem*, much more now. *Iſa.* 59.21. the Promiſe there, that *My Word and my Spirit ſhall not depart out of thy mouth*, is ſpoken of the Calling of the *Jews* plainly, (for the Apoſtle quoteth it in *Rom.* 11. and it is the only place he quoteth for their Call,) *The Redeemer ſhall come out of Zion*, are the words juſt before. When Jeſus Chriſt gave the Promiſe of the Holy Ghoſt, as a *Sealer* and *Comforter* to the Apoſtles, he calleth him a *Comforter* indeed; but how? Saith he, *He ſhall bring all things to your remembrance, for he ſhall take of mine and ſhew it unto you*; for if the Holy Ghoſt do not come with a word, and take of Chriſt's and ſet that upon your heart, it is a deluſion; he ſealeth by a *Promiſe* ſtill, and therefore in all that diſcourſe of Chriſt, where he promiſeth him as a *Comforter*, in *Joh.* 14. he calleth him a *Spirit of Truth* as well as a *Comforter*. Therefore when we ſay, it is an immediate Teſtimony, the meaning is not that it is without the Word, no, it is by a Promiſe; but the meaning is, it is immediate in reſpect of uſing your own Graces as an evidence and a witneſs; but he bringeth home a Promiſe to the heart, ſome abſolute Promiſe or other; he *rideth upon the wings of a Promiſe*, as you may read in the Book of *Martyrs*, concerning *Bilney*. He is a *Spirit of Promiſe*, my Brethren, when he ſealeth. Therefore let me tell you this, All your Revelations that are without the Word, or would draw you from the Word, they are naught and dangerous. We do not ſpeak for *Enthuſiaſms*, it is the Spirit applying the Word to the heart that we ſpeak of. It is not to write new Scripture, to make words, to be guided by the Holy Ghoſt without the Word. No, we deteſt all ſuch; but it is to draw you to the Word, he faſtneth the Word upon your hearts, ſealeth you by a Promiſe, therefore he is called a *Spirit of Promiſe*.

There is one thing more that I muſt make an end of; it was neceſſary to open theſe Truths unto you, for I could not open the words elſe. The laſt thing he is deſcribed by, as he is a *Sealer*, is, that he is a *Holy Spirit*. The Holy Ghoſt hath put a mighty Emphaſis upon this, as you ſhall ſee by and by; he hath put an Article upon every word, as they that underſtand the Greek, know it is τῷ πνεύματι τῆς ἐπαγγελίας, τῷ ἁγίῳ, *ſealed with that Spirit of that Promiſe, that holy.* There is not the like again in any place. There is a ſpecial Promiſe of him as a *Sealer*; and he ſheweth himſelf to be a holy Spirit, if in any work, in *ſealing*. And which is more, he doth not fay, *that Holy Spirit*, τῷ πνεύματι ἁγίῳ, indeed we tranſlate it ſo, we put *Holy* to *Spirit*; but the truth is, the word *Holy*

cometh

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cometh individed from the other, and *Promiſe* cometh in between in the Greek, τῷ πνεύματι τῆς ἐπαγγελίας, τῷ ἁγίῳ, it is *that Spirit of that Promiſe, that holy.* This is the true reading of it according to the Original, to ſhew, that this title of *Holy* is not given to the Spirit himſelf, but as an effect of his in *ſealing*. It is true indeed, he is holy in himſelf, and it argueth him to be ſo, if he make us ſo when he ſealeth us; for look what Impreſs is left upon the Wax, muſt needs be in the *Seal* much more; if he make us holy when we are *ſealed*, he himſelf muſt be holy much more originally. But that is not the aim of it, only to ſhew that he is holy; but to ſhew, that when he ſealeth then he works holineſs; therefore the Holy Ghoſt here putteth an Emphaſis upon it, by putting to the Article *That*.

Obſerve from hence this, That all Aſſurance that is *true Aſſurance*, and the *true Seal of the Holy Ghoſt*, it makes a man holy. If ever any thing makes him *holy*, this doth it. Is he a *Holy Spirit* in working Faith? Doth he purifie your hearts by believing? He will purifie your hearts, much more when he ſealeth you, when he works *joy in believing, unſpeakable and glorious.*

Yea, my Brethren, God doth not give this Promiſe of his Spirit as a *Sealer*, till a man be very holy. *Joh.* 14.21. *He that hath my Commandments, and keepeth them, he it is that loveth me; and he that loveth me, ſhall be loved of my Father; and I will love him and manifeſt my ſelf to him.* God doth not put theſe Cordials into a foul Stomach; and when a man hath theſe, they make him wonderfull holy. Take the Apoſtles for an Inſtance. The *Apoſtles* (as I told you) they were Believers, they had a promiſe of the Holy Ghoſt, as a *Sealer* and a *Comforter*; but they were to wait for it, (as you read in *Act.* 1.4.) Now all the while they waited for it, what did they? *They continued all the while*, till they had it, *in prayer and ſupplication*; the Text ſaith ſo: they were exceeding holy, eſpecially before. Well, when they had it, how holy did it make them! (it is of purpoſe made the Preface to the book of the *Acts*.) You ſee how full of boldneſs they were, how full of zeal; becauſe full of the *Holy Ghoſt*, and full of the *joy of the Holy Ghoſt*. The Apoſtles were poor low Chriſtians as any are, almoſt; when Jeſus Chriſt was to die, how ſleepy were they? When Chriſt was adminiſtring the Sacrament to them, and told them what he ſhould ſuffer, they talked preſently *who ſhould be the greateſt amongſt them*. Thus carnal were they, they had not received the Spirit as a *Sealer*; but when once they had received him as a *Sealer*, read the ſtory of the *Acts*, read their Epiſtles, and ſee what a ſpirit of Boldneſs and Zeal they had. *When thou art converted, ſtrengthen thy Brethren.* It is a new Converſion, it will make a man differ from himſelf in what he was before in that manner, as Converſion almoſt doth before he was converted; there is a new Edition of all a man's Graces, when the Holy Ghoſt cometh as a *Sealer*. Self-love buſleth before, and keepeth a quoil to ſecure it ſelf; but when once Self-love is ſecure, and the *love of God* is ſhed a broad in a man's heart, it makes a man work for God ten times more than before, or elſe at leaſt more kindly. I know there are ways wherein the Soul can glorifie God more, in a way of recumbency, when he hath wrought Aſſurance, by ſubmitting himſelf to God whatſoever becometh of him; and by pure truſting of God, though he know not whether he will ſave him or not, which is the greateſt truſt in the world: But yet in matter of Holineſs and Obedience, the *aſſurance of the love of God*, when it is once ſhed abroad in the heart, will conſtrain a man, (as the Apoſtle's phraſe is.) *He that hath this hope* (he ſpeaks of Aſſurance in that 1 *Joh.* 3.3.) *purifieth himſelf even as he is pure.* My Brethren, it is the next thing to Heaven, therefore it muſt needs make a man heavenly. If there were nothing but Self-love in a man, it is true he would abuſe it when he hath Aſſurance; but when this love ſhall ſtir up love to God, and bring a greater increaſe of love to God above a man's ſelf, how will that work! I appeal to you good Souls, If Chriſt do but look toward you a little, how holy doth it make you! Much more then, when the Holy Ghoſt is poured out upon you, and when you are baptized with the Holy Ghoſt, as a *Comforter*. Look, as when the *Sun* cometh near to the Earth, then is the Spring; it was Winter before: ſo when the *Holy Ghoſt* cometh in this manner upon the heart; it was Winter before, but it will be Spring now.

My Brethren, (to end this) therefore all thoſe Comforts, (mark what I ſay, try your ſelves, and try others by it,) all thoſe Revelations and Comforts that make men looſe and unholy, unclean and carnal, they are not theſe Comforts of the Holy Ghoſt. I confeſs, a Holy man may, when they are gone, abuſe the remembrance of them; but while they are upon the heart, they do carry a man's Soul in all up to God. The Apoſtle *Jude* doth not know how to ſpeak words bitter enough againſt thoſe men, that turn the *Grace of God* into wantonneſs; *They are ordained of old* (ſaith he) *to this condemnation.* Read how bitterly he ſpeaks of ſuch men from the third Verſe to the end of his Epiſtle: Eſpecially whenas men ſhall be looſe in their Opinions, as he ſaith, *corrupt themſelves* in what they know naturally to be ſin. My Brethren, he is a holy Spirit, nothing is more oppoſite to this holy Spirit, than *looſneſs*, than *uncleanneſs*, and ſuch ſins, are. *If we ſay* (ſaith he) *that we have fellowſhip with God, and walk in darkneſs, we lie.* What doth he mean by *Fellowſhip* here? He meaneth *Aſſurance* plainly. *Theſe things we write to you, that you may know ye believe in the Son of God*; (it is the ſcope of that Epiſtle,) *He that ſaith he hath fellowſhip with God, and walketh in darkneſs, he lieth*, let him be what he will. The Apoſtles they are vehement, their Spirits are up againſt no men more. He is a *holy Spirit of Promiſe* that ſealeth men to ſalvation.

Let this therefore be made a Motive to ſeek it at God's hands; urge him with this, beſides his Promiſe, tell him it will make you holy: It is a great Motive to ſeek it, it is a motive to you to ſeek it, and it is a motive to you to urge God to obtain it.

I conclude with this; A Seal hath two ends and uſes, the firſt is to *aſſure* and *certifie*, and the other is to ſtamp an *Image*; for ſo always a Seal doth. Now they are both here; He is called the *Spirit of Promiſe*, becauſe he bringeth home the Promiſe to a man's heart, and aſſureth him of an intereſt. He is called the *holy Spirit of Promiſe* in ſealing, becauſe he ſtampeth the Image of *Holineſs* upon you, and makes you more holy than before.

So you have the meaning of theſe words, *In whom ye were ſealed with that holy Spirit of Promiſe*, with all thoſe concurring Scriptures that were neceſſarily to be brought for the opening of them.

SERMON XVII.

EPHES. I. 14.

Who is the Earneſt of our Inheritance, until (or, *for*) *the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.*

IN the firſt place, for the reference of theſe words to the former, *Who is the Earneſt.* It referreth not unto Chriſt, *in whom you are ſealed*, as *Faber Stapulenſis* would have it; but they refer to the *Spirit of Promiſe* mentioned immediately before. And to put us out of doubt in it, in 2 *Cor.* 5.5. it is called the *Earneſt of the Spirit.* Chriſt is called no where an Earneſt.

Then Secondly, For the ſcope of his words, the Verſe I have read to you is the concluſion of all about the benefits beſtowed upon us, and of the Apoſtles application of theſe benefits both to *Jew* and *Gentile.* He had enumerated all ſorts of Benefits, *Election*, *Predeſtinaton*, our *Redemption* by Chriſt, our *Vocation*, and *Faith* and *Sealing.* In enumerating of all theſe benefits his ſcope is, to mention the ſpecial glory that all the three Perſons have, and are to have from us in the work of our ſalvation. And ſo his ſcope is here to ſhew, how great a gift of the *Holy Ghoſt* is added unto all that Chriſt hath done for us, and unto all the Father hath done for us, of which he had ſpoken in the former Verſes. As he had ſet out the Father's work in *Election*, in the 4*th*, 5*th* and 6*th* Verſes: Jeſus Chriſt's work in *Redemption*, in the 7*th* and the 10*th* Verſe: ſo here his ſcope is to ſet forth the great benefit we have by the *Holy Ghoſt*; the greatneſs of that gift. *We are ſealed by him*, *who is* (ſaith he) *the Earneſt of our Inheritance.* It is the concluſion of all, and ſo comprehendeth all that either the Spirit is to us, or works in us; it expreſſeth the greatneſs of the gift of the *Holy Ghoſt* to us, and the uſe that that gift is to us.

So you have the reference of the words; you have the coherence and ſcope of the words.

Now for the diviſion of the words, you have three things contained in this Verſe eminently.

The Firſt is, That the Holy Ghoſt is an *Earneſt.*

The Second, Of what he is an *Earneſt?* of an *Inheritance.* Until when? *Until the redemption of the poſſeſſion* of that Inheritance.

And then Thirdly, The End of all, *To the praiſe of his glory.*

I muſt firſt begin to explain the *Holy Ghoſt* his being an *Earneſt*; and firſt, I ſhall explain the phraſe unto you, what that importeth in it ſelf: And Secondly, how it is to be underſtood, that the *Holy Ghoſt* he is an *Earneſt.*

And firſt for the phraſe *Earneſt*, what is meant by that. Ἀρραβὼν, It is a word which the *Greeks* had from the *Jews*; and although it is not only uſed in the New Teſtament by the Holy Ghoſt, but by profane Writers alſo; yet the *Greeks* had it from the *Tyrian* Merchants, and ſo uſed it in their bargains as an Earneſt of the whole ſum in bargaining. They uſed it likewiſe for any other kind of Earneſt whatſoever.

The *Hebrew* word is of a larger ſignification, it takes in a *Pledge* or *Pawn*, as you call it. You know in your *Engliſh* phraſe a *Pawn* is one thing, a *Pledge* is another. Now the word that the *Jews* uſed, from whence this is fetched, ſignifieth a *Pledge*, a *Pawn*, as well as an *Earneſt*: As *Gen.* 38.17. there *Tamar* doth

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require of *Judah* a Pledge, that he would give her what he promiſed her: But the *Grecians* uſe it eſpecially for an *Earneſt.* Ἐνέχυρον is put for a *Pledge*, but ἀῤῥαβὼν, for an *Earneſt.*

Now you will ask, how theſe two, a *Pawn* and a *Pledge*, do differ from an Earneſt?

I will ſhew you firſt what is common to them both, which will help to open the thing. Secondly, Wherein they differ.

In common, the nature and uſe of a *Pledge* and an *Earneſt* is this, both are to give aſſurance, to give ſecurity. If a man borroweth Mony of one, oftentimes they leave a Pawn, that Pawn giveth aſſurance, giveth ſecurity for the payment of ſo much Mony. On the other ſide, if a man goes to bargain with one, the Buyer giveth an Earneſt to the Seller, and that alſo doth bind the bargain. They are both for Security, they are both for Aſſurance, that is the ſcope of both.

How do they differ then?

A *Pawn* is properly for Mony borrowed, or promiſed to be paid, and muſt alwaies be worth as much as the Mony that it is engaged for; who will take a Pawn elſe? But an *Earneſt* is not ſo; an Earneſt is but a part in hand. You ſhall have a Bargain that is worth a thouſand pounds, and the Earneſt it may be is but Sixpence or a Shilling, or a Piece. It is but part of the payment.

In the Second place; A Pawn or a Pledge may be ſomething of another kind from Mony. One may pawn his Jewels his Cloaths for Mony; but an Earneſt alwaies is a piece of Mony, for Mony to be paid. It is a thing of the ſame kind.

Then Thirdly, a Pawn is reſtored again when the Mony is paid; but an Earneſt is never reſtored, for it is part in hand, a man keepeth it for ever by him.

So that now, by this, you will come to underſtand what is meant by an *Earneſt.* It is firſt a part in hand, part of payment, it is not the whole. It is Secondly, ſomething of the ſame kind, it is part of the ſame we ſhall one day receive. And Thirdly, it is never reſtored again as a Pawn is. I ſhall have uſe of theſe, as you ſhall find in opening, how the *Spirit* is an Earneſt.

The Second thing for opening the phraſe is this: I have ſhewed you how a *Pawn* and an *Earneſt* differeth. Now let us ſee what reference this phraſe hath (in the place it cometh in,) both to what is before, and what is after.

An *Earneſt*, it is of uſe in two caſes; and they are both here glanced at.

An *Earneſt*, it is of uſe in caſe of buying and ſelling, when the buyer hath not Mony ready, or the ſeller hath not his Commodity ready, then you give Mony as an Earneſt of the bargain.

Secondly, An *Earneſt* doth not hold only in buying and ſelling; but it holdeth in conveying of Inheritances. This is the latitude of the Greek phraſe. You ſhall ſee it amongſt our ſelves, (as I take it at this day.) When an Inheritance is conveyed to another man, there is firſt a Writing drawn with Hands unto it. Anſwerably there is now for the Inheritance of heaven *Sanctification* and *Faith* wrought in the heart, which are the finger of the *Holy Ghoſt*; they are his work. There is Secondly the *Seal*, which is after you have *believed* and have been *ſanctified.* And Thirdly, in conveying Inheritances (if I be not miſtaken) they uſe to carry a man unto the ground. If you ſell Land or convey an Inheritance, if you will give poſſeſſion, what do you? You carry him unto the Ground, and there you give him a Turf of Earth, ſomething that grows upon the ground; not Mony, but ſomething of the ſame kind with the Inheritance he is to poſſeſs, and that bindeth the party, as Lawyers know; and it is ſaid to give poſſeſſion, to give the Buyer a further degree of right.

Now ſee how aptly the *Holy Ghoſt* followeth this ſimilitude here in theſe words. He aimeth at both, he glanceth at both: Firſt, at that way of bargaining, and that is evident by two expreſſions, the *Redemption which is by price*, ἀπολύτρωσις, and the *Purchaſed poſſeſſion.* Yet he chiefly aimeth at conveying an Inheritance, for ſo the words are expreſt, it is the *Earneſt* (ſaith he) *of our Inheritance*; and the word *Poſſeſſion* that relateth to Inheritances; *The Earneſt of our Inheritance, until the redemption of the purchaſed poſſeſſion.* He glanceth you ſee at both, and takes in both.

And firſt to ſpeak a little to that of bargaining. It is true, my Brethren, that Heaven is a free gift, and there is no buying and ſelling between us and God about it in a proper ſenſe. Yet let me tell you of this firſt, that Jeſus Chriſt bought it, it is his *purchaſed poſſeſſion* for us. Now as we ſinned, Jeſus Chriſt paid the debt, and he purchaſed the poſſeſſion, and we have the Earneſt of the bargain.

And it was exceeding proper it ſhould be ſo; why? Becauſe we are Chriſt's, we are one with him. It is my purchaſed poſſeſſion, ſaith Chriſt, give them the *Earneſt* of it, for whom I purchaſed it, and it is all one as if you give it me. So now, though in a contrary way to bargaining, (for there the Buyer uſeth to give the Earneſt of the Mony, not the Seller of the commodity; but here God doth accept of Chriſt's Mony, and giveth us an Earneſt, part of the Commodity in hand;) yet, if you will take it in reſpect of bargaining, it is an Earneſt between us and God; the Scripture is not abhorrent from that Metaphor. You ſhall find in *Matt.*13.44,45. *The kingdom of Heaven* (ſaith Chriſt) *is like to a Treaſure hid in the field, which a Merchant man eſpieth, ſelleth all that he hath and buyeth the field.* It is not a proper buying indeed, but it is a buying what in him lieth, it is a parting with all he hath; God can have no more. He giveth up all his luſts, all the intereſt he hath in this world, and all the comforts of it, he giveth up himſelf; it is a buying *without Mony*, as the phraſe is, *Iſa.*51.1. Now then, when we have given up our ſelves thus to God; ſold our ſelves to him to work *righteouſneſs*, as *Ahab* ſold himſelf to work *wickedneſs*: Then doth God come, there is an *Earneſt* for you (ſaith he;) he giveth us an Earneſt of the commodity which we give up our ſelves for. That is the firſt uſe of it, it is in reſpect of bargaining; how it is in reſpect of Inheritances, I ſhall ſhew afterward.

Obſerve now how properly and pertinently the Holy Ghoſt followeth theſe two Similitudes or Metaphors of *Sealing* and *Earneſt*, he placeth his words moſt fitly. When he ſpeaks of Heaven as a thing promiſed, then he mentioneth the Seal of the Spirit; *Ye were ſealed*, (ſaith he) *with the Spirit of Promiſe.* When he ſpeaks of Heaven as a thing to be poſſeſt and enjoyed, he uſeth the Metaphor of an *Earneſt*, or part in hand, that doth give a kind of poſſeſſion before hand. So much now for opening the phraſe, and the correſpondency that one phraſe hath to another, which giveth much light to the whole.

The Second thing, (as I told you) to be done is this, to ſhew how the Holy Ghoſt is an Earneſt.

The great queſtion I had with my ſelf a long while was this, Whether the *Holy Ghoſt* is ſaid there to be an *Earneſt* only in reſpect of working aſſurance of ſalvation in the hearts of men; ſo as the meaning ſhould be, that whereas before the Apoſtle had expreſt the work of Aſſurance by *ſealing*, now he doth do it by a new Metaphor of being an *Earneſt*, importing only the ſame thing: ſo as this Similitude ſhould be limitted to the ſame thing only that *ſealing* is, namely to working Aſſurance: But when I had fully conſidered it, the upſhot of my thoughts is this,

It is true indeed, he mentioneth this of the Spirit being an *Earneſt* in a ſpecial manner, in reſpect of aſſuring us of Salvation; for the ſcope of an *Earneſt* is to aſſure as well as a *Seal*: yet ſo, as it is not to be limitted only to the work of Aſſurance, though he hath that eſpecially in his eye; but it is ſpoken in a large and more general ſenſe, (as when I ſhewed the ſcope of the words I mentioned) he ſpeaks of the Spirit in reſpect of all he is to us, and all the work in us. In a word, He is not only an *Earneſt* in reſpect of working an Aſſurance in our hearts, (though ſo and more particularly;) but he is an Earneſt in his Perſon given unto us, in his Graces wrought in us. An *Earneſt* takes in all theſe. It is a general Propoſition, brought in indeed upon an occaſion of the mention of the Holy Ghoſt as a *Sealer* in the words before; and it doth ſecond that phraſe, and doth more peculiarly ſuit and comply with it, (for an Earneſt is ordained to *aſſure*,) yet it is taken in a larger ſenſe. Therefore, now I am to do two things in opening how the Holy Ghoſt is an *Earneſt*.

Ser.XVII. I am firſt to ſhew in general, how the Spirit and all his workings, are all the *Earneſt of our Inheritance.*

Yet Secondly, That there is a work of *Aſſurance*, in which he is more particularly an Earneſt.

The ſcope of an *Earneſt* is both to aſſure the thing, and it is to aſſure the party to whom the Earneſt is given. Now in the general ſenſe take the gift of the Spirit, the graces of the Spirit, they all aſſure the thing; but then the work of Aſſurance, which the Holy Ghoſt works, that aſſureth the perſon. He is an *Earneſt* in both.

The Metaphor of a *Seal* only reſpecteth the work of *Aſſurance*, (as I ſhewed when I handled it;) but the ſimilitude of an *Earneſt* doth import *aſſuring* the thing. It is an Earneſt of Heaven, to make that ſure in it ſelf; and it is an Earneſt of Heaven to us, to make us ſure of it too. Now therefore I ſhall ſpeak to theſe two things. Firſt, in general to ſhew you, That the Holy Ghoſt and all his Graces, are an *Earneſt of our Inheritance*, that makes ſure the thing to us.

And firſt, the Holy Ghoſt himſelf abſtractedly taken from all our Graces, being given to us, he is the greateſt Earneſt of Heaven to make it ſure of all other. My Brethren, the gift of the Holy Ghoſt is the greateſt Earneſt of Heaven, that ever was or could be.

You muſt know that in the Greek ὅς, there is a varying from Grammatical Rules in relation to what he had ſpoken of; for he had ſpoken that the *Spirit*, πνεῦμα, in the Neuter Gender; but yet he ſaith ὅς ἐστιν, *who is*, it is not *which is.* I know the Obſervation, (and I took it as an excellent one) which *Beza* makes out of it, that to ſhew (ſaith he) that the *Holy Ghoſt* is a Perſon; though πνεῦμα be in the Neuter Gender, yet he ſpeaks of him in the Maſculine, as of a Perſon, as elſewhere in *Joh.* 16.13. *When He ſhall come*, ſpeaking of the *Spirit of Truth*, he ſpeaks of him as of a Perſon, *when He*, ſaith he. Which ſhould teach us to ſpeak reverently of the *Holy Ghoſt*; (It is a good Obſervation,) that we ſhould not ſay of him, *It*, as is the uſual manner amongſt us to ſay, *Lord give us thy Spirit, that It may work this or that.* No, that He may work this or that; He is a Perſon. The Original word varieth, as they that know it know well; he doth not ſay, *that* or *which*, but *who* or *he*; we ſhould ſpeak ſtill of the Holy Ghoſt, not as of a thing, but as of a Perſon. I thought, I ſay, it was a good Obſervation, that which is gathered from it; but, my Brethren, it is not all the meaning of it, when he ſaith, *he* or *who*, (ſpeaking of his Perſon) is an *Earneſt.* His meaning is, that the gift of the Perſon of the *Holy Ghoſt*, taken ſevered from all his works in us, his Perſon given to us to dwell in us for ever (as he is,) this is the greateſt Earneſt that God could beſtow upon us, of our Inheritance to come. And that is the firſt thing wherein the Holy Ghoſt is an *Earneſt*; he is an Earneſt in the gift of his Perſon.

You ſhall find 2 *Cor.*5.5. the Apoſtle ſpeaks there of the Perſon of the *Holy Ghoſt*, as an Earneſt given to us diſtinct from his graces and works in us. Mark the phraſe, *He that hath wrought us for this ſelf ſame thing*, (namely for *Heaven*, which he ſpeaks of *ver.*4.) *is God.* Here is you ſee the work of God upon us; he hath wrought, he hath faſhioned Graces in our hearts: Are not they the great Earneſt? No, not comparatively, for it followeth, *who alſo hath given unto us the Earneſt of his Spirit.* You ſhall find in another place (as I ſhall ſhew anon,) when he ſpeaks of working Aſſurance, he calleth it the *Earneſt of the Spirit in our hearts*; but here is the Perſon of the Spirit mentioned diſtinct from his works, *who hath alſo given us the Earneſt of his Spirit.*

The giving of the *Holy Ghoſt* is the greateſt Earneſt of Heaven to come, and that conſidered as diſtinct from his Graces wrought in us. I will make this plain to you in a word or two.

He is the greateſt *Earneſt* of Heaven; why? Becauſe he is more than Heaven. And in this (if you will) he is a *Pledge* rather than an *Earneſt*; that ſignification will come in, for it will bear both. It is a Rule in the Civil Law, *A Pawn muſt alwaies be worth more than the Mony it is pawned for.* My Brethren, the *Holy Ghoſt* is more than Heaven, let me tell you ſo. The Apoſtle argueth in *Rom.*8.32. *If he have given us his Son, how ſhall he not with him give us all* *things alſo?* I will argue likewiſe; Hath he given the Perſon of his Spirit to you to dwell (not perſonally, take heed of that,) but to dwell in your perſons for ever; why, will he not give Heaven and all things elſe, which are leſs than his Spirit? The gift of the *Holy Ghoſt* is the foundation of all Grace and Glory.

And more (my Brethren) we have two of the greateſt Pawns of our going to Heaven that ever was: Firſt, We have the Lord Jeſus Chriſt in Heaven with our Nature, to ſhew that man's Nature ſhall come there; there is a Pawn in heaven for it. He ſendeth down the *Holy Ghoſt* into our hearts, the Third Perſon, to ſhew we ſhall come thither likewiſe; for this Spirit will fetch us up. If he be given to your Perſons once, (as I ſhall ſhew you by and by) he will never reſt till he hath brought you thither. So he is called an *Earneſt*, becauſe he is the great gift, and will draw on the leſs.

And Secondly, If he be given you ſimply, his Perſon to your perſons, why then he is engaged to bring you to heaven. You think, if you get Grace in your hearts, there is an Earneſt of heaven. Why, Grace in it ſelf might be loſt, if it were not for the *Holy Ghoſt*, that dwelleth in your hearts; that is the Fountain of it: the Stream may be cut off; but if the Stream have a Fountain that continually bubbleth up, the Stream will never be dried up, the perpetuity of the Stream dependeth upon the Fountain. Now, who is the Fountain of all Grace? It is the Holy Ghoſt, the gift of the Holy Ghoſt. *Joh.*7.38. *He that believeth on me, as the Scripture hath ſaid, out of his belly ſhall flow Rivers of living water.* Here is a Fountain you ſee, whence ſhall flow Rivers of Living water. Who is this Fountain? Read on, *This he ſpake of the Spirit, which they that believe on him ſhould receive.*

It is the ſame Spirit, my Brethren, that works Grace and works Glory. In *Rom.*8.23. we are ſaid to have received the *Firſt-fruits of the Spirit.* Why is Grace there called the *Firſt-fruits of the Spirit*; but becauſe if you have the Spirit, you ſhall have Glory? The ſame Spirit that works grace works glory, as the ſame ground that beareth the Firſt-fruits beareth the Crop.

Learn therefore to value and priſe this great gift of the *Holy Ghoſt*: If he dwell in you, and hath begun to work Grace in your hearts, (which is an Argument, his Perſon is given to your perſons for ever,) he will never leave you. The Spirit doth not dwell in us as he did in *Adam*, ſo long as we ſhall be holy; but he dwelleth in us to work holineſs, he cometh down to us therefore when we are unholy.

I will name but one place, it is *Rom.*8.11. *If the Spirit of him that raiſed up Jeſus from the dead dwell in you*; what then? *He that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies by his Spirit that dwelleth in you.* My Brethren, Doth the Spirit dwell in you now? When you are laid in the grave, that Spirit dwelleth in you, as he did in the body of Chriſt; I do not ſay, in the ſame high manner. The *Spirit* of God did dwell in the body of Chriſt in the grave, and raiſed it up, he never left him; though his body was a dead Carkaſs without a Soul; yet that body was hypoſtatically united to the Godhead, therefore it is called *Holy One*; *My Holy one ſhall not ſee corruption.* Now the compariſon is, If we have the Spirit of Chriſt, and if he dwell in us, the ſame Spirit ſhall never leave our Bodies till he hath raiſed us up alſo. Nay, while thy Body is dead and rotten in the grave, the *Holy Ghoſt* dwelleth in it. So that now the *gift of the Holy Ghoſt*, it is the greateſt Earneſt of heaven that could be. That is the firſt.

As the Spirit is an *Earneſt* of heaven, ſo the graces of the Spirit are to aſſure the thing ſtill, for that is one uſe of an Earneſt. My Brethren, Grace is part of heaven, as I have oft expreſt it, it is that to Heaven which colours are to Varniſh, that is Grace to Glory. *He that believeth hath eternal life.* Love (you know) is ſaid to *remain*, 1 *Cor.*13. and Grace is called the *Firſt-fruits* of the Spirit, *Rom.*8.23. And ſo now in general you ſee, how the Holy Ghoſt is ſaid to be the *Earneſt* of our *Inheritance* in a more large ſenſe than the work of Aſſurance; he is an *Earneſt* both in the gift of his Perſon, and likewiſe in his Graces.

What Graces you will ſay?

Why, in Faith and Love. You would look for ſome glorious thing now;

Ser. XVII. Faith and Love are the Graces that God works by the Perſon of the Holy Ghoſt, given unto thee. The Apoſtle inſtanceth in theſe two in the next verſe to the Text; *For this cauſe* (ſaith he) *I have given thanks for your Faith in Chriſt, and love to all the Saints.* Hath the Holy Ghoſt wrought theſe in thy heart? Theſe are an Earneſt that the Perſon of the Holy Ghoſt is given unto thee; and the Perſon of the Holy Ghoſt being given unto thee, is an Earneſt, that that Inheritance that God hath appointed for his Children ſhall be thine. That Spirit dwelling in thee that dwelt in Chriſt, ſhall raiſe up thy mortal body, as it raiſed up Chriſts.

Now, My Brethren, I muſt come in the Second place, and ſhew you how, though in general in a more large ſenſe, the Holy Ghoſt is ſaid to be the Earneſt of our Inheritance; yet in a more proper ſenſe it is ſpoken in reſpect of the work of Aſſurance, which the Holy Ghoſt works in us; that is, the peculiar, ſpecial thing that the Holy Ghoſt hath in his eye: and why? Becauſe he coupleth it with Sealing, ſaith he; *He hath ſealed us by his Spirit, who is the Earneſt*, namely as a Sealer, as one that giveth Aſſurance; we have Aſſurance in us of our Redemption, &c. Compare but *Epheſ.* 4.30. with this verſe; there you read, *We are ſealed to the day of redemption*; that is, God hath wrought Aſſurance in us, that we ſhall be redeemed, and he hath ſealed us up to the day of Redemption. Here it is, *Who is the Earneſt of our Inheritance, until the redemption*, *&c.* So that both import the work of Aſſurance.

The end of an Earneſt is to work Aſſurance in the party that it is given unto, as well as a Seal. You ſhall find in 2 *Cor.* 1.21, 22. ſpeaking of *eſtabliſhing us in Chriſt*, (it is a place I have often quoted) of his working *Aſſurance* in our hearts of being in Chriſt, he calleth it in the next verſe, *Sealing us, and giving us the Earneſt of the Spirit in our hearts.* He mentioneth them both, and putteth them both together, as being that whereby the Holy Ghoſt doth eſtabliſh us. And in that he addeth, *He hath given us the Earneſt of the Spirit in our hearts*, for that is the Phraſe there. The place in 2 *Cor.* 5. 5. I quoted even now, mentioneth only *giving of the Spirit*; but in that place of 1 *Cor.* 1.20. he is ſaid to *give the Earneſt of the Spirit in our hearts.* What is the meaning of that? It importeth a work upon the heart, to aſſure and eſtabliſh the heart; that it is not only an Earneſt from God to the perſon, to make the thing ſure to him; but it is an Earneſt wrought in the heart of the man to whom the thing is given in a ſpecial manner. And that that is the meaning of it, read the next verſe in that 2 *Cor.* 5. *Therefore*, ſaith he, (becauſe we have this Earneſt) *we are alwaies confident.*

Now, my Brethren, the great buſineſs is this, ſeeing the *Earneſt of the Spirit* is put for giving Aſſurance, and the *Sealing of the Spirit* is put for the giving Aſſurance too, how to diſtinguiſh theſe two: or rather, what is it that the one Similitude holdeth forth more eminently, and what doth the other mainly import? I had thought ſometime, that the Earneſt of the Spirit had been ſome further thing than the Sealing of the Spirit; but certainly it importeth the ſame thing, only as the manner of Scripture Similitudes is, wherein one Simile falleth ſhort the other helpeth it out. So they both imply the work of Aſſurance; *He hath ſealed us by the Spirit, who is an Earneſt*; that is, as a Sealer he is an Earneſt: yet *Sealing* implieth one thing in Aſſurance, the *Earneſt of the Spirit* implieth another.

You will ask me, how we ſhall diſtinguiſh theſe two?

I ſhall do it briefly as God hath given me light. You know the Soul of man hath two great faculties that are wrought upon, he hath an Underſtanding, he hath a Will and Affections. Now as we believe with the whole heart, ſo we are aſſured with the whole heart too. There is a work both upon the Underſtanding and upon the Will; by the one a man knoweth his eſtate in grace, his Underſtanding is fully convinced of it; the Will and Affections do taſte the ſweetneſs of it before-hand. You ſhall find *Rom.* 5.5. ſpeaking of Aſſurance, which he calleth Hope, (as he doth elſewhere) he ſaith, *Becauſe the Love of God is ſhed abroad in our hearts*; not only into one faculty, but into all faculties both into the underſtanding and will.

Now then, if you will know what *Sealing* holdeth forth more eſpecially, it is the work upon the Underſtanding. The *Seal*, though it aſſureth, yet it is not part of the Inheritance; but the *Earneſt* ſo aſſureth as it giveth you part of the Inheritance; it works that joy in the heart, which the Saints ſhall have in Heaven. You have both theſe mentioned in *Aſſurance* in ſome places of Scripture. The work of Aſſurance upon the Underſtanding, (that is properly *ſealing*,) *Col.* 2.2. it is called πληροφορία τῆς συνέσεως, the *full aſſurance of Underſtanding*: ſo *Heb.* 10. 22. it is called the *full aſſurance of Faith.* It is an overpowring light, whereby a man's Underſtanding is fully convinced that he is Gods and that God is his; as God knoweth who are his, he knoweth himſelf to be God's. That is *ſealing* properly or more eminently. Now what is *Earneſt*? It is a giving you part in hand, part of that joy and comfort, that taſte of Heaven. When he thus *ſealeth*, he accompanieth it with a taſte, with *joy unſpeakable and glorious.* It is a part taken up before-hand, as Heirs take up Mony upon their Lands before-hand. It is not a bare conviction that a man ſhall go to Heaven; but God telleth him in part what Heaven is, and lets the Soul feel it. There is nothing ſweeter than the Love of God, and the taſting of that ſweetneſs is the *Earneſt of the Inheritance.*

I ſhall give you Scripture that holds forth both theſe. Look into *Pſal.* 4. there firſt you have the work upon the Underſtanding of a man, *verſ.* 6. *Lord lift thou up the light of thy countenance upon us*; then followeth the work upon the Will, *verſ.*7. *Thou haſt put gladneſs in my heart*, ſaith he, *more than in the time that their Corn and their Wine increaſed.* In *Coloſſ.*2. 2. you have two things mentioned, you have firſt that their *hearts may be comforted*, there is the *Earneſt of the Spirit*; then you have, *unto all riches of the full aſſurance of underſtanding*, there is the *Seal of the Spirit.* The Spirit, *Joh.*14. as promiſed by Chriſt, is called both a *Comforter* and the *Spirit of Truth*; the one for working upon the Will, putting comfort there, the other for working upon the Underſtanding, convincing that. 1 *Theſſ.*1. 5, 6. compared, there is receiving the Word in *much aſſurance*, that is the work upon the Underſtanding; and there is with *joy in the Holy Ghoſt*, that is the work upon the Will and Affections. Here is *Sealing*, here is *Earneſt.*

You ſhall find in 1 *Pet.*1.8,9. he had ſaid, *that believing, they rejoyced with joy unſpeakable and full of glory*, (therefore this is no leſs than Heaven, part of Heaven. When *Paul* was in Heaven, what did he hear? *Things unſpeakable*: ſo is this Joy; and it is called *glorious*, becauſe it is a part of Heaven;) here now is the *Earneſt* of the Spirit. Yea, if you obſerve the phraſe that followeth in the *9th* verſe, *Receiving* (ſaith he) *the end of your Faith*, *the ſalvation of your Souls.* I find that the beſt Expoſitors interpret this *receiving of Salvation* not to be meant of *Heaven*, for then he would have ſaid, *you ſhall receive Salvation*; but to be meant of *Aſſurance*, which is the *end of Faith*, it is the *reward of Faith.* When a man hath been long tried, (the *trial of your Faith*, which he ſpeaks of *verſ.*7.) in the end he cometh to be aſſured, he receiveth the end of his Faith, which is the aſſurance of the ſalvation of his Soul. Why is it called *Salvation*? It is Heaven, my Brethren, that is the reaſon of it. So now you ſee, what is meant by the *Earneſt of the Spirit*, both in reſpect of Aſſurance and alſo in reſpect of aſſuring the thing, and the work of Aſſurance.

I ſhall now come to ſome Obſervations. The firſt Obſervation is this: *Obſerv.* 1.

There is no falling from Grace; why? Becauſe the gift of the *Holy Ghoſt*, and his Graces, and the work of Aſſurance, they are an *Earneſt.* *Pledges* indeed are reſtored again; if he were only a Pledge or a Pawn it were ſomething, but he is ſaid to be an *Earneſt.* Now, what ſaith Chriſt, *Joh.*14.16? *I will give you the Comforter, that he may abide with you for ever*; never to be returned again, as you know an Earneſt is not.

The truth is this; If men, to whom he giveth the Spirit, ſhould not be ſaved, God muſt loſe his *Earneſt*, he muſt loſe his *Spirit.* As he would not loſe the death of his Son, that he ſhould die in vain; ſo he will not loſe his Spirit, whom he giveth as an *Earneſt* unto Believers. *Luk.*10.42. Saith Chriſt to *Mary*, *Thou haſt choſen the better part, which ſhall never be taken from thee.*

Secondly,

Ser. XVII. *Obſerv.* 2. Secondly, As joy in the holy Ghoſt and aſſurance is an Earneſt, it is part of payment: you know in an Earneſt if you have part in hand you have the leſs when you come to receive the full ſum. I will not ſay that it is ſo here, that thoſe that have moſt comfort here ſhall have leſs in Heaven; but this I will ſay, if they do not improve this Earneſt, if they do not put this Tallent out to uſe they ſhall have leſs, let me tell them ſo. I may ſay in this caſe, juſt as Chriſt ſaid to *Thomas*, *Joh.* 20. 29. *Becauſe thou haſt ſeen me, thou haſt believed; bleſſed are they that have not ſeen and yet have believed.* Thou haſt ſeen Chriſt, thou haſt an Earneſt of Heaven, thou haſt ſome ſight, ſome taſt, it is well thou art obedient; but let me tell thee that they that are obedient as thou art, and yet have not this Earneſt, there is more behind. Therefore poor Soul comfort thy ſelf, haſt thou not had this Earneſt Penny, and yet thou haſt been obedient to God? There is the more behind.

Obſerv. 3. Thirdly, You that have the Earneſt of the Spirit, priſe it. You uſe to lay up your Earneſt Money by which you may ſue for the bargain, ſafely and carefully, you praiſe it more than all your other Money, as you do your Bonds more than all your other Papers in your Study beſides, becauſe you have that to ſue for your debt; Vallue therefore the Holy Ghoſt, his graces, eſpecially the Earneſt of him whereby he works aſſurance. So much now for this, that he is ſaid to be the Earneſt of our Inheritance.

Now to come to the Second thing mentioned, of what he is ſaid to be the Earneſt, and until when. *He is ſaid to be the Earneſt of our Inheritance until the Redemption of the purchaſed Poſſeſſion.* I put both theſe together, of what the Spirit is an Earneſt and until when, as under a Third head.

Firſt, Of what? Of an Inheritance. What is the Inheritance? Will you know what it is my Brethren? Look *Rom.* 8. 17. we are ſaid there to be Heirs of God, (it is a mighty ſpeech, I do not know how to ſpeak more of your Inheritance,) *Heirs of God* ſaith he, *and Co-heirs with Chriſt*, that is God himſelf is your Inheritance. Why how do you prove that that is the meaning of it? Becauſe you are Co-heirs with Chriſt. Now who is Jeſus Chriſt's Inheritance? Who makes Chriſt happy? God. *Pſal.* 16. 5. (it is a Pſalm of Chriſt plainly,) *The Lord is the Portion of mine Inheritance, and of my Cup*, and ſo he concludeth, *At thy right hand there are Pleaſures for ever more.* Now my Brethren, if God be the Inheritance, you ſee a juſt reaſon why that the Perſon of the Holy Ghoſt ſhould be the Earneſt, that he that is God ſhould be the Earneſt of the Inheritance which is God too.

I will give you one Scripture more, it is *Revel.* 21. 7. *He that overcometh ſhall inherit all things, and I will be his God.* God and all things are a Mans Inheritance, whereof the Holy Ghoſt is the Earneſt.

He is the Earneſt until, until *the Redemption of the purchaſed Poſſeſſion.* The word εἰς our Tranſlators do rightly interpret it, they read it until, for ſo *Epheſ.* 4. 30. *Ye are Sealed* ſaith he, *unto the day*, εἰς ἡμέραν *until the day*, until then; for that indeed is the proper ſcope of an Earneſt when the full payment and poſſeſſion is deferred to aſſure in the mean time, to aſſure until then, therefore *Rom.* 8. we are ſaid to wait for the Redemption of the Body, having received the firſt fruits of the Spirit.

The Second thing to be explained is Redemption, what is ment here by Redemption.

That is eaſie; It is not the Redemption by Chriſt's Blood, there need no Earneſt until that, for that is paſt, that is done already, that you read of verſe 7. *In twhom we have Redemption through his Blood*, that is actual Redemption, it is he paying of the price once for all, but the Redemption here is actual and compleat full Redemption. as *Luke* 21. 28. *When your Redemption draweth nigh, lift up your heads.*

There is a twofold Redemption; The one is a Redemption by price, the paying of the price. In *Heb.* 9. 12. it is ſaid that Jeſus Chriſt, (before he went to Heaven,) obtained Redemption for us. And there is a Redemption of application of that price unto us, which is the Redemption meant here, as *Eph.* 4. 30. *They were ſealed unto the day of Redemption*, it is to come.

And let me ſay this to you, the reaſon why *Muſculus* would have this word Poſſeſſion added to Redemption, is ſaith he to diſtinguiſh it from that Redemption of Chriſt's by price, that was *Redemptio ſolutionis*, the Redemption of paying the price, but this is *Redemptio poſſeſſionis*, whereby we are put into the poſſeſſion of it.; it is εἰς ἀπολύτρωσιν τῆς περιποιήσεως. And that is the account that he doth give of the Phraſe.

Or if you will, I will diſtinguiſh it thus to you, that I may magnifie the Holy Ghoſt unto you. There is a Redemption by Jeſus Chriſt's paying the price, and there is a redeeming us by the Spirit, applying that price; therefore he is ſaid to be *the Earneſt of our Inheritance for the Redemption*, that is to work Redemption, ſo ſome interpret, εἰς ἀπολύτρωσιν, he is the cauſe of Redemption, he is ἀρραβὸν εἰς ἀπολύτρωσιν, on purpoſe to work it not as an idle Earneſt that lieth by us, but as an hoſtage, being a perſon that works the Redemption of the party, he is an hoſtage for us, therefore if you read *Rom.* 8, 9, 10, 23. you ſhall find that the redemption of our bodies, and the raiſing up of our bodies it is aſcribed unto the Spirit of God. So now you eaſily underſtand what is meant by Redemption.

But then why ſhould the Holy Ghoſt put in this word *Poſſeſſion, and purchaſed Poſſeſſion*, as the word indeed ſignifieth? Certainly he is not redundant, it is not an overplus, *Epheſ.* 4. 30. where he ſpeaks of the ſame thing, he ſaith meerly this, *they were Sealed to the day of Redemption*; but there it is untill *the Redemption of the poſſeſſion*. There is a myſtery in it.

Firſt, *Beza* makes it a meer *Hypallage*, that is an inverſion, a ſpeaking backward, or (as I may expreſs it in Engliſh,) in ſtead of ſaying *poſſeſſion of Redemption*, he ſaith Redemption of the poſſeſſion; and it is (as Schollars know) a frequent thing in Scripture, for to uſe ſuch inverſions of ſpeech, *as the Law of Righteouſneſs*, for the Righteouſneſs of the Law, or the Righteous Law, *a man of bleſſedneſs*, for a bleſſed man; *Levit.* 5. there *the Silver of the Shekel* is put for a Shekel of Silver, &c.

And there is this to confirm *Beza*'s interpretation, that in the 1 *Theſ.* 5. 9. where he uſeth this Phraſe, *we are* ſaith he, *ordained* εἰς περιποίησιν σωτηρίας, *for the poſſeſſion, or obtaining Salvation*; It is the ſame word uſed here. So that the poſſeſſion of Salvation in that of the *Theſ.* is all one with the poſſeſſion of Redemption here, Redemption being ordinarily called Salvation; therefore as I ſaid before, *Muſculus* ſaith it is put by way of diſtinction, that whereas in the 11*th.* verſe he ſaid, *we had obtained an Inheritance*, here in the 14*th.* verſe he ſaith, *the Spirit is an Earneſt of the poſſeſſion of that Redemption, or of that Inheritance.* That is the firſt interpretation.

But my Brethren, becauſe that this may ſeem to be a harſh phraſe, we will ſee if there be any thing that Expoſitors give that will run more ſmoothly and currently. I find that there are two Interpretations that are given of it yet more.

It is called in the Firſt place, *the Redemption of the purchaſed poſſeſſion*, by *purchaſed poſſeſſion*, meaning the People of God, ſo that the meaning is this, that the Holy Ghoſt is the Earneſt of our Inheritance, till all God's People, his purchaſed Poſſeſſion and Inheritance, be all redeemed, and then we ſhall receive the full Inheritance together with them all. And this, (the truth is,) moſt Interpreters run upon, and *Calvin* himſelf, and he giveth this good Gloſs upon it too; *You ſhould not* ſaith he, *think much to ſtay a while, and only to be content with an Earneſt, for you ſtay but till God hath gather'd in all his People whom he hath purchaſed, when he hath once perfectly Redeemed them all, you your ſelves ſhall be eſtated in the Inheritance.* The Spirit is an Earneſt of the Inheritance, until the Redemption of the purchaſed Poſſeſſion.

Ser. XVII.

To give you ſome Scripture to confirm this Interpretation. Firſt in 1 *Pet.*2.9. there he calleth the People of God (he uſeth the very ſame phraſe that is uſed here,) λαὸς εἰς περιποίησιν, *a peculiar People*, or *a purchaſed poſſeſſion* to God, (ſo you may read it,) he doth allude unto that in *Exod.*19.5. whence he takes the word, where they are ſaid to be a *a holy People*, *a peculiar Treaſure*, or *an Inheritance* unto God. And ſo now, as he calleth Heaven our *Inheritance* in the former words, ſo he calleth us that are redeemed *God's Inheritance* in theſe words.

I ſhall name no more places, but that *Deut.*32.19. *The Lord's portion is his People, Jacob is the lot of his Inheritance.* And then, whereas it is ſaid, they are a *purchaſed Inheritance*; my Brethren, it is well added, for the People of God are ſo; they are not only God's Inheritance by choice, but they are his by purchaſe. The word περιποιεῖν, as all *Grecians* acknowledge, is to get a thing by *labour*, by *coſt*, and by *conqueſt*, and ſo it is more than κλῆρος; they are not only his Inheritance, but they are his *purchaſed poſſeſſion*, his *purchaſed Inheritance.* Look into *Act.*20.28. ſaith he, *The Church whom he hath purchaſed with the blood of God.* The word uſed for *purchaſed* there, is the ſame word that is uſed here. This is the glory of the People of God, that they are God's *purchaſed* ones; not only his Inheritance, but his *purchaſed* Inheritance.

A Second Interpretation is this; By *purchaſed poſſeſſion* here is meant Heaven it ſelf. The ſame thing which he had ſpoken of before, calling it there an *Inheritance*, here he calleth it a *purchaſed poſſeſſion.* For this there is as expreſs a Scripture as for the former; *Heb.*10.39. *We are not of thoſe that draw back to perdition, but of them that believe*, εἰς περιποίησιν, *unto their ſalvation*; (it is the ſame word that is here;) we tranſlate it *unto the ſalvation of their Souls*, which Salvation is purchaſed by the blood of Chriſt. So that now his ſcope is, to note out the glory of Heaven to conſiſt in two things: Firſt, in a perfect Redemption, freeing us from all ſin and miſery; and Secondly, in a glorious poſſeſſion, purchaſed by the Blood of Chriſt. Now, ſaith he, *He is the Earneſt of our Inheritance, until the redemption of our purchaſed poſſeſſion.*

But only the phraſe, you will ſay, is harſh to interpret it of *Heaven*; for how, you will ſay, is there a *Redemption*? for Heaven is not ſaid to be *redeemed*; it is *bought* indeed, but how is it ſaid to be *redeemed*?

I Anſwer two things. In the firſt place, it is ſaid to be the *redemption* of this poſſeſſion in reſpect of the perſons to be redeemed and poſſeſt of it. That is ſometimes attributed to *Heaven*, which is not meant of it, but of the *Perſons* that ſhall come thither. As for Example, It is called an *Inheritance immortal and undefiled*; why? Becauſe we ſhall be undefiled when we come thither. *I go* (ſaith Chriſt) *to prepare a place for you.* It was prepared from the beginning of the world; he ſaith ſo, becauſe *they* were to be prepared. So, becauſe *we* are to be redeemed and to be poſſeſt of it; therefore it is called the *redemption of the poſſeſſion*, that is, by which, when we are redeemed, we ſhall be poſſeſt of it.

And, my Brethren, it is not an improper phraſe to ſay, *the redemption of this poſſeſſion*, of Heaven; why? becauſe there lieth a great many clogs in our way to it, which muſt be removed; there lies Sin and Satan, in whoſe hands we are, and Death, and all theſe we muſt be redeemed from; all theſe muſt be removed before we have clear and quiet poſſeſſion, therefore it is ſaid, the *Spirit* is a Seal until the redemption of the purchaſed poſſeſſion. As a man that hath an Eſtate, and right to it good enough, but he is troubled with Suits in Law that keep him from the poſſeſſion of it; it may be called the *redemption* of his poſſeſſion, when all is paid, and all Suits are at an end.

If you aſk me, Which of theſe two the Holy Ghoſt meaneth? Clearly and plainly, my Brethren, he meaneth both, and it is the greateſt elegancy in the Writings of the Holy Ghoſt, that he ſhould intend both, (as you ſhall ſee by and by.)

For firſt, if you take this purchaſed poſſeſſion to be meant of *Heaven* it ſelf, that Inheritance he ſpeaks of, which the Spirit is the *Earneſt* of, it is the Moſt elegant expreſſion that could be. Why? For whereas you have not the actual poſſeſſion of Heaven, until you are redeemed from ſin and miſery; and an *Earneſt* doth uſe to give intereſt in a poſſeſſion before-hand, it giveth a right unto the Land, you may claim the Land by it. Hence he fitly ſaith, he is the *Earneſt of our Inheritance* afore-hand, before we come to poſſeſs it, and being redeemed to poſſeſs it.

Then again, If you take it for the *Church and People of God*, for *God's Inheritance*, it is as elegant every way and as proper. For firſt, the Apoſtles meaning is this, *Ye have the Earneſt of the Spirit*, ſaith he, *until the redemption*. Do you think much to ſtay for it, you do but ſtay till the redemption of all God's People; it is a common caſe, and God himſelf he ſtayeth for them; they are his Peculiar, they are his Treaſure, they are his Purchaſed ones, he ſtayeth till they be redeemed; therefore (ſaith he) you may well ſtay. They were his redeemed People, his People purchaſed by the blood of Chriſt; but though purchaſed by the blood of Chriſt, yet they are *ſold under ſin*, as the Apoſtle ſaith; they are *pawned* the word is, and therefore they are detained from him by *Sin*, and *Death*, and *Satan*. Now therefore he in the mean time giveth them an *Earneſt until the redemption of this poſſeſſion*, until he hath redeemed unto himſelf, and vindicated by his Spirit his People unto himſelf.

My Brethren, Whereas God is fain to ſtay for his own Inheritance, what doth he do to make ſure of the Commodity? He giveth an *Earneſt*. It is an elegant expreſſion, and infinitely comfortable to us. As the Holy Ghoſt is an *Earneſt* to us of *our* Inheritance, he is an *Earneſt* to God of *his* Inheritance too; the Apoſtle hath both in his eye, for our Hearts are ſlippery commodities. God hath bought us by the *blood of Chriſt*, we would give him the ſlip; therefore to make ſure of us, he giveth us his *Spirit* (to be an *Earneſt* of our Redemption too) to redeem us, and to bring us to Heaven at laſt. And the word περιποίησις, *purchaſed poſſeſſion*, it ſignifieth a *Guard*, thoſe that are guarded and defended; it ſignifieth *Tueri*. He giveth us the *Holy Ghoſt* to guard us to Heaven; an *Earneſt*, not to lie ſtill, but as an Hoſtage to accompany us thither. God is loath to loſe you, as you are loath to loſe him, therefore he giveth you his Spirit as an *Earneſt*; therefore nothing can be more to the comfort of God's Saints. Thus vaſt and various is the *Holy Ghoſt* in his writing, and in his aims in both theſe expreſſions; We are God's Inheritance, He is our Inheritance; the *Holy Ghoſt* is an Earneſt to *us*, He is an Earneſt to *God*, *until the redemption of the purchaſed poſſeſſion*.

Now you have the meaning of the words, I will give you an Obſervation or two from them.

First, See the Love of God.

1. That God ſhould not only beſtow an Inheritance upon us, but beſtow Himſelf upon us, (for himſelf is this Inheritance;) and not only make us Heirs of him, but make us his own Inheritance too, for ſo the word *Poſſeſſion* will bear it. That that God, who is bleſſed for ever, and needeth no Creature, ſhould call his People his *Inheritance*, which he liveth upon as it were, (for you know a man's Inheritance is that he liveth upon,) call them his *purchaſed poſſeſſion*; here was Love.

2. That he ſhould purchaſe this Inheritance by the *blood of Chriſt*, and pay ſo dear for it. They are not only his Inheritance, but his *purchaſed Inheritance* too; he did it to ſhew his Love the more.

3. When he had bought us by Chriſt, he ſheweth yet a further love; for though we were bought, and the price was paid, we ſtill lie in ſins, and therefore he ſendeth his Spirit into our hearts to reſcue us thence, to ſubdue us, to redeem us; *until the redemption of the purchaſed poſſeſſion*, he giveth the *Spirit* as an Earneſt.

4. He doth this to make ſure work, that he might not loſe us.

Ser. XVII. 5. He giveth us this Spirit as an *Earneſt* to aſſure us in the mean time; to comfort us. He doth not only reſerve Heaven for us, (as it is 1 *Pet.* 1.4.) but he is careful to give us the *Comforter* while we are here, before-hand. You ſee the Love of God.

In the Second place, do but obſerve (from what hath been opened) ſome Arguments of the greatneſs of the Glory of Heaven.

1. Heaven is an Inheritance given, and God's Inheritance. Great Men give Inheritances anſwerable to their greatneſs; what Inheritance then will God give? Himſelf, my Brethren, (as you heard before;) *Heirs of God, and Coheirs with Chriſt.* You cannot be more happy than God can make you, or than Jeſus Chriſt is, and you are Co-heirs with him.

2. How great muſt that Inheritance be, whenas *Joy in the Holy Ghoſt* is but the Earneſt? The Earneſt you know is but part in hand, it is but a Sixpence (it may be) to a Thouſand pound; Then (as a Father well ſaith) *How great is the Poſſeſſion, when the Earneſt is thus great!* Take Joy in the Holy Ghoſt, it filleth your hearts fuller of joy than all the good things in the world will do. So *David* telleth you, more than *Corn*, and *Wine*, and *Oil*. Are you in diſtreſs? It carrieth you above all thoſe diſtreſſes; *We rejoyce in tribulation*, ſaith the Apoſtle; they made nothing of Tribulation. *Nay*, ſaith he, *rejoyce when you fall into divers* of them. This the Holy Ghoſt doth. If the *Earneſt* do this, ſhall a little piece of it do this, what will the poſſeſſion it ſelf be? If you mark it, the great Inheritance is to come.

3. It is called the *purchaſed poſſeſſion*, (if you interpret it of Heaven;) purchaſed by what? By the *Blood of Chriſt*. What think you will the purchaſe of Chriſt's Blood come to? do but think. A King's Ranſom is uſed to expreſs a great Sum; what will the Ranſom by the *Blood* that was made a Ranſom, (ſo the Text ſaith, 1 *Tim.* 2.6.) what will the Ranſom by the *Blood of God* come to? When Jeſus Chriſt laid down his Blood, ſaith he, let my Heirs take out all that *Blood* of mine in Glory and Grace. What will that *Glory* come to think you?

4. It is both a *Redemption* and a *Poſſeſſion*. Two things in Hell makes men miſerable, and Divines know not which is the greater; The one is *Pœna damni*, that they have loſt Heaven and Happineſs, and that wringeth them; the other is *Pœna ſenſus*, the feeling of the Wrath of God. The *Glory* of Heaven anſwerably, which makes us happy, conſiſteth of two things; A redemption from Miſery, and the poſſeſſion of Happineſs.

There is yet one thing more in the Text, which I muſt ſpeak ſomething unto ere I conclude; They are the laſt words in the 14*th* verſe, *Unto the praiſe of his glory.*

It is a thing mentioned as the end of all. It is mentioned in the 6*th* verſe, as the end of Election, *to the praiſe of the glory of his Grace.* It is mentioned in the 12*th* Verſe, in his application to the *Jews*, *That we ſhould be to the praiſe of his glory, who firſt truſted in Chriſt.* It is mentioned here again in the 14*th* verſe, when he maketh application of all unto the *Gentiles*, *In whom ye alſo truſted, &c. unto the praiſe of his glory.*

You ſhall find, that in all the Enumerations of the benefits of God towards us, that theſe two things come in again and again, *In Chriſt*, and *To the praiſe of his glory.* That [*In Chriſt*] cometh in nine times; *To the praiſe of his glory* cometh in thrice. There is a Trinity of Glory unto God, as there are Three Perſons whom he had diſtinctly mentioned as the Authors of our Salvation; both *God the Father*, and *God the Son*, (*In whom we have redemption through his blood*, at the 7*th* verſe,) and *God the Holy Ghoſt*, *by whom ye are ſealed*, *who is the Earneſt of our Inheritance*, verſe 13.

To the praiſe of his glory.] It referreth firſt to the Perſons; when he had ſpoken of the Salvation of the *Jews*, *ver.* 11, 12. there he mentioneth their Salvation to be *to the praiſe of his glory.* When he ſpeaks it again to the *Gentiles*, there he ſounds it out again, *To the praiſe of his glory.*

That the *Gentiles* ſhould be added to the Church, therein was God exceedingly glorified. So it is ſaid in the *Acts*, when they ſaw that God had given *Repentance* to the *Gentiles*, *then they glorified God.* And though in making application both to the *Jew* and *Gentile*, he reckoneth apart ſomething of the one and ſomething of the other, that are in common to be applied to both; yet in his application he diſtinctly mentioneth, *to the praiſe of his glory.* So in the concluſion of his application to the *Jew*, in the 12*th* verſe, *To the praiſe of his glory*: So in the concluſion of his application to the *Gentile*, in the 14*th* verſe.

As it referreth thus to the Perſons, that God ſhould have glory for converting the *Gentiles*, turning them: ſo likewiſe it referreth to the ſpecial benefits he had mentioned. He had mentioned their *believing*, he had mentioned their being *ſealed* up, and having the *Holy Ghoſt* as an Earneſt of their Inheritance, *to the praiſe of his glory*, ſaith he.

Every new benefit ſhould have *to the praiſe of his glory* added to it in our hearts. Doſt thou believe? Live to the praiſe of his glory. Haſt thou Aſſurance added to thy Faith, and a being ſealed by the *holy Spirit of Promiſe*? There is a further expectation, that thou ſhouldeſt be *to the praiſe of his glory*; for God hath in that, (if thou beeſt ſealed) glorified thee, for to that it hath reference. He that is ſealed up to the *day of ſalvation*, and hath *joy unſpeakable and glorious*, that hath his heart filled with it; he hath not only the *Spirit of Grace*, but (as the Apoſtle ſaith, 1 *Pet.* 4.14.) he hath the *Spirit of Glory reſting on him.* He hath the beginnings of Glory in his heart, therefore it is expected that he ſhould live much more to God's glory. It is the expreſſion of *Peter*, in that 1 *Pet.* 1.9. (as by the coherence appeareth, and as I have ſhewed already,) that thoſe which are filled with *joy unſpeakable and glorious*, (which are the words juſt before) do receive the end of their Faith; they do receive it at preſent, they have part of their wages; they are partly in Heaven, eſpecially at the time when they have it. Therefore if God glorifie them, it is expected much more of ſuch, that they ſhould live to his glory. And Self-love in theſe is ſecured, it is provided for, which uſeth to buſtle in thoſe which want aſſurance; but God hath quieted and ſecured that principle in thee, that now thou muſt lay out all for God's glory.

Or elſe in the laſt place, *Unto the praiſe of his glory*, may have relation (and ſo *Piſcator* carries it, and there is none of theſe references but it is to be taken in) to the *redemption of the purchaſed poſſeſſion.* There is a *purchaſed poſſeſſion to the praiſe of his glory*; God hath appointed us and ſealed us up unto it.

My Brethren, Why hath God appointed an *Inheritance*, a *Heaven* to his Children? It is *to the praiſe of his glory.* God will be glorified in nothing more than in the greatneſs of that Glory, which he beſtoweth upon his Children at laſt. How great therefore ſhall their glory be, whenas the utmoſt Glory of God, the utmoſt *praiſe of his glory*, of his manifeſtative Glory, (for that is meant by the praiſe of his Glory; *Glory* is his eſſential Glory, the *praiſe* of it is the manifeſtation of his Glory,) when this muſt ariſe out of his glorified Creatures? We ſhall by this ſee how glorious a God he is, by ſeeing how glorious and happy he can make Creatures to be. In 2 *Theſſ.* 2.14. he ſaith there, that *we are ordained unto the obtaining*, εἰς περιποίησιν, *of the glory of the Lord Jeſus Chriſt.* The words may be read (as in the Original they are, and Interpreters read them,) either to the obtaining Glory in Chriſt, or elſe to the obtaining the ſame Glory Jeſus Chriſt hath: and either of both argue this Glory to be infinitely glorious. 2 *Theſſ.* 1.10. *When he ſhall come* (ſaith he) *to be glorified in his Saints, and to be admired in all them that believe.* This ſame purchaſed poſſeſſion it is to the *praiſe of his glory.* Then will Jeſus Chriſt be manifeſted how glorious he is; but where and how? In them that believe; in ſhewing how glorious he can make them to be.

SERMON XVIII.

EPHES. I. 15, 16.

Wherefore I alſo, after I heard of your Faith in the Lord, Jeſus, and love unto all the Saints,

Ceaſe not to give thanks for you, making mention of you in my Prayers, &c.

General Coherence, and Parts of the Words.

IN the former Verſe, he had ſet forth the cauſes of Salvation, and the Original and Fundamental benefits of Election, Predeſtination, Redemption, Calling, &c. From the 3*d.* verſe to the 11*th.* And then from the 11*th.* to this 15*th.* verſe he had made Application of it, both to the *Jews*, of which Nation he was, *In whom We have obtained an Inheritance*; and then to the *Gentiles*, under the perſons of thoſe *Epheſians*, *In whom Ye alſo truſted*, and ſo obtained an Inheritance. After which at the 15*th.* verſe he beginneth to expreſs his own particular affection to them, upon Gods having endowed them with all thoſe bleſſings before, thereby provoking theſe *Epheſians*, unto whom he had applied theſe great benefits, unto two great Duties.

I. Unto Thanksgiving unto God, who had beſtowed ſuch great things on them.
II. To the further increaſing in Grace, through the knowledge of them both, which he provokes them to, by ſhewing what his own Prayers and Thanksgivings were to God for them.

Now he provokes them *to theſe two Duties*, moſt ſtrongly, and yet but ſecretly and impliedly. He doth not ſay in exprſs words, Wherefore do ye give thanks, and do ye pray? &c. but he doth more, he lays before them his own example, *Wherefore* (ſaith he,) *I alſo do give thanks for you, and have not ceaſed to pray for you ſince I heard of your Faith and Love.* And this muſt needs ſtrike all their hearts. Hath *Paul* that is but as a ſtander by, ſuch a ſenſe of the greatneſs of thoſe things God hath beſtowed upon us, that he giveth thanks for us, and out of his love to God and our Souls praieth that we may attain the knowledge of, and an increaſe in that knowledge of theſe things, how much more ſhould we our ſelves do it? *If I*, ſaith *Paul*, (for he frameth his expreſſion to ſuch a meaning,) κἀγὼ, *Even I*, ſaith he, (or *I alſo*, as it is here tranſlated,) *do give thanks unto God for you making mention of you in my Prayers*; then you your ſelves much more ſhould do it.

There are Three things in theſe 15. and 16. verſes.

1. What *Paul* did for them, which are two. 1. *He gave thanks for them.* 2. *He had prayed for them*, both amplified by this, *without ceaſing.*

There is Secondly, the occaſion of theſe; *Having heard*, ſaith he. 1. *Of their Faith in Chriſt.* 2. *Of their love to all Saints.*

Then Thirdly, there is the ſubject matter or cauſe of his thanks, noted out in this particle *Wherefore*, διὰ τοῦτο, or *For this*, *I give thanks*, which referreth to all thoſe benefits he had before enumerated, made theirs hereby.

Expoſition

Expoſition of the words.

Wherefore,] This holds out the cauſe of his thankſgiving, and Firſt, It referreth to what he ſaith in the next words, *hearing of your Faith and Love.* You ſhall find in that parallel Epiſtle to the *Coloſ.* Chap. 1. 3, 4. the ſame in the very ſame words; *We give thanks to God, the Father of our Lord Jeſus Chriſt, praying always for you, ſince we heard of your Faith in Chriſt Jeſus, and of the love you have to all the Saints.* This was the cauſe of his *giving thanks,* their *Faith in Chriſt,* and the *Love* which they had *to all the Saints,* as Graces which did evidence their intereſt in all thoſe benefits.

It referreth alſo Secondly, to all that went before. *Paul* had a comprehenſive eye to all the benefits mentioned in the former verſes, which God had beſtowed upon them, this *Wherefore* draweth all in. When I conſider (ſaith he,) how God hath Elected you, Predeſtinated you, Redeemed you by the blood of his Son, given you Faith, ſealed you up by his Spirit, which Spirit is the earneſt of your Inheritance, διὰ τοῦτο, *for this cauſe,* (ſaith he,) ſince I heard of your Faith and Love, and of your increaſe in theſe things, and ſo was confirmed thereby of the certainty of your intereſt in all theſe; I do give thanks for you, and I ceaſe not to do it. *Paul's* giving of thanks for thoſe he writes to, although uſual in other Epiſtles, yet is with this difference here from what elſewhere, namely, in reſpect of his ordering the bringing of it in. In other Epiſtles it comes in in the Preface or beginning, and ſtands alone and entire by it ſelf, but here he ranks it in the midſt of a diſcourſe, after a large, exact, doctrinal enumeration of the great benefits we have in Chriſt, and withal after an Application to the *Epheſians,* by ſhewing them their perſonal intereſt in thoſe benefits, and ſo it comes in in a way of Coherence to all the reſt fore-going, and upon occaſion of thoſe benefits. So as indeed *Paul* looking back (through this ſmall particle, διὰ τοῦτο, *for this cauſe,*) upon all the former beams of grace and benefits mentioned, and having taken a full and a ſummary proſpect of them, gives thanks in the conſideration of them for theſe *Epheſians.*

Yea, and Thirdly, This particle referreth to the very laſt words immediately before, *to the praiſe of his glory,* God (ſaith he,) had made this the end of all the benefits of our Salvation, that himſelf ſhould be glorified for them. *Wherefore* I give thanks to God for you, and give him the praiſe of his glory on your behalfe, God is not to looſe his end, it is therefore my duty. Wherefore I ceaſe not to give thanks for you, &c. Theſe Three particulars, to which the words refer, are the cauſe of his thanks.

Now the *Obſervation* and *Meditation* from hence is this, That the Conſideration of the greatneſs of the benefits of God towards us when we take a full proſpect of them, (ſuch as here the Apoſtle had given them,) and withal our intereſt therein with application to our ſelves, (which the Apoſtle here likewiſe made,) together with this, that the end of all theſe is *the praiſe of his glory,* when the Soul conſidereth all this, it is provoked to give thanks to God. Learn then by this the way of ſtirring up your hearts to thankfulneſs to God. Take a view of all his benefits to you in Chriſt, labour to ſee your intreſt in them, and then conſider that all this God hath ordained not for my Salvation only, but for the praiſe of his glory: All this if thoroughly apprehended by a freſh view of Faith, will at any time move a good heart to give thanks to God. *Obſerv*

Wherefore I,] Let us a little take notice of the grace of *Paul,* to quicken our own hearts by the example of it, (he was the higheſt example of grace, but Chriſt that ever was upon Earth,) and conſider how inlarged his heart was in thankfulneſs to God for the ſalvation of the Souls of others, as well as in deſires to ſave them. 2 *Theſ.* 2. 13. *We are bound* (ſaith he,) *to give thanks, to give glory to God always for you Brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation through ſanctification of the Spirit, and belief of the truth.* It was not a matter of liberty, it was a matter of duty, (as *Paul* here ſpeaks of it,) *we are bound.* And he ſpeaks this, not as having

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ving been moved ſo much by his own intereſt in being the Inſtrument of converting them; but he ſpeaks of it as a Brother, a Member of that Body, and accordingly when he utters this thankſgiving, he calls them *Brethren*; *We are bound to give thanks always to God for you Brethren, for you beloved of the Lord*; and the ground of it which he mentions, is, that God hath loved them and choſen them. Here lieth much of the communion of Saints, this is one great and high part of it. This is the Angels grace, to rejoyce at the converſion of ſinners; and this will be one great exerciſe of Our grace in Heaven, that we ſhall be thankful to God for his having choſen and ſaving every Soul there. This will make up one great part of the happineſs of Heaven, that each Saint ſhall rejoyce in the ſalvation of all, and every one as in his own; which will be like the reflection of a multitude of Looking-glaſſes, ſo placed and diſpoſed as every one reflects the Image of it ſelf upon the other in a moment. To return to *Paul*. In 1 *Theſ.* 3. 8. He is ſo deeply affected this way, that he doth not know how to expreſs his thankfulneſs to God, *What thanks*, (ſaith he,) *are we to tender unto God again for you for all the joy wherewith we joy for your ſakes before our God*? It was when he heard of their Faith, *ver*. 5, 6. My Brethren, this is the happineſs of a Chriſtian, and of a holy heart, when made exceeding ſpiritual; he hath all that concerneth God's glory to rejoyce in; the joy that we joy is *for your ſakes*, ſaith he, and yet not for their ſakes ſimply, but *in the ſight of God*, having an eye to him too. This did fill his heart ſo full of joy, that he ſaith, it kept him up in the midſt of all his diſtreſſes, ſo *ver*. 7. *We are comforted over you in all our afflictions and direſtſſes by your Faith*. Oh, my Brethren, where is the ſpirit of *Paul*?

Wherefore I alſo,] Καὶ ἐγὼ, or as the Syriack expreſſeth it, *Lo I*. He holds it up, *tanquam notandum*, that he ſhould thus do it. I that am a looker on, yet ſaith he, through the grace of Chriſt, as it is my duty, I do give thanks to God for you, much more ought you your ſelves. You ſee (ſaith he,) how my heart is affected about you with the conſideration of theſe great things which God hath beſtowed upon you, therefore much more ſhould your Souls be thus affected unto God for your ſelves.

Obſerve. It ſhould be a mighty argument to move the heart of any one to work out his own ſalvation, when he ſhall ſee another take care for it. Thou that art an ungodly Son or Servant, perhaps thy Parents or thy Governours, (as thou mayſt perceive, and thy Conſcience telleth thee,) aym to bring thee to God, and to ſave thy Soul; do they do it, and wilt not thou do it much more? Should not this ſtrike thee? Saith the Apoſtle, *Phil*. 2. 13. *Work out your own ſalvation*. There is a motive with an Emphaſis, *your own*. We Apoſtles labour about it, you are ingaged much more to work out *your Own ſalvation*.

After I heard. This is the Third thing, the *Occaſion* the other was the cauſe. *After I heard* (ſaith he,) *of your Faith in the Lord Jeſus Chriſt*. *Act*. 21. we read that *Paul* had been the means of their converſion, and therefore muſt needs have been an eye-witneſs of their faith and love at that their firſt converſion; why then (may ſome ſay,) doth he here only mention (as matter of his thankſgiving,) what he had by hear-ſay of them? It holds forth two things to us. 1. A further eminent grace and gracious practice of this Apoſtle towards the Saints, eſpecially thoſe to whom he was a means of converſion, namely, that when he had converted any, (his calling of Apoſtleſhip enforcing him to leave them,) ſtill his heart was longing, yerning after them, ſolicitous and inquiſitive about them to hear of their continuance in that Faith, and growing up in Grace. You ſhall ſee this too in 1 *Theſ*. 3. 5. *For this cauſe when I could no longer forbear*, (mark his affection,) he could not hold, he could have no reſt in his ſpirit; *I ſent to know your Faith*, and then verſe 6. *when Timotheus came from you unto us, and brought us good tiding of your Faith*, &c. it was even as Goſpel unto me, *and we are comforted in all our afflictions by your Faith*, ſo verſe 7. *And what thanks*, ſaith he, *can we render to God again for you*? ſo at the 9th. verſe. You ſhall find the like my Brethren in all his Epiſtles. News of the Saints thriving in grace, it kept *Paul* alive. *Now do I Live*, ſaith he, *if ye ſtand faſt in the Lord*; ſo it is verſe 8. of that Chapter to the *Theſſalonians*. It comforteth me in all my ſtreſſes, though I have I know not how many perſonal diſtreſſes, yet I draw that comfort out of the news of your faith, which upholds my heart, and doth counterballance my afflictions.

2. It holds forth, That not only the work of Conveſion in others, but withal their growing up in faith and love, and walking ſuitably, is a great cauſe and matter of Thankſgiving to God; for that this is both an evidence of the truth of converſion at firſt, without which it proves it ſelf to be unſound, as alſo that whereby God is as much glorified.

[*Of your faith in the Lord Jeſus Chriſt, and love unto all the Saints.*]

1. In general. You ſhall find the ſame words to the ſame purpoſe uſed both in *Coloſ.*1.4,5. *We give thanks, ſince we heard of your faith in our Lord Jeſus Chriſt, and love unto all Saints*: And in his Epiſtle to *Philemon*, a particular perſon, *Hearing of thy love and faith, which thou haſt towards our Lord Jeſus Chriſt, and to all Saints.* He coupleth Faith and Love you ſee together, both as the two eminent Graces, and as the two great Evangelical Commandements, ſumming up all in theſe two. Thus in 1 *Joh.*3.23. *This is his commandement, that we ſhould believe on the name of the Lord Jeſus Chriſt, and love one another, as he gave us commandement.* Thus likewiſe the whole work of Converſion: *The grace of our Lord Jeſus Chriſt was exceeding abundant in Faith and Love*, ſaith the Apoſtle of his own converſion, reducing all to theſe two, 1 *Tim.*1.14.

Particularly,

Faith] That goeth firſt, (you ſee;) for *Faith works by love*, and it is *love out of faith*, 1 *Tim.*1.5. Faith brings home the love of God to the heart, or elſe fixes the heart in a dependance upon it, and purſuit after it: and then theſe do cauſe love to all the Saints. Be ſure thou find Faith in Chriſt coupled with love to the Saints, yea and to be the riſe of it.

Faith in our Lord Jeſus Chriſt.] It is Chriſt that is the object of Faith. Faith indeed takes in, and looks at all things elſe in the world; but Faith, as juſtifying, preyeth and ſeizeth upon Chriſt, as its proper object. This is therefore the uſual ſtyle of the Scripture, ſpeaking of, or deſcribing Faith; *Faith that is On me*, ſaith Chriſt, *Act.*26. for Chriſt is the more immediate object of faith; we believe in God through Chriſt, that *through him our faith might be in God*, 1 *Pet.*1.20,21. And it is not only upon the perſon of Chriſt, ſimply conſidered, but it is upon Chriſt, as [*Jeſus*;] ſo here, *Faith in our Lord Jeſus.* It is Faith on Chriſt as a Saviour, for as ſuch only he is fitted to a Sinner's Faith. Take Chriſt in his perſonal excellencies, he is rather the object of Love than of Faith; but take him as a Saviour, and as made juſtification to the ungodly, ſo juſtifying faith looks upon him. But of this elſewhere.

Yet further, By [*Faith*,] as he meaneth the work of faith, ſo he meaneth conſtancy in faith, perſevering in faith; he doth not ſpeak ſimply of their believing at firſt, for then he would have ſpoken of it, as out of his own experience himſelf had ſeen that: It was of the continuation of their faith, whereof he had heard. And thus the Apoſtle of the *Theſſalonians* alſo, he calleth their continuing in faith, their faith, 1 *Theſſ.*3. 6. *Timothy*, ſays he, *brought tidings of your faith.* He had ſaid in the firſt Chapter, they had believed, (and himſelf was their Converter, as of theſe here,) but yet afterwards he ſent, and had *heard* by *Timothy of their faith*, that is, of their continuance and their conſtancy therein.

Your Faith.] Here is one phraſe more to be taken notice of. That which our Tranſlators have rendred *your Faith*, in the Original is καθ' ὑμᾶς, Faith which is *amongſt you.* And it denotes the eminency and renown of their Faith. Faith in Chriſt being held out amongſt them, as the great and main buſineſs and matter of ſalvation; and not the Doctrine of it only profeſt, but in the work of it; and this generally and ordinarily by them that were Believers, ſo that it was notorious. *Paſſim apud vos*, (as we in Latin ſpeak) *frequent* or *currant amongſt you*: ſo eminently in the generality of Believers, that their faith was renowned *tanquam fides Epheſina*, as the *Epheſian Faith.* As in like phraſe of ſpeech, when we would ſpeak of the Learning in an Univerſity or Society, as generally eminent, we ſay, *The Learning that is amongſt you*; as *Paul* of the *Romans* Faith, *Your faith, which is ſpoken of in all the world*, Rom. 1. 8.

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Muſculus carrieth it to this ſenſe, That becauſe *Paul* did not think them all godly, that therefore he doth uſe a more wary expreſſion; not ſaying, the *faith that is in you*, but the *faith that is among you.* Others, That the Apoſtle intended only an outward profeſſion of faith, common to carnal Chriſtians; becauſe many wicked men may be (as it is certain *de facto* they are, though *de jure* they ſhould not) in the Church, yet ſo as ſtill it may be ſaid, *apud Eccleſiam eſt fides*, it is amongſt them. But beſides the former Interpretation given, and that if he ſhould mean outward profeſſion of faith, by Faith here, ſuch a profeſſion is like to have been in all and every one. Beſides, I Anſwer, 1. If you conſult his ſtyle in other Epiſtles, he ſpeaks of all and every one of other Churches as having true Grace, as of the *Philippians*, *Even as it is meet for me* (ſaith he) *to think of every one of you*, Chap. 1.7. And it is not meerly an outward profeſſion of Faith he ſpeaks of there, but a perſwaſion of a good work of faith, which God would fulfil to the day of Chriſt. So at *ver.* 6. *Being confident of this very thing, that he which hath begun a good work will perfect it*; (and then follows) *even as it is meet for me to think of you all.* In 2 *Theſſ.* 1.3. there is yet a more diſtinct phraſe to this purpoſe, *We are bound* (ſaith he) *to thank God always for you, Brethren, as it is meet, becauſe that your grace groweth exceedingly, and the charity* (ἑνὸς ἑκάστου πάντων ὑμῶν) *Of every one of you all aboundeth.* 2. If *Muſculus* his Criticiſm ſhould have place here, yet there may be this account given of the variation of his ſtyle to the Church of the *Epheſians*, That in a ſpecial manner *Paul* had it revealed to him by the Spirit of Prophecy, of this Church of *Epheſus*, that many, or ſome of them at leaſt, ſhould prove unſound in the faith, and ſo uſeth here a more wary and indefinite phraſe. For look into *Act.* 20.29. in a Speech he made to the Elders of *Epheſus*, he ſaith plainly, *I know this, that after my departure, there ſhall enter in among you grievous Wolves, not ſparing the flock: alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away Diſciples after them.* And 3. If any would make uſe of this his Interpretation, that therefore the rule for receiving men into Churches, is not put upon a judgment of their Holineſs, but outward profeſſion only. Then let us ſee ſuch a profeſſion of faith in any, ſuch as is mentioned here, that hath *love to all the Saints* joyned with it, and I affirm they ought to be received. But when men are enemies to the Saints, and do make them the men of their hatred, then let them profeſs what they will, there is not that Faith which the Apoſtles gave ſigns of, for to judge of others by. When men do diſcover a Spirit contradictory to the power of Religion, of ſuch, or in the like caſes, I may ſay as *John*, 1 *Joh.* 3.17. *How dwells the love of God in him?* Truly, ſays *John*, I know not. It is to me, ſays he, a contradiction which I know not how to believe; nor would all the charity in *John* (the beloved Diſciple) his heart, have relieved him. Neither was the teſtimony the Apoſtle gives here of theſe *Epheſians*, and in the fore-cited places, of thoſe he writ to, a judgment of meer charity, (ſuch as uſeth to be pleaded for) founded upon an outward profeſſion, and a knowing nothing to the contrary. For as *Calvin* well obſerves upon this place, *In that he gives thanks thus ſolemnly afore God for their Faith, it was not a bare teſtimony of charity, but of judgment.* *Paul* gives thanks here for what was poſitive, namely, their Faith in Chriſt, and love to all the Saints. Such was the judgment the Apoſtles gave of men, and ſo grounded.

Hæc gratiarum actio non modo teſtimonium Amoris erat erga Epheſos, *ſed etiam* Judicii, *quod de illis habebat* Paulus. *Nam ita coram Deo illis gratulabatur.*

[*And Love unto all the Saints.*]

To Saints.] You ſee he mentioneth not love to *God*, and why? for if there be a love to all Saints, as Saints, (as if it be to all, it is to them as Saints) they muſt needs be ſuppoſed to love God alſo; as the Apoſtle ſaith, 1 *Joh.* 5.1. *He that loveth him that begat, loveth him alſo that is begotten of him.* As on the contrary, the ſame *John* had ſaid in the Chapter afore, *ver.* 20. *If a man ſay he loves God, and hateth his Brother*, (that is, any Saint) *he is a liar: for he that loveth not his Brother, whom he hath ſeen, how can he love God whom he hath not ſeen?* That is, if men do not love them in whom they ſee the image of God, certainly they love not God himſelf, whom they ſee not; as on the contrary alſo, If they do love that image, certainly they love God. If mens eyes cannot endure the light of a Candle, I will never believe they would endure the light of the Sun.

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Again, The Apoſtle mentions not love to every man, (though that be a duty) but love to *Saints.* It is a duty to love a man's Neighbour, as *Matt.*22. *Luk.*10. but that is not mentioned here as a ſign of their intereſt in Chriſt, there is an humanity in man's nature to love his kind; but it is (you ſee) loving the Saints, under that notion *as Saints.* Our Saviour is very accurate in diſtinguiſhing it thus, as you find it *Matt.*16.41. *He that giveth* (ſaith he) *a cup of cold water to a Prophet, in the name of a Prophet, he ſhall receive a Prophet's reward: he that receiveth a righteous man in the Name of a righteous man,* (that is, (as we in the Latin expreſs it) *eo nomine*, under that notion and abſtracted conſideration that he is a righteous man, and therefore loves him) *he ſhall receive a Righteous man's reward.* In another Evangeliſt it is yet more emphatical to this purpoſe, *Mark* 9.41. *Whoſoever ſhall give you a cup of water to drink in my name,* (becauſe You are Chriſt's) *he ſhall not loſe his reward.*

Obſerve.

My Brethren, Look upon Saintſhip as the greateſt excellency to love it. So Chriſt did, *Pſal.*16.1. His eye was *upon the excellent ones in the earth*, that is, upon the Saints, who were excellent to him; yea, alſo even when not Saints, becauſe God loved them, as *Iſai.*43.4. It is ſtrange to hear how men by their Speeches will undervalue a Saint, as ſuch, if without ſome other outward excellency. For whilſt they acknowledge a man a Saint, yet in other reſpects they will contemn him; he is an *Holy man*, they will ſay, but is weak &c. But is he a *Saint*? and can there be any ſuch other imperfection or weakneſs found as ſhall lay him low in thy thoughts, in compariſon of other Carnal men more excellent? Hath not Chriſt loved him, bought him, redeemed him?

To All Saints.] All thoſe they judged to be Saints. And this univerſal love unto all the Saints, to be a certain evidence of true faith, follows from what was mentioned even now. For if a man love a righteous man, or Saint, *in the name*, or under the notion of *a righteous man*, as *Matthew*, or *becauſe he is Chriſts*, as *Mark*, then he will love all Saints and righteous men, and all that are Chriſt's; for *à quatenus ad omne valet conſequentia*, he will love the *totum genus*, the whole kind and Tribe of them, in whom ever he ſees the image of God, and upon whomſoever the love of God is pitcht. Here then lieth the trial of Grace indeed, to love all kind of Saints. There are Saints that are froward, and peeviſh Saints, and proud Saints, &c. that is, they expreſs a great many of theſe corruptions in their converſes with men; yet as we muſt love theſe, ſo it is a great ſign of Grace notwithſtanding to love them, meerly becauſe they are Saints, and that they are Chriſts. A Brother loveth his crooked Brother, and a lame Brother, and a little Brother, as well as thoſe Brethren that have none of theſe defects; and they do it, becauſe they are Brethren, and for the Parents ſake who love them. Rich Saints and poor Saints, gifted Saints and weak Saints, theſe all together muſt be loved. Or as the Holy Ghoſt's expreſſion is, *Rev.*19.5. *The Servants of God ſmall and great.* Some are great Saints, ſome are ſmall Saints; there is little Holineſs appears in them, and yet love them all, for God and Chriſt doth. It is an excellent argument which the Apoſtle hath, urging of Chriſt's Example to this purpoſe, in *Rom.*15.1. *We that are ſtrong*, ſaith he, *ought to bear the Infirmities of the weak, and not to pleaſe our ſelves: For* (v.3.) *even Chriſt pleaſed not himſelf, as it is written, &c.* There are Saints that have Infirmities, and great Infirmities. He had inſtanced in the Chapter afore in differences of Opinion and Judgment, and diſcourſed thereof throughout that Chapter, and upon occaſion thereof it was he makes this Exhortation. *One believes*, ſaith he, *that he may eat all things*, that is, believeth it fully; *Others* (ſpeaking of the *Jewiſh* Ceremonies that continued to ſome men's Conſciences) *they eat not fleſh, but they eat herbs rather.* Theſe were Opinions oppoſite, and which produced contrary practices; each of theſe muſt bear the Infirmities of either, they are Saints. Yea further, ſome of them were cenſorious, and judging all others raſhly, that were not of their minds, as theſe words import, *v.*3. *Let not him that eateth not, judge him that eateth.* And again, Others were apt to *deſpiſe* their Brethren, as the following Exhortation implies, *Let not him that eateth not deſpiſe him that eateth.* The word there uſed is ſo to deſpiſe, as to ſet at nought, diſdain, villifie, as *Herod* and his Souldiers did Chriſt, *Luk.*23.11. ('tis the ſame word.) Theſe were high and great Infirmities; not in reſpect of difference in Opinion only, but diſtempers in Affection alſo.

μὴ ἐξουθενείτω.

Sermon XVIII.

In this 15*th Chap. ver.* 1. the Apoſtle laies this command upon each, to [*Bear*] *the Infirmities of either.* The word βαϛάζειν is uſed of Porters carrying burthens. We muſt be as *Porters* for our Brethren; (the worſt and irkſomeſt of Services;) and bear their greateſt burthens, that may conſiſt with their being *Brethren.* And thus *Gal.*6.2. you have the word uſed, and to this ſenſe there again explained; *Bear ye one anothers burthens*: For what he calls *Infirmities, Rom.* 15. 1. he calls *Burthens* here; and in both commands our bearing them, becauſe they are *Brethren*, as *ver.*1. And as for the meaſure and proportion of bearing, the word refers us even to what Porters do, (who of all Mankind are enured to the greateſt ſtrainings and ſtretchings of their Limbs.) And for the obligation and Motive thereunto, the *Metaphor* inſinuates that alſo. Kindneſs and common humanity in men, who are of a knot, and travel in Company, doth afford to any of their Companions mutual aſſiſtance: If there be any among them, who through his having an infirmiry, or a burthen too heavy for him, which himſelf cannot carry alone, and ſo comes *lagg* (as we ſay,) or faints in the way: Then the reſt of his Fellows, that are ſtronger, will do what they can to eaſe him in it, and bear it with him, or take it off from him. And then, in that 15 *Rom.* (for we walk to and fro, from one of theſe places to another,) it follows, *And not to pleaſe our ſelves.* If a man conſults with Self-love, a man will find this irkſom to Self; that uſeth to ſeek pleaſure in its Self and its own Opinions, and boaſts it ſelf in its own Underſtanding; and cannot bear contradiction from others, minds not others good, much leſs is pleaſed with bearing others Infirmities, or ſupporting them in them; but ſeeks to depreſs another for them. But to enforce this, and the reſt of theſe Exhortations, he propounds the diſpoſition and example of Chriſt too, *ver.*3. *For even Chriſt pleaſed not himſelf.* Never was any one burthened, and ſo oppreſſed with the burthens of others he converſeth withal, as Chriſt was with thoſe he walkt with. His humane Nature coming into the World, was to take and cleave to ſuch company as God had choſen for him; and take them all from firſt to laſt, and how unſuitable and unpleaſing Conſorts they were, and muſt needs be unto him! Firſt, his Parents, of mean birth and breeding, of low underſtandings. He could have taught them, (for at Twelve years he poſed the Doctors,) yet he was *obedient* to them. The next which we read of that he converſed with, were his Diſciples; all of them Men of contrary Spirits to his: Of two of them he ſays, *You know not what ſpirit you are of. Fire* muſt come down *from Heaven* preſently, to ſatisfie their zeal upon thoſe that were oppoſite to them, and their Maſter Chriſt; which was as contrary to his Spirit, as any one thing can be to another: he was perfectly of *another Spirit*, he was *meek*, they were *fiery*; yet he loveth them, ſtill holds in with them. Yea, one of theſe fiery *Sons of Thunder* and Lightning was peculiarly his *beloved Diſciple*, and *lay in his boſom.* Then alſo *Peter*, how bold and ſawcy was he with him, and ſo great a provocation to him, that he once with full mouth cried out againſt him, *Get thee behind me Satan*: yet he loves him, dies for him. In a word, He bitterly complains of all his Diſciples at once, *Matt.*17.17. *Ye faithleſs and perverſe generation, how long ſhall I be with you; how long ſhall I ſuffer you?* He had born ſo much, and ſo long, as he now at length ſpeaks as one overpreſſed, as a *Cart* with Sheaves, groaning under it as weary. Nor was there, or ever could there be ſuppoſed any man ſo put to it this way, as He: *Wiſdom* to converſe with *Folly*, perfect *Holineſs* with *Sin* and *Impurity*, *Truth* with *Errors* and *Miſtakes.* In converſes of near Relations, Contrarieties, and Antipathies of diſpoſitions, how burthenſom are they? He could have much better, and more ſuitable Company in Heaven; yet Chriſt with an unwearied patience bore all this, and loved them not a whit the leſs in the main; but died for them after all, and in dying *bore their Sins*, and all ours alſo, 1 *Pet.*2. *ult.* with an infinite far deeper and higher kind of Suffering for them, (when *God laid on him the Iniquities of us all*,) then this of ours from our Brethren, he here ſpeaks of, which was his *righteous Soul*, its being vexed with ſeeing and hearing what was contrary to the perfect tranſcendent Holineſs thereof. And now he is in Heaven, thoſe his Saints that are on Earth, are of croſs Natures one to another, bad natur'd Creatures to God and Man: yet he holdeth in with all ſorts of Saints, uſeth them kindly, and maintaineth ſuch a fellowſhip with them all, as they all ſpeak well of him. Now *follow*, ſaith the Apoſtle, this *Example of your Lord and Maſter*. And according to this his Exhortation, in the *5th* verſe, he frameth his Prayer for them; *The God of Patience and Conſolation, grant you to be like-minded one towards another, according to Chriſt Jeſus*: He mentions ſuch Attributes in God, as were ſuitable to the thing prayed for; *To be like-minded*, (when differing thus in Judgment,) and needed *patience*; therefore he prays to God, as the *God of Patience*, to give and beſtow on you the *Grace of Patience* towards your Diſſenting Brethren, who himſelf is a *God of Patience* towards you, in bearing with you that differ from him in infinitely more things, than you from your Brethren. And alſo to be a *God of Conſolation* to you, and that will help you to bear the Infirmities of the Saints, and to love and cheriſh them; for if once the heart be filled with the Comforts of the Almighty, *If there be any comfort in Love*, as the Apoſtle ſpeaks, *Phil*. 2. 1. they will be *like-minded*, and then they will bear with their Brethren. He adds, *According to Jeſus Chriſt*; that is, the *Example* of Jeſus Chriſt, of which you heard out of *Rom*. 15. and alſo *according to the Law* of Jeſus Chriſt; for upon that ground, (if now you return again to *Gal*. 6. 2. and to what immediately follows there, *Bear one anothers burthens*, ſays he, *and ſo fulfil the Law of Chriſt*. And thus to *love*, and love *All* the Saints, is commended to us by Chriſt, by that great and ſpecial *Law* of his, which you find enacted by him, *Joh*. 13. 34. *A new Commandement I give unto you, that ye love one another: as I have loved you, that ye alſo love one another*;) you will find he urgeth it under the Old Law; they were to love every one, becauſe they had one and the ſame God their Creator. *Moſes* commanded to *love every one as their Neighbour*, whether they were *Samaritans* or *Jews*; but Chriſt hath brought up a new Law, and new Motives thereto, and a new way of loving, by his Example; *A new Commandement I write to you*, ſays *John*, 1 *Epiſt*. 2. 8. *which is true*, (and ſo holds good in him, who began to ſet us the Copy of it,) *and in you*, the Followers of him. And when he was on Earth, all *his delight was in the Saints*, *Pſal*. 16. 3. A new Motive we have alſo for it, namely our participation and communion together in Chriſt's blood. Men were before united in one God, their Creator, and in being *made of one blood*, *Acts* 17. and upon that ought to have loved one another as Men, or if of the ſame Nation: But the Saints are all *made of Chriſt's Blood*, and in that reſpect are a *Royal generation*, a *Choſen Nation*, having of his Blood all of them running in their Veins. And accordingly he hath chalked out a new way of *loving* alſo; he gave his Life for us, yea, Himſelf, and all his Glory; and ſo it follows in that *John* 15. 12. *Love one another, as I have loved you: And greater love than this hath no man, than to lay down his life for his friend*, ver. 13. and ſo ſhould *we do*, as 1 *Joh*. 2. 16. for the Spiritual good of our Brethren. And as Chriſt ſingled out the Saints thus to love them, and that with a ſpecial love, and all and every of the Saints, ſo ſhould we.

The laſt thing I obſerve, (which gives light to the Text, and Inſtruction to us,) is from the ſtyle the Apoſtle uſeth; *Love to* [*All*] *Saints*: That this was the Primitive language; and this then made the great outward ſign of a man's being in Chriſt in thoſe times, as may appear both by this Apoſtle's ſo frequent mention of it in his Epiſtles, as *Coloſſ*. 1. 4. *Philem*. 4. ſo alſo in that our Saviour Chriſt himſelf made it his badge, in that fore-named *Joh*. 13. 35. *By this ſhall all men know that you are my Diſciples, if you love one another*. The Diſciples were known by ſome peculiar badge; as *John Baptiſt*'s Diſciples, by *auſterity* of life; and thoſe that were the Diſciples of the *Phariſees*, by their *habit* and *Traditions*; and thereupon ſaith Chriſt to his Diſciples, I will give you a badge whereby ye ſhall be known, and that by all men; it ſhall not be Miracles, I will give you a greater ſign; what is that? *Love one another*. Let that Love be amongſt you Saints, that is not amongſt any Generation in the world elſe; and ſo ſhall not I only know you that you are mine, and own you, nor you your ſelves only know that you are mine, but *All men* ſhall know. The Love of thoſe firſt Times to Saints was ſuch, according to this Prophecy of Chriſt's, that the very Heathen taking notice of their mutual love, did diſtinguiſh and decipher them out by it. *Tertullian*, in his Apology for the Chriſtians, writes, *The Love* (ſays he) *amongſt us is ſuch, ſo great, that it is ſet as a mark and brand upon us; ſee*, (ſay they, ſpeaking of the Heathens, their uſual ſaying of us Chriſtians;) *how they love one another.* Whereas they, the Heathens, hate one another, (ſaith he:) *And ſee* (ſay they) *how they are ready to die one for another*; whereas you Heathens (ſays *Tertullian*) are *ready to kill one another.*

Application.

My Brethren, How far are theſe Times off from this Temper; wherein a little difference in Judgment, what a great deal of *judging* one another, and *deſpiſing* one another doth it breed in the hearts of men profeſſing Chriſtianity! in the hearts of Saints! As the Apoſtles words are there, in that *Rom.* 14. (And the diſcourſe in that Chapter, and his exhortation to *forbearance*, is not only in point of *things meerly indifferent*, but in matters of exceeding great moment and conſequence, namely about the *Jewiſh* Ceremonies, and Ceremonial worſhip. One would have them in the Church, as once inſtituted of God; and another, not; *One eſteemed one day above another.* Theſe were not matters of indifferency; yet (ſaith he) *Receive one another* for all this, own one another for all this; for God (ſaith he) hath *received him* into his own Family: (that is one Motive he uſeth there in *ver.* 4.) He is *God's Servant*; the word is not δοῦλος, a *Servant any way*, at large ſpoken, but οἰκέτης, he is a *houſhold Servant. Jew* and *Gentile*, both differing in Opinion and Practice, were both of the *ſame Family* to God, *whereof Chriſt is named*; therefore do not you dare to caſt him out from you. Yea, at the *third verſe* of *Chap.* 14. the Apoſtle upon this ground, would not have them ſo much as *judge* them for ſuch kind of Opinions, as might ſtand with their continuing the true Servants of Chriſt, and the power of Holineſs in them. *Judge not him that eateth*, (ſpeaking to the Ceremonious *Jew*,) *for God hath received him*; that is, into his ſavour and grace, notwithſtanding that opinion and practice of his: ſo as though he ſhould die in that error, (which thou thinkeſt ſuch,) through want of conviction, and never repent of it; yet God would ſave him. God accepts of him, and ſhall the Subject take on him to reject and condemn him, when his King doth not? Yea, *ver.* 4. *Who art thou that judgeſt another man's Servant*? To judge thy fellow Servants in matters of this nature, is an invaſion of, and intruſion upon God's proper right, according to the law of Nations; which therefore no power, Civil or Eccleſiaſtical, is to meddle in. He is notwithſtanding this, as faithful a Servant to God as thou art; *And who art thou*? and, *Who are ye*? Be you the Major part, and have the power in your hands; yet matters of difference from you of this alloy, are not in your cognizance. And, *who are you*, to aſſume this? *Give to God the things that are God's*, and to the *Magiſtrate*, and to *Churches*, what are *theirs*. But we would keep them (will men ſay) from falling into errour. Let God look too and take care of that, ſaith he, *He ſtands or falls to his own Maſter*, who in a Judicatory way is only to deal with him, without thy judging of him Yea, but he is in an Errour, which will prejudice and endanger him; but yet, not his *Salvation*, ſays the Apoſtle. All ſins for which a man ſhall be judged in the Church are of that nature, as *unleſs repented of* a man *ſhall not be ſaved*, as is ſtrongly inſinuated 1 *Cor.* 5. 5. For though you that are contrary minded, are apt in the ſeverity of ſelf, to condemn what is oppoſite to you, as that which will endanger, or not ſtand with Grace, *yet he ſhall be holden up*: and he ſpeaks it with a peremptorineſs, *Yea, he ſhall be holden up, for God is able to make him ſtand*: So as an errour of invincible ignorance ſhall not endanger him, he embracing all the Principles and Practices that are neceſſary to Salvation. What? is there nothing but preſently caſting out for this? No, ſaith he, *Receive one another* notwithſtanding. *Let not him*, ſaith he, *that eateth*, or is *ſtrong*, *deſpiſe another that eateth not*, or ſet him at naught, and ſay he is weak and ſilly, and I know not what: and let not the *other that eateth not, judge him that eateth.* In theſe two lieth the rule of Peace between them. Now, it is not likely that theſe men ſhould preſently be brought to one and the ſame mind or judgment; but let this Rule be preſſed in the mean time, not to judge one another for ſuch things.

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things. There will be one believing one thing, and another believing another thing; and it will be ſo to the end of the World. In that *Rom.* 15. there is this expreſſion, in verſe 7. *Let us receive one another*, ſaith he, *as Chriſt hath received us, to the glory of God.* When the difference is but in ſuch things as theſe; In God's name, ſaith he, if one Heaven muſt hold us all, let Churches hold us all. At leſt, let none dare to hinder the Children from that bread, the *Children's Bread*, which Chriſt left as his laſt Legacy for all, whom he hath received at preſent. Yea, ſays he, *unto glory*: let the ſame Land hold us All. *Chriſt*, ſaith he, *hath received us to glory*; even now whilſt the Saints are as yet on Earth, with their infirmities and differences, both from himſelf and one another. If he think men meet for glory, and that they ſhall live together in Heaven; then, if the difference will never exclude them from Heaven, they may not be excluded from the food of Heaven; how far off is this from what the Apoſtle ſaith here, *Love to all the Saints*?

Verſe 16. *Ceaſe not to give thanks for you, making mention of you in my Prayers.*

In this Verſe are, 1. The *two Duties* he performed for them: 2. The *Conſtancy* of his performance of them.

Firſt, The Duties: He *prays* for them, and *gives thanks* for them.

Secondly, The Conſtancy expreſt twice by theſe two words, [*Alwaies*,] and [*I ceaſe not.*]

General ſcope.

Since I heard.] *Muſculus* obſerves, that *Paul* had himſelf been the Inſtrument of their Converſion, as *Acts* 19. And he uſed to pray for thoſe Churches which he had converted, as you may ſee in his Epiſtles; as to the *Philippians* alſo, *Chap.* 1. and that ſo his meaning ſhould be, ſays he, my Prayers have *ever been* for you. But, Secondly, *Since I heard* of your perſeverance in Faith and Love, and increaſe in both. I have been abundantly more enlarged, and have added new Petitions to my Prayers, which follow after, as thoſe which befitted the eſtate of Grown and Sealed Chriſtians. And, Thirdly, I have *given thanks* accordingly, and have been enlarged in that Duty alſo.

Firſt Duty, *Prayer.*

[*In my Prayers.*]

'Tis private Perſonal Prayer he means. *My Prayer*; ſo in *Philemon*: In every *Prayer of mine*; not thoſe Prayers which he made in publick, as the Mouth of thoſe Congregations. To diſtinguiſh it from which, he ſays, *My Prayers*; that is, which he made alone by himſelf, as alſo in *Phil.* 1.

Making mention of you.] The word here ſignifieth either *Remembrance*, or it ſignifieth *Mention*. When it is taken for *Remembrance*, then it is joyned with the word [*to have*] *remembrance*, ἔχω μνείαν, as you have it 2 *Tim.* 1. 3. but here that which is joyned with it is, *making*, ποιούμενος, (and not *having*:) For to ſay, *to make remembrance* of one, is not proper; therefore they tranſlate it rightly, *Making mention*. Only this you muſt know, This ſame word here uſed ſignifieth *Remembrance*, and ſignifieth *Mention*, and are both applied to Prayer for others; the one in 2 *Tim.* 1. 3. the other here.

Obſervation I.

Obſerve out of it in General; The *remembrance* of another in Prayer, is as the *Inward part*, which is a ſpecial work of the Holy Ghoſt, *bringing to mind* a man, or perſons, for whom he would have one to pray: And [*mention*] is the *Outward part*, a praying for them by name; as whom the Holy Ghoſt doth ſet upon a man's heart, (as *Paul* telleth the *Philippians*, how he prayed for them, and gave thanks for them, as he doth here, adds, And *I have you in my heart*, *Obſerv.* 1.

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ſays he, *Chap.* 1.7.) thoſe, I ſay, whom God hath ſpecially ſet upon a man's heart, and whom the Holy Ghoſt in Prayer bringeth to his remembrance, a man ſhould in a ſpecial manner *make mention* of. This from the ſignification of the word, both *remembrance* and *mention*. And withal know, to encourage you in the Practice hereof, That the *particular*, *expreſs mention*, (eſpecially in private Prayers,) of *perſons* that are in our heart, and of whom the Holy Ghoſt bringeth the remembrance to us in Prayer, is that which is exceeding acceptable to God, as being conformable to the mind of the Holy Ghoſt, who guides us in praying. The Apoſtle doth not only pray thus for, and make mention of Churches *by name*; but you ſhall find, he makes mention of particular perſons in his Prayers by name, as of *Philemon*, *v.* 3.4. *I thank my God*, ſaith he, *making mention of thee alwaies in my prayers, hearing of thy love and faith.* The like he did of *Timothy*, 2 *Tim.* 1.3.

Obſervation II.

Secondly, Obſerve the *largneſs of* Paul's *heart* in his private Prayers, as he had the care of all the Churches. Read all his Epiſtles, and you ſhall ſee almoſt every Church that he writeth unto, he telleth them he *prayed* for them. And he telleth ſome ſpecial, particular perſons ſo too, whom he had in his heart: And not only he, but other Miniſters did the ſame. Thus he tells the *Theſſalonians*, that *Timotheus* and *Sylvanus* likewiſe, made *mention of them in their prayers*, 1 Theſſ. 1. *Paul*, my Brethren, was neareſt to Chriſt of any Saint that ever was, and near unto Chriſt in this; for Jeſus Chriſt in Heaven hath the names of all Saints in his breaſt, (as the High-Prieſt had,) and makes interceſſion for them. *Paul* maketh Interceſſion for all the Churches, and for many particular perſons; he was abundant this way; and what a large time did he then ſpend in private Prayer? Oh, think of the largeneſs of Chriſt's heart for us in his Interceſſions; as *he knows his ſheep by name*, ſo *every one that comes to God by him*, he ceaſeth not *alwaies* to intercede for them, even every one of them in particular; as it follows there, *He ever lives to make Interceſſion.*

Since I heard of your Faith and Love, I have not ceaſed, &c.] From this Coherence,

Obſerve, The remembrance of eminent *Faith* and *Love* in Chriſtians, or in Churches, ſhould provoke us to give thanks to God for them, and to pray much for them: And withal, it is a great encouragement to every Saint to be very holy. For then God will ſtir up the hearts of many, to pray for them that are ſo, and the Holy Ghoſt will bring them to remembrance. *Paul* makes an Argument for himſelf, *Heb.* 13.18. *Pray for us*, why? *for we truſt we have a good Conſcience in all things, willing to live honeſtly.* Seeing in all things *we have* a good Conſcience for the time paſt, but willing for the time to come to preſerve it, you ſhall not loſe your Prayers in your praying for me. And in his Epiſtle to *Timothy*, he telleth him, that this moved him to pray for him *without ceaſing*; *remembring*, ſaith he, *thy tears, and thy faith*, 2 *Tim.* 1.3,4. Thoſe that have much, ſhall have much added to them, and that by the Prayers of others for them. And to that end God will ſtir up many to pray for them. This, among other, is a great motive and encouragement to Holineſs. Thou deſireſt many Prayers for thee, this is the way to procure them.

Second Duty.

[*Giving of Thanks.*]

By *Prayer*, we ſhew our dependance upon God for what we want: In *Thanks*, we return an acknowledgment to God, of what we have already received. *Thanks*, is for Mercies beſtowed, and paſt: And *Prayer* is a ſeeking of God for Mercies to come.

Now, firſt mark the Coherence: The words he had immediately before uttered, were, that God had done thus and thus for them, *to the praiſe of his glory.* And ſo it is, as if he had ſaid, The end of all the benefits God beſtoweth *to the praiſe of his glory.* And I having this *praiſe of his glory* in mine eye and heart, as deareſt to me. And having heard of your *Faith* and *Love, ceaſe not to give thanks for you.* My Brethren, the higheſt way that we in this life are able to give glory to God, is, by *Thankfulneſs, Pſal.* 50. 14, 15. compared with *ver.* 23. *Offer unto God Thankſgiving, and pay thy Vows to the moſt high: and call upon me in the day of trouble, and I will deliver, and thou ſhalt glorifie me.* And this glorifying is *offering Thanks:* ſo *ver.* 23. *Who ſo offereth praiſe, doth glorifie me.* So that now you are obliged unto this duty, upon the higheſt obligation, becauſe of all duties elſe it doth tend ſo much to the glory of God.

I have diſpatched the two Duties.

The Second thing in the words is, his conſtancy in praying.

[*I ceaſe not.*]

The meaning is this; In every Prayer, as oft as I have prayed ſolemnly, (which I have not ceaſed to do.) *I have not ceaſed to give thanks to God for you;* ſo *Philip.* 1. 14. *Alwaies, in every Prayer.* If we ſeek a great Bleſſing at God's hand, we ceaſe not praying for it till we have an Anſwer: The Parable ſo teacheth us, *Luk.* 18. 1. And then

The Obſervation is, That (which we are wanting in the performance of,) *Great Mercies, either upon our ſelves or others, which we are bound to thank God for, we ſhould do it without ceaſing a long while after.* When you are to ſeek to God for a great Mercy, then you ceaſe not to make mention of it in your Prayers; but the Apoſtle you ſee, *He ceaſeth not to give Thanks:* they are both alike to the Glory of God. And according to your Prayers, ſo are your Mercies; great and long Prayers, bring down in the end great and laſting Mercies. And on the other hand, if your Mercies be great and laſting, your Thankſgivings ſhould be great alſo. *Obſerve.*

Beſides the Reaſon I formerly mentioned, That Thankſgiving glorifieth God ſo much, and is to the praiſe of his Glory; take the meaſure of the *Duties themſelves. Prayer* and *Thankſgiving,* they are of an equal latitude, they are both Duties of the *firſt Commandement.* And as we ſay of God's Attributes, they are all of a like extent: ſo are thoſe Duties that are Duties of the *firſt Commandement.* It is a ſhame for us, that if we have been long, and much in Prayer for great Mercies, before we obtained them, that we ſhould make ſhort and ſmall work of our Thankſgivings for them: That when you have not ceaſt to be inſtant in Prayer to obtain them, you ſhould ceaſe to give Thanks for them, when you have received them. The Glory of God is concerned alike in both. If they be great Mercies, and ſuch as have influence into the whole courſe of a man's life, whereof he hath the daily benefit, he ſhould *not ceaſe* to remember them, and to give thanks for them daily. If they be *occaſional Mercies,* they ſhould work as *occaſional Afflictions* do. It is not to be ſaid, that every Affliction a man ſhould be continually thinking of, or making uſe of: No, but they are ſpecially to operate till another Affliction cometh. A man ſhould make uſe of the laſt: So it is in *Mercies* and *Thankſgivings.* God ſtroweth ſome benefits, ſome Mercies in our life, as a *Rhetorician* doth Flowers in his Orations, here and there, up and down: Now the laſt Mercy, till God hath put down that Mercy by ſome greater, we ſhould ſtill remember it. Only on Solemn days of Faſting, upon God's calling thereto by ſome eminent Affliction; we ſhould then take notice and a ſurvey of as many former Afflictions as we can call to mind, to humble our ſelves under God's diſpleaſure in multiplying of them. And thus of Mercies in daies of Thankſgivings.

Secondly, There are two words to ſhew this Conſtancy, *I ceaſe not*, applied to his giving Thanks; and [*Alwaies*,] ſpoken of his Prayings; and either denote a conſtant ſet ſolemnity of *Praying* and *Thankſgiving*: but eſpecially both joyned do import it. Which was *Morning* and *Evening*, as the worſhip of Old was, *Night* and *Day*, 2 *Tim.* 1. 3. And though *Daniel* prayed *thrice*, and others *ſeven times*; yet the general conſtant Cuſtom, principle and manner of the private worſhip of all the *Jews*, was, *twice a day*, being conformable to the publick Inſtitution of the Sacrifices and Incenſe *twice a day*, which was termed *Continual Sacrifice*; by which *Pray continually* may be interpreted, which was the Rule of *Paul*'s practice, *Act.*26.7. *Unto the which Promiſe our Twelve Tribes, inſtantly ſerving God day and night, hope to come.* But of that I have ſpoken more upon *Phil.*1.4.

SERMON XIX.

EPHES. I. 17.

That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the Spirit of wiſdom and revelation in the knowledge of him.

I Come now to the 17*th* Verſe, and that is the Prayer it ſelf, which *Paul* here did put up for them, *Since he heard, &c.*

I will give you the diviſion of the Words, and ſome ſhort Analyſis of them.

Firſt, Here is the Perſon whom he prayeth to, that is, *God*, whom he doth ſet forth under the apprehenſion and notion for the ſtrengthning of his Faith, for the obtaining of what he asks (as we are alwaies to do in Prayer) of *the God of our Lord Jeſus Chriſt, and the Father of glory.*

Secondly, You have the things he prayeth for. Concerning which in the general, all the things he prayeth for are *Spiritual knowledge*, he mentioneth nothing elſe; *That he would give you the Spirit of wiſdom and revelation in the knowledge of him*, (ſo ſaith the 17*th* Verſe;) and that he would give you *enlightned eyes*, (as I ſhall ſhew you the words may be read, and I think are rather to be read,) *that you may know what is the hope of his Calling, &c.* (ſo ſaith the 18*th* Verſe.) In general you ſee it is for *Knowledge*. More particularly here are four things he doth eſpecially pray for.

1. For the *Spirit of wiſdom and revelation in the knowledge of God*; which (as I ſhall open to you,) I take it is in Perſonal Communion with God.

2. *That they might know what is the hope of his Calling*; what grounds they had to hope for eternal life, that they might ſee more clearly into them every day than other.

3. That they might have great and enlarged apprehenſions, working in their hearts, and telling of their Spirits of the Riches of Glory which God had laid up for them. *That ye may know* (ſaith he) *what is the riches of the glory of his Inheritance, &c.*

4. That they might know the power that was engaged, and had begun to work in them, that would ſubdue all their Luſts, that would never leave them till it had brought them to the ſame place where Chriſt was. Whereas they might look upon themſelves as men, and ſinful; and how ſhall we come to this Glory you ſpeak of? He prayeth that they might know the exceeding greatneſs of that Power, which works in thoſe that believe, even the ſame that wrought in Chriſt in raiſing him from the dead. And further to encourage them, he ſetteth forth *Jeſus Chriſt*, not only in glory, raiſed up by the power of God; and that the ſame power is engaged to raiſe them up; but he ſetteth him forth as their Head, in whom therefore they have intereſt, *who ſate at the right hand of God in the Heavenly places*, (ſo ſaith the 20*th* Verſe,) and whoſe heart was engaged to them; *For*, (ſaith he, *ver.*23.) *you are the fulneſs of Chriſt*, and Chriſt will not loſe one of them. That they might know all theſe things, and live in the comfort of them; this is the ſum and matter of the Apoſtle's Prayer. So much now for the ſhort and brief Analyſis of the words to the end of the Chapter.

Ser. XIX. But I come to the firſt thing which is in the *17th* Verſe, he prayeth that they might have the *Spirit of wiſdom and revelation in the knowledge of him.* The Perſon he prayeth to I ſhall handle afterward, becauſe the underſtanding of it hath influence into what followeth, as well as this firſt Petition; why God is called the *God of Chriſt*, why the *Father of Glory*; why *Paul* ſetteth him up under both theſe conſiderations to ſtrenghthen his Faith, that theſe particulars ſhall be granted, I will ſhew this afterward; but I will now handle what is meant here, by giving them the *Spirit of wiſdom and revelation in the knowledge of him.* For the opening of this, and likewiſe of all the reſt, I will give you theſe general Premiſes.

Firſt, As I ſaid, the thing he prayeth for is *Knowledge.* He doth not mention *Grace* and *Holineſs* not in all this Prayer; yet it is moſt ſtrongly included in it, and it is the moſt neceſſary effect and concomitant of that *knowledge* he prayeth for here.

Secondly, That he doth not pray ſo much, that they might increaſe more and more in the *knowledge* of their intereſt in God and in Heaven, (though ſome think that that is the meaning of the *hope of their calling*;) but the main thing he prayeth for, is, That they might know the things themſelves; that they might know *God*, that they might know what *riches of Glory* is laid up for them in Heaven; have enlarged apprehenſions of the things themſelves to be known, and ſo that they might know the *power that works in them that believe, &c.*

Thirdly, That the things he prayeth for here, were for things that befitted the ſtate of growen Chriſtians. He doth not pray for them as for men to be converted: No; for it is a Prayer he framed for them *ſince he heard of their Faith and Love*, of whom he had ſaid, they were *ſealed too with the Spirit of Promiſe*; as in the former Verſes. Now, my Brethren, this the Apoſtle doth; he conſidereth with himſelf to what pitch Chriſtians that are to grow in grace ſhould be brought, and what is the greateſt means to cauſe them to grow in grace; and for the working and effectual *knowledge* of thoſe things, he prayeth here. He doth not pray, that they might know *ſin*, as in the firſt converſion, that they might *repent* and *believe*, *&c.* but he prayeth, that they might increaſe in the *knowledge of him*, in an experimental communion with God, and acknowledgment of him, (for ſo, as I take it, it is to be meant, as I ſhall ſhew you afterwards.) He takes the utmoſt things that his own light reacheth to, and he putteth them into his Prayer for theſe *Epheſians*: And read all the Prayers that he makes for others in ſeveral Epiſtles, as *Coloſſ.* 1.10. *Phil.* 1.9. and they all fall ſhort of the Prayer here. The Apoſtle, his mind is more filled with a higher and a further light; he expreſſeth more glorious things; his eye was upon the utmoſt pitch of Chriſtianity, which he would have theſe *Epheſians* aim at, and which he deſired God to beſtow upon them.

And yet, in the laſt place, let me tell you, That here is nothing that he doth pray for, but that Common Chriſtians, *vulgus Chriſtianorum*, the *Epheſian* Women and Men, all the Saints there were capable of. This I put in, becauſe of the word *Revelation*, which might ſeem to carry things to ſomewhat extraordinary, proper unto Apoſtles. What is the meaning of it I ſhall ſhew afterward.

Now, my Brethren, take an Obſervation or two before I come to the Particulars.

Obſerv. 1. The Firſt is this; That *Spiritual knowledge* is the great, the main thing in the working of Grace, or in the increaſing of Grace. He mentioneth not a word of Holineſs, but you ſee all he prayeth for is for *knowledge*; but it is ſuch a *knowledge* as no carnal heart in the world hath. He certainly prays for the higheſt thing, and the beſt thing he could pray for, that his light ſuggeſted to him. He prayed for *holineſs* elſewhere with *knowledge*; but here you ſee for *knowledge* alone, becauſe *knowledge* in the Scripture ſenſe includeth the Affections, includeth the whole Heart to be carried after it; *true knowledge* doth; to know things as a man ought to know them, as the Apoſtle diſtinguiſheth it in 1 *Cor.* 8.3. to know the truth, *as the truth in Jeſus*, as the truth is in the things themſelves. The more knowledge and light a man hath in his underſtanding, the more his whole life is carried after ſuch a *knowledge*. He need pray for nothing elſe, if he have ſuch a *knowledge*, for all elſe will fall in with it.

Look in all the Prayers he makes for the Churches, for the *Philippians*, *Chap.*1. *ver.*9,10. he prayeth, that their *Love may abound*, but how? *In all knowledge* and ſenſe, an experimental knowledge, that ſees and taſtes the things that a man knows, *That you may approve the things that are excellent*, ſo ſaith *ver.*10. So for the *Coloſſians*, *Chap.* 1. he prayeth, that they might *walk worthy to all well pleaſing*, ſo at the 10*th* Verſe; but at the 9*th* Verſe firſt he prayeth, they may be *filled with all Spiritual wiſdom and underſtanding*. So that ſtill, I ſay, obſerve, that all his Prayers in theſe Epiſtles, it is for *Knowledge* in the firſt place, that is the main Spring of all the reſt.

My Brethren, There is indeed a *Notional knowledge*, or, as I may call it, a *Fantaſmatical knowledge* of Spiritual things, that is, whereby a man knows them; but it is by ſuch a kind of light as is in any knowledge and Science whatſoever, whereby he knoweth the Rationality of things, but by Images as the Fancy delivereth up to the Underſtanding to work upon, by hear-ſay. But then there is a *Real knowledge*, that bringeth down the things into a man's heart. Saith *Paul*, 2 *Cor.* 3. *ult.* *With open-face we behold the glory of the Lord, as in a glaſs, and are changed into the ſame Image.* Put but the difference in the ſimilitude that the Apoſtle expreſſeth it, and you ſhall ſee how all knowledge falleth ſhort of *Spiritual knowledge*, which changeth the heart. Take a man now that is a rational Divine, and no more, he knoweth the truth of the Scripture, and the reaſon and the harmony that is between one principle and another, as a man doth of things by hear-ſay, and the Underſtanding works upon the Reaſon that is in them, and the concordance and harmony that is in them. Take a temporary Believer, and his *knowledge* hath more life in it; it is as the knowledge that one hath of a man in a dream, he hath heard much of a man, and he dreams of him and fancieth him to be ſuch a man, and thinks he ſees him lively and really, and is affected by being in his preſence. But *Spiritual knowledge* the Apoſtle expreſſeth to *beholding as in a glaſs*. Now mark, If you were looking in a Glaſs, and a man you never ſaw before ſtood behind you, and you ſee his Face; here now is ſuch a real ſight as putteth down all hear-ſays, all Pictures, all Dreams of a man; yet you do not ſee this man face to face. Now viſion in Heaven is *ſeeing God face to face*; but (ſaith he) in the mean time *we behold him as in a glaſs*. We have a real knowledge of him through the artifice of the Holy Ghoſt, and this *knowledge* now changeth the heart into the ſame image; therefore no wonder if the Apoſtle here prayeth for *Spiritual knowledge*, and for that only, for theſe *Epheſians*.

There is a *Knowledge* (my Brethren) by way of Gifts that is in Chriſtians, that is not this *Spiritual knowledge*. Men may have large Gifts, and yet be Babes in reſpect of this *knowledge*, and they themſelves be Saints. That inſtance of the *Corinthians* is full to this purpoſe. The Apoſtle telleth them, 1 *Cor.* 1. 5,6,7. that in every thing they were enriched *in all utterance and in all knowledge*. Mark it, It was ſuch a knowledge which they had as ſerved for Utterance; they could expreſs their minds fully and punctually, ſtamp their minds upon another man about Spiritual things, which was from a diſtinct knowledge of the things: *And* (ſaith he) *you come behind hand in no gift*. Well, but theſe *knowing men*, how doth the Apoſtle talk to them afterward? He tells them firſt, that there is another manner of knowledge than this, which is a *Spiritual knowledge*; which (ſaith he, *Chap.*2.) the *Spirit of the world* doth not teach us, but the *Spirit of Chriſt* in a more eminent manner, and that to a man as a Spiritual man. This you have in the 12,13,14, and 15*th* Verſes of that *ſecond* Chapter; *We have not*, ſaith he, *received the Spirit of the world*, we do not know Spiritual things by that underſtanding, only in a notional way that a man underſtandeth worldly things; but (ſaith he) there is a peculiar revealing of them by the Holy Ghoſt to a man's heart made ſpiritual, ſuited to the things. Now when he had told them there was a Spiritual knowledge, what ſaith he to them? Why, (ſaith he, *Chap.*3.) you that have all this knowledge, *yet I cannot ſpeak unto you as unto ſpiritual, but as unto carnal*: For all they were enriched

Ser. XIX. in all *utterance*, and in all *knowledge*, and came behind in no gift; yet (ſaith he verſe 3.) *You are yet carnal*, they were but as *Babes* in Chriſt, (ſo verſe 1.) They were not ſpiritual, they wanted this *Spiritual knowledge* in a great meaſure. Now take a good heart that hath many notions in his head, Oh (thinks he,) had I but a drop of that Elixir, that would turn all theſe notions into pure Gold, into ſpiritual knowledge! that were excellent. Unbelief my Brethren, makes the knowledge of Spiritual things to be but as Dreams, though a Man have much, whereas Faith turns them all into realities, and works upon the heart accordingly. The Apoſtle telleth the *Corinths* in that ſecond Chapter, verſe 9. *That the Eye hath not ſeen, nor the Ear hath not heard, nor never entred it into the heart of a natural man*; Men may have much knowledge by the Eye and by the Ear, which entreth into their fancies, and ſo is delivered up to their underſtandings, about Spiritual things; but this is a knowledge that never entred into the heart of a carnal man. And this is the knowledge the Apoſtle here prayeth for.

Obſerv. 2. The Second thing I would have you Obſerve is this, That that knowledge which makes a man Holy, is, eſpecially of Spiritual things themſelves. Though the knowledge of a Mans Intereſt that they are his, carrieth abundance of Holineſs with it, yet it is the Revelation of the things in a Spiritual way, that doth it in a more eminent manner. *Paul* you ſee here doth not ſo much pray that they might know Heaven was theirs, he took that for granted, but that they might know it, have glorious apprehenſions let into their Souls of what Heaven was, and that they might increaſe in the knowledge of it, that they might know what God was more in his Glory, as the God of Chriſt and the Father of Glory. It is I ſay, the knowledge of the things themſelves, that doth it. You think now that the want in knowledge is the want of application, that you know not till you have made them your own by application, and that therein lyeth the great defect of Faith. I acknowledge it is a defect of Faith, but (my Brethren) the main thing in Faith is to ſee ſpiritual things really, to behold the Glory of the Lord. Saith the Apoſtle, *Heb.* 10. 39. (it is a place I have often upon occaſion quoted to this very purpoſe,) *We are not of them that draw back unto Perdition, but of them that believe unto the ſaving of the Soul.* Now what is this Faith that is to the ſaving of a mans Soul? Read the whole 11*th.* Chapter to the *Hebrews*, it is ſeeing the things, the evidence of the things themſelves; it is (you will wonder at it,) to believe that God is, ſo he telleth us at the 6*th.* verſe. *He that cometh to God* (ſaith he) *muſt believe that God is*; It is to believe that the World was made; It is to believe all ſpiritual things by a divine light, by a ſpiritual light. Now my Brethren, when once things are thus ſtrongly and really repreſented to a man's mind, it will carry them all to the heart. The Apoſtle in 1 *Joh.* 5. 5. ſaith, *that by Faith we overcome the world*; what is the Faith that overcometh the World? It is not ſo much believing Chriſt is yours, as it is believing that he is; for who is he that overcometh the World but he that believeth that Jeſus is the Son of God?

You will ſay unto me, that this is to preach only for general Faith.

No my Brethren, if you will come now to the Faith that juſtifieth you, it muſt be with the whole heart; and although all that is required to juſtification in the Underſtanding be to believe the thing really and ſpiritually, yet the will muſt concur, and how muſt that concur? It muſt caſt it ſelf upon God for it, for juſtification, there indeed cometh in application. Nay let me tell you farther, that it is the ſtrength of ſeeing the things themſelves that draweth in the heart to give it ſelf up to Chriſt. As now, take a poor ſoul that hath little evidence that Chriſt is his, it may be he is altogether out of hope of it, yet he hath a light that repreſenteth ſuch excellencies to be in Chriſt, as he can never leave him; this is it that makes him give up his ſoul to him. Take a man that hath aſſurance (I will exemplifie it there too,) he believeth that Heaven is his, Chriſt is his; well, this aſſurance oftentimes lieth by him dead, why? Becauſe he wanteth a ſpiritual knowledge of the things. Let God come in now with a light, and reveal what himſelf is, and what Heaven is to him, then aſſurance works in him. So that it is the knowledge of the things themſelves is the main thing in Chriſtianity, and the main thing in Faith. And ſo much in general for the Obſervations which I do premiſe.

I come now to the particular opening of the things he Prayed for, *He prayeth for the Spirit of Wiſdom and Revelation in the knowledge of him.* This is the Firſt thing.

I muſt explain Three things here.

1. What is meant by *the knowledge of him.*
2. The ways by which he prayeth that they may know, *by Wiſdom and by Revelation.*
3. The Author of this Knowledge, and Wiſdom, and Revelation and all, *The Spirit of Chriſt,* whom he praieth might be given to them as ſuch. *That he may give you* (ſaith he,) *the Spirit of Wiſdom, and Revelation, in the knowledge of him.*

The Firſt thing you ſee he praieth for, as the concluſion of all, is the knowledge of him, whether you take it of God or of Chriſt, it is firſt of him; which implieth that all humane knowledge of humane things, if you know all the ſecrets in nature, it is nothing to this. *Paul* you know deſired to know nothing *but Chriſt, and him crucified.* 1 *Cor.* 2. This is the eminent knowledge, the knowledge of him that the Apoſtle here prayeth for. He praieth not you ſee that they might have the knowledge of their own graces ſo much, nor the knowledge of their own corruptions ſo much, (though all theſe will follow upon the knowledge of him,) but the thing he pitcheth upon for grown Chriſtians to grow up in, is the knowledge of him. The eminent thing in a Chriſtian is to deſire more knowledge of God and of Chriſt eſpecially. If they know their own corruptions, what uſe do they make of it? To drive them to Chriſt, to make them know him more, *I thank God through Jeſus Chriſt,* ſaith *Paul,* when he ſaw himſelf a miſerable man. If they know their own graces, it is that by thoſe beams they might look upon that Sun. If they know the Law, it is to direct them to Chriſt. The end (my Brethren,) of all duties (mark what I ſay,) the end of grace it ſelf, it is knowledge of God and communion with him, therefore you hear, and therefore you pray. If you reſt in the duties without communion with God and the knowledge of him, your ſoul will be found empty, and will ſit down in ſorrow at the laſt. In *Coloſ.* 1. 8. 9. you ſhall ſee what the Apoſtle ſaith there, where he makes the very ſame Prayer parallel to what is here; *He prayeth that they may be filled with the knowledge of God's will in all wiſdom and ſpiritual underſtanding* (this is grace now,) that they may know their duties more, *for this is the will of God, even your ſanctification;* that Husbands may know their duties, what is the will of God to them, and Wives theirs, what is the will of God concerning them; take the whole will of God in the whole compaſs of it, he praieth for that. To what end? *that you might walk worthy of the Lord to all pleaſing,* (ſo it is verſe 10,) *being fruitful in every good work.* But mark it, what is the end of all this knowledge and of all this walking? *Increaſing* (ſaith he,) *in the knowledge of God.* That cometh in laſt, as being the perfection, the reward of all obedience, to know God more. A Chriſtian, a holy heart improveth the knowledge of all truth, to know God more perfectly, and to have more communion with him by it. Wicked men, they often times ſee the great wiſdom that is in the knowledge of God; they ſee the harmony and the agreement of one truth in Divinity with another, how one kiſſeth another, and they are mightily taken with it, as nothing will take a mans underſtanding ſo much as matters of divinity, and the rationality of it. But ſtill they pick not God out of all this, they do not know him ſpiritually and perſonally. Or take a man that is an Atheiſt (as the one ſtudieth the Scripture, the other ſtudieth the works of God,) let a man be an arrant Atheiſt, he will ſee a mighty wiſdom that nature hath in all the works of nature; in all the cauſes and effects of things, and how in weight and meaſure they are all made, and one thing is ſubordinate to another, but ſtill he picks not God out of all this, but ſo a Chriſtian doth. So that it is the knowledge of him you ſee in diſtinction and oppoſition to all things elſe which the Apoſtle here prayeth for theſe *Epheſians.*

Ser.XIX.

But now of him, of whom? Is it God the Father, or Chriſt, for αὐτῶ will bear either of them.

My Brethren, he ſpeaks of God the Father juſt before, *the God of our Lord Jeſus Chriſt, the Father of Glory, that he may give you the Spirit of Wiſdom and Revelation, in the knowledge of him.* He ſpake both of God and he ſpake of Chriſt. Who is the *Him* here then? I take it eſpecially *God the Father*; for in the 19*th* verſe, he ſpeaks of Chriſt while he is praying this Prayer, as of a diſtinct perſon. *That you may know* (ſaith he,) *the power that he wrought in Chriſt.* That ſame *He* there, is the *Him* here; yet ſo as becauſe it may refer to either, take both: It is *the knowledge of God and Chriſt*, or rather of *God in Chriſt*, to know God as he is *the God of Chriſt*, and as he is *the Father of Glory*, and ſo to have the heart taken with him, to have the heart drawn into communion with him. This is the *knowledge* the Apoſtle here meaneth, you have them both put together. 2 *Cor.* 4. 6. *God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the Glory of God, in the face of Jeſus Chriſt.* How come you to know *Him* here but in and through Chriſt? So that it is the knowledge of both, but eſpecially of the Father. And ſo in *Coloſ.* 1. 10. where the ſame words are uſed, it is called ἐπίγνωσις, as here, *Increaſing* ſaith he, *in the knowledge of God.* You have them both mentioned 2 *Pet.* 1. 2. *Grace and Peace be multiplied through the knowledge of God, and of our Lord Jeſus Chriſt.* Therefore I ſay take both in. So much now for this *of him, of God in Chriſt, of the Glory of God in the face of Jeſus Chriſt*; as the Apoſtle expreſſeth himſelf in that 2 *Cor.* 4. 6.

Now let us conſider what is meant by the *knowledge* here he ſpeaks of. It is certainly meant an excellency of *knowledge*, as γνῶσις is often taken, not meerly for a *knowledge*, but for an excellency of *knowledge*, as *Grotius* well obſerveth. *Rom.* 3. 20. *By the Law is the knowledge of Sin.* The word there is the ſame that is uſed here, ἐπίγνωσις. That is, though a Man know what is ſin, by the light of nature, yet he cometh to an exact, to a perfect knowledge by the Law. *I had not known ſin* (ſaith the Apoſtle, *Rom.* 7. 7.) *but by the Law.* Well, then the thing the Apoſtle prayeth for here is, *an exacter knowledge, a more perfect knowledge of God.*

Yea, but what manner of *knowledge*?

My Brethren, if you will have me plainly ſpeak what I think the Apoſtle chiefly aimeth at, is this. It is not only a more inlarged knowledge about the things of God, as it is ſaid of Chriſt, *Luke* 24. *That he expounded the Scriptures concerning himſelf*; ſo it is not to know more things concerning God, to have their knowledge inlarged for the matter of it; but the thing he aimeth at here, being *the perfection of knowledge, and the end and iſſue of all knowledge to grown Chriſtians, to ſealed Chriſtians*, it is *Communion with God*, is ſuch a *knowledge* as the Apoſtle here meaneth. Not ſuch a *knowledge* as ſhall enable you to expreſs God to others, but ſuch a knowledge as makes you perſonally holy, and hath perſonal communion with God joyned with it.

The reaſon why I interpret it ſo, is, not only becauſe the word will bear it, for γνῶσις, is indeed an acknowledgement or owning. One knoweth a ſtranger, but he doth *Agnoſcere*, he doth acknowledge, (as ſome Interpreters well diſtinguiſh,) one he knew before, his friend. So that the intimate knowledge of God as of a friend, as he ſaid of *Moſes*; *I know thee by name*, and *Moſes* he knew God again, as the Phraſe is; *Joh.* 10. 14. *I know my ſheep, and am known of mine.* To have this mutual knowledge, *God knowing me, and I knowing God, and ſo to converſe with God, and to have communion with him as with a friend*; this intimate knowledge I ſay is the thing the Apoſtle meaneth. And my reaſon (beſides what the word will bear,) is this, becauſe in *Coloſ.* 1. 9. 10. where he prayeth for the ſame thing, he makes it the conſequent of holy walking; he prayeth before that they might walk worthy of the Lord to all well pleaſing, and then followeth, *Increaſing* (ſaith he,) *in the knowledge of God*, (the word is the ſame ἐπίγνωσις, there and here,) that is, *Increaſing* as the reward of holy walking, and being filled with the knowledge of his will,) in communion with him, or in growing up to know him as your God, and his glory and excellency, and converſe familiarly with him as with your friend. They were ſealed Chriſtians he wrote this to, for whom he prayeth, that knew God to be their God. Now take a man that hath aſſurance, what is the next thing he deſireth? To have much communion with God, to have much intimate converſe with him; to ſee that God of whom he is aſſured, by a ſpiritual light revealed to his ſoul, to ſee him, and to ſee the excellency and the glory of him; as *Moſes* you know it was his great deſire, *ſhew me thy glory*, ſaith he, when God had uſed him once familiarly as a friend. Now, becauſe this is the next great thing that ſealed Chriſtians, (as theſe *Epheſians were*,) do deſire, therefore the Apoſtle prayeth for this knowledge.

There is a parallel place to this likewiſe. 2 *Pet.* 1.2. *Grace and Peace*, ſaith he, *be multiplied*, (the word is, *be fulfilled*,) *through the knowledge of God and of Jeſus Chriſt our Lord*. The word *knowledge* there is the ſame word that is uſed here. Now my Brethren, what is the meaning of it, *Grace and Peace be fulfilled*, (for ſo the word ſignifieth, πληθυνθείη? How are they fulfilled, perfected? The meaning of it is this, God doth fulfil the utmoſt intent of his grace and favour to a man, by cauſing him to know him, and to have intimate communion with him. God doth fill a mans ſoul with perfect peace and joy in believing, through an intimate knowledge of God and of Chriſt. You ſee there the knowledge of God and of Chriſt, it is put for the utmoſt perfection, for the utmoſt iſſue both of God's grace and of peace of Conſcience, and of joy in the Holy Ghoſt; they are fulfilled (ſaith he,) through the knowledge of God and of Chriſt.

So that my Brethren, in one word, that is meant by the knowledge of God here, which he prayeth for for theſe *Epheſians* that were already ſealed, which the Apoſtle *John* meant, 1 *Joh.* 1. 3. where he ſaith, *Our fellowſhip is with the Father, and with his Son Jeſus Chriſt.* That is, that you may have communion with God, know him as a friend, converſe daily with him, have an intimacy of knowledge, that he owns you, and you own him, he know you, and you know him, and upon this knowledge of him, that you do *Agnoſcere*, that you acknowledge him, cleave to him, give up your ſelves to him, and delight to converſe with him. This is the knowledge of God here meant. And ſo much for what is meant by the *knowledge of him*.

The next thing is, what is meant by the Spirit of *Wiſdom and Revelation*.

By *Spirit*, I take is meant the *Holy Goſt*, why? Becauſe he is called a *Spirit*, *of Revelation*. Indeed, if it were only a *Spirit of wiſdom*, it might have been taken for a gift of the Holy Ghoſt, for a principle of faith infuſed into us, inherent in us, but that he is called *the Spirit of Revelation*; that is not a gift inherent, for revealing is an act of one without us, of a perſon diſtinct from us; therefore 1 *Cor.* 2. 10. *He hath given us* (ſaith he,) *his Spirit to reveal the things that are given unto us of God.* So that by *Spirit of Revelation* muſt neceſſarily be meant the Holy Ghoſt, who is the Author of ſuch Revelation, and of ſuch wiſdom in a mans heart as cauſeth him to have intimate communion with God. This is the meaning.

Now you will ſay what is meant by *Wiſdom*? And what is meant by *Revelation*? And why is *Revelation* added to *Wiſdom*? By *Wiſdom*, (as I ſhewed in the 8*th*, verſe,) is meant a principle of Faith, and ſo ſome take it here. To open this of *Revelation*.

It is not extraordinary *Revelation* that he meaneth here, ſuch as *Paul* had, *Gal.* 1. 12. where it is ſaid, that he knew the Goſpel by *Revelation*, he never heard any man preach it; *I neither received it of man* (ſaith he,) *neither was I taught it, but by the Revelation of Jeſus Chriſt.* It is not ſuch a *Revelation* he meaneth, though indeed this *Revelation* beareth ſome Analogy with it, *for they ſhall be all taught of God*, yet ſo as it is by the word, and it is *Revelation* which the light of the word leadeth him to. And the reaſon why it is taken here for ordinary *Revelation* is clear; becauſe it is that which he would have all the *Epheſians* whom he wrote to, to grow in, and to have beſtowed upon them as ordinary Chriſtians; therefore he doth not mean the extraordinary *Revelations* of thoſe times.

Sermon XVIII.

Now then, what is meant by *Wiſdom* and by *Revelation*?

There are ſeveral Interpretations of it, which will hold forth to us the Apoſtles meaning.

Firſt, You muſt know that all Spiritual true *knowledge* it is called *Revelation*, and therefore many Interpreters think that *Wiſdom* and *Revelation* is all one, only he calleth it *Revelation*, to ſhew that it is ſuch a *knowledge* as is peculiar to Chriſtians, and ſuch a *knowledge* as is by a ſpecial *Revelation* of the Holy Ghoſt proper unto them. *Mat.* 11. 25. *I thank thee O Father, that thou haſt hid theſe things from the Wiſe and Prudent of the World, and haſt revealed them to Babes.* All Spiritual *knowledge* even of the meaneſt Chriſtians is called *Revelation.*

Now it is called *Revelation* in Three Reſpects.

Firſt, For the peculiarity of it; for that you know is properly ſaid to be by *Revelation*, which is hid to another, but is made known to me, and which I could elſe no way have come to know it if it had not been revealed to me. This is plainly the meaning of *Revelation. Mat.* 11. 25. *Thou haſt hid theſe things from the Wiſe, and haſt revealed them unto Babes*; and verſe 27. *None knoweth the Father but he to whom the Son revealeth him.* So that it importeth a peculiarneſs of knowledge, proper unto Saints which the Holy Ghoſt giveth, and which the Apoſtle prayeth they might grow up in.

Secondly, It doth import ſtill a further newneſs of knowledge, for if I know a thing but as I did afore, it is not revealed to me, it is not a knowledge by *Revelation*, for *Revelation* I ſay implieth ſtill ſome further new thing. Now read *Rom.* 1. 17. he telleth us there that the Goſpel, the Righteouſneſs of Chriſt is revealed from faith to faith. What is the meaning of that? Why, it is revealed from one degree of faith to another. Why is every new degree of faith called a *Revelation*? Why? becauſe a further degree of faith makes the thing new. That is the property of Spiritual knowledge, when a man increaſeth in it, he ſees ſomething new in it, when that which is more perfect cometh, ſaith the Apoſtle, that which is imperfect is done away. My Brethren, in notional knowledge, when a man doth know a thing, he cannot be ſaid to know it again, for he knoweth it already, becauſe the mind of man is all for news. Well, but in ſpiritual knowledge, if thou knowſt God ſpiritually, though thou knoweſt no more of him materially, yet thou haſt a new light come in, and God becometh again a new thing unto thee, as if thou hadſt not known him before. Therefore it is called *Revelation*, this *knowledge* that is joyned with *wiſdom* whereby we know God. As when a man ſeeth a beauty, though he ſees all parts and all proportions, yet if he be in the dark let light come in he ſees a further excellency, it is as it were a new face to him to what it was when he had but a glimmering light. So though you ſee no more of God, no more of his Attributes, yet if you riſe to have a new light from the Holy Goſt, all that knowledge will become new, you will ſee a further excellency in God, and have your hearts anew drawn to him as if they never had been drawn yet; you will ſay, (when a new light cometh in,) you ſee that in ſin which you never ſaw before. A man will ſay, I ſaw not this before, though he did. Every new degree of light addeth a further degree of knowledge. Therefore it is ſaid to be by *Revelation*, he would have them to have new ſights of God, which might lead them into communion with God.

Thirdly, But there is one meaning which I ſhall give you, which I think the Apoſtle in a ſpecial manner aimeth at. For the Apoſtle here ſeems not to make *Wiſdom* and *Revelation* one and the ſame thing, as this Interpretation doth, but to make them different. Therefore the meaning that I do think may more eſpecially be aimed at, I ſhall open to you as briefly and clearly as I can.

The knowledge of God here, (as I ſaid at firſt,) is *Communion with God*, intimate knowledge of him, which he would have the *Epheſians* grow up in. Now, there are two ways of a Chriſtians having communion with God, which the Scripture holdeth forth, and which the Saints have experience of. The one is a way of *wiſdom*, and the other is a way of *Revelation*. I ſhall open theſe to you as plainly as I can, and then prove it.

The way of wiſdom is this, (for he takes *wiſdom* in a diſtinction from *Revelation*,) it is a knowing God by faith, making uſe of ſanctified reaſon, taking in ſeveral truths of God, laying them all together, working them upon a mans heart by meditation, arguing God's excellency out of this and out of that, and ſo raiſing up a mans ſoul to admiring of him and delighting in him; by a way of diſcourſe, by a way of wiſdom, taking wiſdom as oppoſed to and diſtinct from revelation, for ſo I now do. A mans underſtanding that is filled with many notions of God, a holy heart he takes them and putteth them all together, and he boyleth them together and the Concoction the reſult of all is, that the ſoul is raiſed up to a communion with God, and delighting in him whom he admireth. This is the ordinary way of communion with God, for wiſdom you know is a rational laying of things together, to ſee the harmony of all thoſe truths one with another, out of all which I gather how great and glorious a God he is, and ſo my heart is affected with him. When a man knoweth God out of a diſtinct conſideration of ſeveral Attributes, meditating of ſeveral paſſages, of *Redemption*, &c. This is a way of wiſdom my Brethren. And the Scripture is written ſo as it doth deal with a man *Humano more*, a ſanctified reaſon and meditation which the light of faith accompanieth, and by them converſeth with God, reſolveth all a man knoweth into God, by peece meale, taking firſt this thought and then that. This is knowing God in a way of wiſdom, as I may ſo expreſs it.

Then there is a way of Revelation, which the Scripture and experience holdeth forth more or leſs, and it is a ſhorter cut. The Holy Ghoſt cometh down into a mans heart ſometimes in prayer with a beam from Heaven, he ſees more at once of God, of the glory of God, ſtounding thoughts of God, inlarged apprehenſions of God, many beams meeting in one and falling into the center of his heart. They uſe to call theſe of Old commings down of God, whereby he ſlideth into a mans Spirit by beams of himſelf; a man doth not come to have communion with God by way of many broken thoughts put together, but there is a contraction of many beams from Heaven which is ſhed into a mans Soul, ſo that he knoweth more of God in one quarter of an hour, then he knoweth the other way in a year, and hath more communion and converſe with God. This I take it is the way of *Revelation* as it is diſtinguiſhed from *Wiſdom*.

The Apoſtle becauſe he would have them perfect Chriſtians, prayeth for both, that they may grow up both in a way of wiſdom ſo to have communion with God, and in a way of Revelation likewiſe, that God might often come and viſit their Spirits in a more immediate manner, and ſhew himſelf to them. The one my Brethren, the way of wiſdom, is *More humano*, accommodated and ſuited unto the reaſon of man, knowing God by way of diſcourſing, yet reaſon ſanctified, for that it doth ſtill. The other is, *More Angelico*, as ſome of the Schools diſtinguiſhing of theſe two knowledges uſe to ſpeak. The one is diſcourſive, the mind runneth to and fro, compareth one thing with another; but the other is more *intuitive*, hath a proſpect of God at once. The one is acquiſite, wherein God uſeth a mans induſtry, by many conſiderations working upon a mans heart, which the Holy Ghoſt accompanieth, leadeth a mans heart into communion with God, but the other is infuſed, more immediate. In the one the Spirit works in us, by applying himſelf to our own thoughts, goeth our own pace. But in the other a man is in the Spirit, as the Phraſe is of *Paul*, he went bound in the Spirit, and as it is ſaid of *John*, *He was in the ſpirit*, and being ſo, his heart having this communion with God, then his Revelation was made to him. The one is your Commons, (as I may ſay,) The other is your Exceedings. The one is the common ſtanding light of Faith that goeth to Sermons with you, that goeth with you to all your prayers more or leſs, and cauſeth your heart to cleave to God. But the other is comparatively an extraordinary light. *We walk by faith*, (ſaith he,) *and not by ſight*; yet Chriſtians now and then get a ſight a ſight comparaitively, it is a Revelation comparatively to that of wiſdom, though it be not that ſight that we have of God in Heaven.

Ser. XIX.

I ſhall expreſs it to you by this Similitude : The ordinary conſtant courſe of a Chriſtian, that is, a holy Believer, he walketh in light ; as we walk in light in the day, whether the day be dark and cloudy, or not ; we have light enough to do our work, to go about our buſineſs ; though we do not ſee the Sun, yet we know the Sun ſhineth : So there is an ordinary ſtanding light of Faith, that cauſeth you to cleave to God and obey him, and it is enough for you to help you to do your work. But ſuppoſe now upon a ſudden, in a cloudy day, a Cloud ſhould break, and a beam be let in that you ſee the Sun ; ſuch kind of irradiations hath the Spirit of God into the hearts of his People, ſometimes. Sometimes you pray to God (my Brethren) and there is, as it were, a Curtain between God and you ; you know he is behind the Curtain, you know you pray to him, and you have ſo much knowledge and faith in him, that you believe he heareth your Prayers, and accepts of you : But another time you go to Prayer, and all the windows are ſet open, all the Curtains are drawn, as I may ſo expreſs it. Now this is a way of *revelation*, more than by a way of *wiſdom*.

This Chriſtians have experience of ; and this the Scripture holdeth forth.

Firſt, Chriſtians have experience of it. My Brethren, Take a Chriſtian of a weak underſtanding, but exceeding holy, he hath little knowledge of God by way of wiſdom, by a way of diſcourſe, and by a way of laying this thing to that thing, and ſo knowing God. He is hardly able oftentimes to ſpeak wiſely and rationally of things ; yet notwithſtanding this poor Soul, you ſhall have God breaking in upon his Spirit ſometimes , and he will know more of God in one Prayer than a great Scholar (though very holy) hath known of him all his life. And the truth is, that oftentimes God doth deal with weak Underſtandings, that are very holy in this way : For if they were ſhut up unto knowing God, by a way of ſanctified reaſon, thoſe that have large Underſtandings would have infinite advantage of them, and they would grow little in Grace and little in Holineſs ; therefore now God makes a ſupply by breaking in upon their Spirits by ſuch irradiations as theſe are.

You ſhall ſee it in Temptations : A poor Soul, he is tempted that there is no God, he doubteth whether there be a God. You may come, and bring forth Arguments by way of wiſdom, and ſometimes they will convince him, he will get a little light from them ; but ſometimes God will come into his Soul with an immediate beam and ſcatter all his doubts, more than a thouſand Arguments can do. The way of *wiſdom* thus of knowing there is a God, that untieth the knot, but the other cutteth it in pieces, doth it preſently. So it is in all Temptations elſe ; Whether a man be a Chriſtian or no, a man goeth the way of wiſdom, of ſanctified reaſon, and he looks into his own heart and there ſees the work of Grace, argues from all God's dealings with him, and all theſe ſatisfie not a man. Well, God cometh with a light into his Spirit, and all his bolts and ſhackels are knocked off in an inſtant. Here now you ſee is a way of *wiſdom*, and here is a way of *revelation*.

Take thoſe Chriſtians that have great Parts and Underſtanding , and have grown up to much communion with God in a rational way, by way of Meditation and Sanctified digeſtion of their *knowledge* ; yet do but ask them , If at ſome times they have not had ſuch mighty impreſſions of God upon their hearts, have been lifted up to the Mount ; ſo that they have ſeen that in God which hath left that impreſſion upon them, that all their life time they had not before. Now, even in them here is a way of *wiſdom* and *revelation* in the *knowledge* of God.

Now to prove it to you by Scripture : I will give you one out of the Old Teſtament, and another out of the New ; and then I will give a Caution or two, not to be miſ-underſtood, and ſo I will end.

Firſt, Out of the Old Teſtament. *Job* 42.5. (I quoted it by way of Illuſtration indeed in the point of *Sealing* ; but it properly belongeth to this Head I am now on.) There you ſhall find, that *Job*, who was a holy man, and lived holily all his days ; when God had ſpoken to him out of the Cloud, preached a Sermon to him ; what was the iſſue of it ? *I have heard of thee* (ſaith he) *by the hearing of the ear, but now mine eyes ſee thee.* He doth not mean, that he had any outward Viſion of God, that is plain, for you read of no ſuch thing made to *Job* in the whole Book; and if there had, that Viſion had not been comparable to the knowledge of Faith. He ſpeaks therefore of an Inward light, that now upon this Sermon fell upon his Spirit; That (ſaith he) all the *knowledge* I have had of God in compariſon of this, is but hear-ſay; not but that it was real, but ſo he compareth it: *I have heard of thee by the hearing of the ear, but now mine eyes have ſeen thee.*

The other place that I ſhall mention to you, is that in *John* 14. 21. *He that hath my Commandements, and keepeth them, he it is that loveth me; and he that loveth me, ſhall be loved of my Father: and I will love him, and will manifeſt my ſelf unto him.* My Brethren, Here is a Promiſe made not only to Apoſtles, but to Believers; for it is to them that keep the Commandements, and have out of much love obeyed God's Law. *He that hath my Commandements* (ſaith he) *and keepeth them, he loveth me: him do I love, and him will my Father love*; that is, we will take him into a more ſpecial nearneſs to expreſs more love to him; and how will he expreſs more love to him? *I will manifeſt my ſelf unto him.* Here is now ſome further manifeſtation than what they had before; yet they had Faith before, that is plain, for they loved God. The Promiſe is to him that hath the *Commandements* and keepeth them, and it is to one that loveth God, and that God loveth before; yet there will be ſome further expreſſion of love, and that by ſome ſpecial manifeſtation of God himſelf, and of Chriſt to a man's Soul; which is the reward of having the *Commandements* written in his heart, and kept in his life. *He that hath my Commandements, and keepeth them: I will love him, and manifeſt my ſelf unto him.* The word ἐμφανίσω, as *Beza* readeth it, I will ſet my ſelf, *in medio lucis*, in open light to him; and it is uſed of thoſe Apparitions, *Matt.* 27. 53. that were after Chriſt's Reſurrection; not that there are ſuch *Apparitions* of God or of Chriſt, but becauſe they hold a kind of ſimilitude with this, for it is wholly by the Spirit. *And* (ſaith he, *ver.* 23.) *we will come unto him, and make our abode with him.* Mark, *We will come*, as if he had never come before, ſo the expreſſion implieth and carrieth it: As you know a Martyr ſaid, *He is come, he is come.* He cometh in ſuch a manner, with ſuch a manifeſtation of himſelf unto a man as he never ſaw him before. So you have it likewiſe *Rev.* 3. 20. *I will come in and ſup with him, and he with me. I will come*; It is a manifeſtation of the preſence of God rather in a notional way: And it is a *Supping* with him; he cometh and cometh ſuddenly, as when a great Perſon ſendeth his Meat and will Sup with a man, and converſe familiarly with him, and letteth him taſte of his Chear.

I will give you but a Limitation or two to what I have delivered: For this I have delivered, all Divines (*Popiſh* and *Proteſtant*) acknowledge, and the experience of Chriſtians do confirm it, and the Scripture it ſelf holds it forth. Only, let me ſay this to you,

By *Revelation* you muſt not underſtand, as if there were Viſions made: No, (Brethren,) *Hence forth, though we have known Chriſt after the fleſh, we know him no more.* How had *Paul* known Chriſt after the fleſh? He had ſeen him in Heaven. But mark it, That *knowledge* which he had by Faith he valued more, than that ſight he had of him when he was converted. All the wicked men in the world ſhall ſee Chriſt one day, but that will not ſave them; but to know him by Faith is more. And there is no ſuch Revelation now.

And then, if you mark it, he doth not pray that they may have the *Spirit of wiſdom and revelation* in the knowledge of Truths, to open Scripture, to have an immediate light thus from Heaven; to be able to ſay, This I know by Divine revelation to be the meaning of ſuch a place: or in matters of Controverſie to be able to ſay, This I know by Divine revelation immediately that this is the Truth. No, there is no ſuch Revelation now: It is the *knowledge of him*, it is only this in a way of Perſonal communion between God and a man's Soul. And for God to make ſuch Revelations as theſe to a man's Spirit, to take him up to a nearneſs with himſelf; to come and Sup with him, and manifeſt himſelf to him, beyond the ordinary light of Faith, going about by a long rational way of diſcourſe and meditation; there is no harm in this, no abſurdity in it.

All

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All Truths that you know, you know them by a way of *wiſdom*, and by ſuch a way indeed a man's heart is ſettled in them; but when you come to converſe with God, oftentimes, God will in a more eſpecial and immediate manner reveal himſelf to you.

It is not a Revelation to draw men from the Word; No, but uſually God cometh down upon the wings of ſome Promiſe, or ſome Word of his, and in that Promiſe putting an immediate beam of light from Heaven into it revealeth himſelf to a man's Soul, that a man knoweth more of God in half an hour, than he hath done in all his life.

And becauſe the Apoſtle would have the *Epheſians* grow up in both, aim at both, he prays for both. He prays, that they might know God both in a way of *wiſdom* and *revelation*, and both joyned together make perfect Chriſtians indeed. Weak Underſtandings oftentimes know God much in ſuch a way of *revelation*, when they cannot in a way of *wiſdom*; but to know him in a way of *wiſdom*, and to have Perſonal communion with him in that way of *revelation*, (as I have opened it) it makes a ſtrong Chriſtian fit for the profit of others. For this other *knowledge*, a man ſaith, Indeed I have ſeen God and his Goodneſs, and I have taſted of it; but I can ſcarce give an account of him in a rational way, as a man may do by the knowledge he hath of God in a way of *wiſdom*. Both together therefore make perfect Chriſtians.

And ſo much for the opening of this, which I have been the longer about, becauſe I deſired to finiſh this 17*th* Verſe; and it was neceſſary alſo to inſiſt ſo long, for the explaining theſe things.

SERMON XX.

EPHES. I. 18.

The eyes of your underſtanding being enlightned, that you may know what is the hope of his calling; and what is the riches of the glory of his Inheritance in the Saints.

THis is part of one of *Paul*'s Prayers; for the words juſt afore are, *Making mention of you in my Prayers, That the God of our Lord Jeſus Chriſt,* &c.

In the Prayer that he makes, (which reacheth to the end of this Chapter) there is firſt the Perſon he prayeth to, it is *God the Father*, under two conſiderations, as he is the *God of our Lord Jeſus Chriſt*, and as he is the *Father of Glory*. And Secondly, Here are the things that he prayeth for unto this God; he prayeth for *Spiritual knowledge*, (that is the general;) and that in theſe four particulars.

1. In the *knowledge of himſelf*, in communion with God, and that by two ways, a way of *wiſdom*, and a way of *revelation*; as I have already ſhewn in the 17*th* Verſe.
2. That they may know, what is the *hope of his calling*.
3. What is the *riches of the glory of his Inheritance in the Saints*.
4. What is the *Exceeding greatneſs of his power*, that works in the Saints, and that will bring them to this Glory. The Apoſtle enlargeth his heart, according to the utmoſt experience himſelf had, what was requiſite and neceſſary for ſealed and grown Chriſtians, and accordingly frameth his Prayer for theſe *Epheſians*.

I have opened to you the meaning of the firſt Petition, *That he would give unto you the Spirit of wiſdom and revelation, in the knowledge of him.* By *knowledge of him*, I ſhewed, was meant an *excellency of knowledge*, as the Apoſtle calleth it, *Phil.* 3. 8. which conſiſteth in communion and fellowſhip with God. The ways of which knowledge, is either in a way of *wiſdom*, or in a way of *revelation*. I diſpatched this in the laſt diſcourſe.

Now I come to the 18*th* Verſe, where there is a new Petition. Our Tranſlators read it, *The eyes of your underſtanding being enlightned, that you may know what is the hope of his Calling,* &c. But I read it otherwiſe, and I ſhall give you an account of it afterward. I read it thus, *And that he would give you eyes of your underſtandings enlightned, for you to know what is the hope of his Calling,* &c.

To open theſe words, *To give you eyes of your underſtandings enlightned*, I ſhall but mention to you, how others would interpret the coherence of theſe words with the former.

They would make this and the former to be but one entire Petition; and ſo indeed our Tranſlators carry it; *That he would give unto you the Spirit of wiſdom and revelation in the knowledge of him; the eyes of your underſtandings being enlightned, that you may know,* &c. They would make it, I ſay, but

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one entire Petition or Sentence, both this in the 18*th* Verſe and that in the 17*th*. And their meaning is this, *That in the knowledge of God and Chriſt, their eyes being enlightned by a Spirit of wiſdom and revelation*, (all theſe being means by which we come to knowledge,) *they might know what is the hope of his Calling*. To ſuch a purpoſe or ſenſe as this, do many Interpreters uſually read it.

But I rather cut it off from the former, and make it a new and diſtinct Petition. He had finiſhed one Petition, when he prayed, that God would give them a *Spirit of wiſdom and revelation* in the *knowledge* of him, or communion with him: And now he prayeth for *knowledge of the hope of his Calling*; for a taſte, and *prelibation* or fore-knowledge of the greatneſs of that *Glory* they were ordained unto. And as he prayed they ſhould have a *Spirit of wiſdom* and of *revelation* given them to know God: ſo now he prayeth God to give them *Eyes of their minds enlightned, to know the hope of his calling, and the riches of his Inheritance.*

Only I yield thus much to the other Interpretation, (which I deſire you to obſerve,) That of the two, the Apoſtle putting knowledge of God, and communion with God, the *knowledge of him*, (as the Text hath it) before the knowledge of what is the *riches of his Inheritance*. I ſay, I yield thus much to it, That *Communion with God*, and *Knowledge of God*, is the higheſt way to come to know what Heaven is, and what the *riches of his Inheritance* is; and therefore it is a meaning agreeable to the Analogy of Faith to read it thus, *That in the knowledge of him their eyes might be enlightned, to know what Heaven is.* It is, I ſay, a meaning agreeable to the Analogy of Faith; the knowledge of God, and communion with God, is the high way to know what is the *hope of his calling*, and what the *riches of his Inheritance* is.

But yet, my Brethren, that Interpretation of theirs is certainly to me not the meaning; and my reaſon is this, becauſe they would make the *knowledge of God*, but as a way and means only ſubordinate to the knowledge of what Heavens Glory is: *In the knowledge of him, the eyes of their underſtandings being enlightned*, (ſay they) *that they may know what is the hope of his calling, and what is the riches*, &c. But though it is true, that by the knowledge of God, and communion with him, we come to know what Heaven is; yet of the two, Communion with God is the greater. I ſhall explain my ſelf to you thus.

There are two things to be conſidered in Heaven; There is either the happineſs that the Saints themſelves ſhall enjoy, which is *in the Saints* (ſaith the Text) their happineſs and their bleſſedneſs: And there is ſecondly, Communion with God, which is the cauſe of this happineſs. Now of the two, Communion with God is the greater. There is *Beatitudo objectiva*, the thing poſſeſſed, which is God himſelf; and there is *Beatitudo formalis*, which is the fruition of him; the happineſs by enjoying God, and by knowing God. Now of the two, the knowing of God, Communion with God is more than our happineſs; and therefore, if you mark it, the Apoſtle putteth that firſt, *That you may have a Spirit of wiſdom*, (ſaith he) *and of revelation in the communion and knowledge of him*; and then cometh, *That you may know what happineſs you ſhall have, what is the riches of the glory of his Inheritance in you*, in the *Saints*: there is *Beatitudo formalis*, your fruition of it. Of the two, my Brethren, it is the greater, therefore it is put firſt here, and therefore is not meant as a means only of knowing the other, but as a diſtinct thing from the other.

You ſhall find as much to this purpoſe in *Rom.* 5. comparing the *third* and the *fourth* Verſes with the 11*th*. The Apoſtle ſpeaks there of Faith; *By Faith* (ſaith he) *we rejoyce in the hope of the glory of God*, (that is, of that Glory we ſhall have from God,) *and not only ſo, but we glory in tribulation alſo.* Though for the preſent we are miſerable, yet through Faith we ſee ſo much Glory to come, that the Soul ſhall have, as it upholdeth us, *we rejoyce in the hope of glory notwithſtanding tribulation.* Now mark the 11th verſe, *And not only ſo, but we alſo joy in God.* He riſeth higher; To rejoyce in hope of Glory, it is a great matter; and not only ſo, but to do it in affliction too, that is more. But will you have the higheſt, ſaith he? *Not only ſo, but we joy in God too.*

Theſe words, *Not only ſo, but we joy in God,* have an aſpect, have a look to what is ſaid in the *third* Verſe, where he bringeth in the ſame phraſe, *Not only ſo, but we rejoyce in afflictions. Not only ſo,* (ſaith he) *but we rejoyce in God.* We do not only rejoyce in our Afflictions, in the hope of Glory, but we rejoyce in God too. Not only in the hope of our happineſs, the Inheritance in the Saints, (as the Text ſaith) but in the knowledge of him. So that, *In the knowledge of him,* is not the means only or ſimply whereby we come to know what Heaven is, but it is a greater matter, for the top of Heaven lieth in Communion with God, and not only in your being made happy.

And ſo you ſee now why it is preferred here: So that here beginneth (this is all I have contended for) a new Petition in theſe words, and I read them thus, (and he that conſulteth the Original will find it will bear it,) *That he would give you eyes of your mind enlightned, to know what is the hope of his Calling,&c.*

The words in the Original are, πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς διανοίας, *Eyes of your underſtanding enlightned,* in the Accuſative Caſe, (to give you the Grammatical Coherence of the words) it is not in the Dative Caſe, *The eyes of your underſtanding being enlightned.* But take the words ſimply and they lie thus, *That God would give you eyes of your underſtanding enlightned.*

There are ſome that would make the words before, *The Spirit of wiſdom and revelation,* to intimate and import the cauſes of Spiritual knowledge; and theſe words, *The eyes of your underſtanding being enlightned,* the act of Spiritual knowledge, which is the effect of thoſe cauſes; and they would make that to be the coherence of theſe words with the other; and they open it handſomly thus. Say they, unto ſpiritual knowledge by way of cauſation, there are two things required; There is firſt a Spirit of *Wiſdom,* which is a Spirit of Faith: and ſecondly of *Revelation,* which is bringing light to that Faith. They expreſs it well by this ſimilitude, which I ſhall afterward make uſe of. To Bodily ſight (ſay they) there is two things required, There is firſt an Eye to ſee with, a faculty of ſeeing, that is meant by the *Spirit of wiſdom;* the Holy Ghoſt giving a power, an inherent principle, a habit, a diſpoſition of Spiritual wiſdom; (for you know he is a wiſe man, not that hath wiſe thoughts ſometimes, but that hath Wiſdom habitually in him; as we uſe to ſay, He that is wiſe of himſelf, that hath a principle of wiſdom in him, he is properly wiſe:) ſo now by a *Spirit of wiſdom,* they mean that inherent principle of Faith which makes a man wiſe, that infuſed habit which the Spirit works, that is as the new Eye in the Soul. And then, by the *Spirit of revelation* is meant, the light that the Holy Ghoſt acts this principle of Faith by; and as the effect of both theſe, he mentioneth the *eyes of their mind being enlightned to know him.* The one noteth out the cauſes, the other noteth out the effects.

But, my Brethren, I will give you a Reaſon or two againſt this Interpretation, and ſo I will go on; for the coherence of theſe words is the greateſt difficulty in this Text, the reſt will go on more eaſily.

If his meaning were, to pray only for the principle of Spiritual knowledge in the former words, and the act of knowledge in theſe latter words, *The eyes of your mind being enlightned, to know,&c.* Firſt, He would not have terminated the *Spirit of wiſdom and revelation* in an act, in the 17*th* Verſe, as he doth; *In the knowledge of him,* ſaith he. Then he cometh with a new buſineſs, *The eyes of your mind being enlightned to know.* Here is a new cauſe of a ſecond act, therefore certainly we muſt part them. Here is a Spirit of *wiſdom and revelation* produceth one act, *The knowledge of him.* Here are *eyes enlightned,* which produce a ſecond act, *That you may know,* ſaith he, &c. Certainly therefore, the one doth not note out the Cauſes and the other the Acts; but here is an act anſwering the cauſe of knowledge in the one, and an act of knowledge, anſwering the cauſe of knowledge in the other.

So now, having ſhewed the Coherence of the words, I come to the parts of the Text.

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The Parts of this 18*th* Verſe, they are two.

Here is firſt a new expreſſion of Spiritual knowledge, *That they might have enlightned eyes to know.*

Here is Secondly, new Objects to be known, the knowledge of which would make them compleat Chriſtians. Which Objects are three.

1. What is the *Hope of their Calling.*
2. What is the *Glory of their Inheritance.*
3. What the *Power* is that is engaged to bring them to this Inheritance.

To begin with the firſt, what is meant by Spiritual knowledge, as it is ſet forth to us here by *giving them eyes of their mind enlightned*, enlightned to know. As I take it, here are Four things held forth to us.

1. Here is the Subject of Spiritual knowledge, the *Mind*, the *Underſtanding*. *The eyes of your underſtanding.*
2. Here is a double Gift: 1. Of Eyes unto the Underſtanding. 2. Of Light unto theſe Eyes; for ſo I read the words, *That he would give you the eyes of your underſtanding enlightned.*
3. Here is the Act, *To know.*
4. Here are the Perſons, *Ye*, ſaith he, εἰς τὸ εἰδέναι ὑμᾶς, *That ye may know.*

I will open all theſe in order.

Here is firſt the Subject of Spiritual knowledge, it is the Underſtanding; *The eyes of your underſtanding.* Some Copies read it τῆς καρδίας, *The eyes of your heart.* There is *variæ Lectiones* of the New Teſtament, as well as of the Old, that is, *various Readings.* The King of *Spain*'s Bible readeth it, *The eyes of your heart.* Ordinarily we read it, *The eyes of your underſtanding.* The truth is, the Hebrew word לֵב, which ſignifieth *Heart*, the *Septuagint* uſually tranſlated it διάνοια, *Underſtanding*; as *Gen.* 27. 17. *Gen.* 24. 45. We uſe to call Wiſe-men, *Cordati*; and Fools in the Latin are called *Men without a heart*, that is, without Underſtanding; and it is called *Applying a man's heart to wiſdom.* *Underſtanding* and a *man's Heart* in the Scripture phraſe are put both for one; they are both joyned, διανοίᾳ καρδίας αὐτῶν, *Luk.* 1. 51. *The underſtanding of the heart.* So indeed the words may be read there, which are tranſlated *The imaginations of the heart.*

Now then from hence the Obſervation is but only this, *That the Heart followeth the Underſtanding.* They are put one for another, whether in a man's corrupt eſtate; when they erre in their Underſtandings, they are ſaid to erre in their hearts; for if their Underſtandings erre, their Hearts will certainly do ſo. Saith our Saviour Chriſt, *Matt.*6.22. *Where the Treaſure is, there will the heart be alſo.* Mark the reaſon, *The light of the body is the eye.* How are theſe joyned together? Plainly thus; Look what the eye of the Underſtanding of a man ſetteth up to be a man's good, his Treaſure, that the Heart, the Affections will follow. As we judge of things, ſo we are affected, and ſo the whole body, that is, the Will and Affections, (for he compareth the Underſtanding to the Eye, and he compareth the Will and Affections to the Body, which is as the Heart, and Affections as the Members.) Look which way the Eye goeth (ſaith he) the Body will go as that directs: Look what the Underſtanding pitcheth upon to be a man's Treaſure, there the heart will be. Therefore now, it is all one to ſay, *The eyes of your underſtanding*, as one Copy readeth it; or, *The eyes of your heart*, as another readeth it. If the Underſtanding be once enlightned, the Heart is enlightned, and ſo the whole Soul is drawn; if that knoweth the excellency of Heaven, where *thats* Treaſure is, the Heart will be alſo. I ſpeak this to reconcile thoſe diverſe Readings which the Copies have.

And ſo much for the Subject, the *Mind*, or the *Heart*, when that is once enlightned.

Here is a double gift. Here is an Eye given, and here is an inlightned Eye, light given to that Eye too. There are ſome Interpreters that do refer the words to the word *Give* in the former Verſe, and do put ſome words in, and read it thus; *That God would give the eyes of your Mind*, δῶη τοὺς ὀφθαλμοὺς πεφωτισμένους, *to be enlightned.* Others, as *Ambroſe*, read it, *To have eyes of your mind lightned.* But I take the Words nakedly and barely as they are in the *Greek*, and I read it thus, *That he would give you eyes of your Mind inlightned.* The gift, I ſay, conſiſteth of two things: Firſt of *an eye to the Mind.* Secondly of *Light to that eye*; and both theſe are requiſite for us to know any Spiritual thing, ſaith he εἰς τὸ εἰδέναι *That you may.* That a man may know Heaven or any Spiritual thing, he muſt have a new eye in his Mind, and he muſt have a new Light put to that eye, *That he would give you eyes of your Mind inlightned.* So that now cometh fitly in, the interpretation that others would give it of the *Spirit of Wiſdom and Revelation*; the one noteth out the Principle, the other the Light that the Holy Ghoſt bringeth in. To clear this to you.

In the firſt place, before a man can ſpiritually apprehend Spiritual things, yea or if he would grow in the apprehenſion of them, he muſt ſtill have more of a new Eye put into his Mind: read *Deut.* 29. 4. *God hath not given thee* (ſaith he) *eyes to ſee, nor ears to hear, nor a heart to perceive to this very day.* If a man will underſtand Spiritual things, he muſt have a new Eye and a new Heart: God muſt give him an Eye of his Mind, and to his Mind, put into his Underſtanding a new Underſtanding.

In the 1 *John* 5. 20. (it is another place I bring for it,) ſaith the Holy Ghoſt there, *He hath given us an underſtanding to know him*, that is true; a peculiar underſtanding; not creating a new faculty, No, but enduing that faculty with a new diſpoſition, with a quickneſs; for it is called by the Prophet *Iſaiah*, *the underſtanding of the Mind.* You ſhall find therefore in Scripture, that Wicked men are ſaid to be blind, they want an Eye; and ſo far as we are unregenerate we want Eyes as well as Light to ſee Heaven, or any Spiritual thing with. Saith he *Joh.* 3. 3. *Unleſs a man be born again he cannot ſee the Kingdom of God*; for to *ſee the Kingdom of God* a man muſt have a new Light begotten in him, a man muſt have (as it were) a new underſtanding; and therefore you read 1 *Cor.* 2. 14 *that a carnal man he cannot receive the things of God*; that is the Phraſe there *he cannot receive*, he wants an Eye, as a blind man he cannot receive in colours.

Well that is the firſt gift therefore, to have an Eye, which in *Pſal.* 119. 18. is called opening the Eye, *Open mine eyes*, ſaith he, ſo we traſlate it; read the Margent, it is *Reveal mine eyes, Lord take off the veil, and then I ſhall ſee the wonderful things of thy Law*; which anſwereth with what is in 2 *Cor.* 3. 16. *the veil lies over all mens hearts*: that as there is a film over all mens eyes that are blind, that they cannot ſee; ſo there is over every mans heart by nature. Here then is the firſt thing to be done, to clear the Eye, to give a new Eye, to take the veil off.

But if a man have never ſo good an Eye, if he be in the dark, he can ſee nothing: therefore the ſecond thing that concurreth to Spiritual Knowledge here, is, *To give you eyes enlightned*; as to give you a new Eye, ſo to give you a new Light: For *Epheſ.* 5. 13. *it is Light that makes all things manifeſt*: it is a Philoſophical ſpeech the Apoſtle there uſeth, it agreeth with what *Ariſtotle* ſaith, *Lumen*, it is *actus perſpicui*, it is that which putteth life into colours and acts them. Let never ſo good an Eye be in the dark it ſeeth not; therefore now here is a ſecond work of the Holy Ghoſt, *To inlighten this eye* if ever a man cometh to ſee any thing in a Spiritual way; and as there cometh more Light in, ſo a man ſeeth more or he ſeeth leſs; and therefore you ſhall find in *Act.* 26. 18. the Converſion of a ſinner hath two expreſſions; the firſt is *to open his eyes, to take away the veil*; and then *to turn him from darkneſs to light*: you ſhall find the like in 2 *Cor.* 4. 6. *God*, ſaith he, *that created light out of darkneſs cauſeth the light of the Knowledge* (mark that Phraſe) *of the Glory of God in the face of Jeſus Chriſt.* Will you have knowledge? there muſt be a Light to accompany it. All mens experience that have Grace agreeth with this: what is the reaſon that you ſhall ſee ſome things in a Chapter at one time and not at another, ſome Grace in your

Ser. XX. h earts at one time not at another, have a ſight of Spiritual things at one time not at another; the Eye is the ſame, but it is the Holy Ghoſt that openeth and ſhutteth this dark Lanthorn (as I may ſo call it) as he openeth it wider, or contracts it or ſhutteth it narrower, and ſometimes he ſhutteth it wholly, and then the Soul is in darkneſs, though the Soul have never ſo good an Eye. Therefore as the Apoſtle prayeth for an Eye, ſo he prayeth for Light, *That he would give them eyes of their Mind enlightned.* And ſo much for the Gift, here is the ſubject of it, the Mind or the Heart, that was the firſt; Secondly here is the Gift, *to give them an eye, to give them Light, eyes inlightned.*

3. Here is the Act, both of this Eye and of this Light, that is, *To know*, εἰς τὸ εἰδέναι *To know*, ſaith he. To every act of Spiritual Knowledg that you have in any thing (my Brethren) there is a *Giving you an eye* to ſee it, and there is *Giving you a new Light* to ſee it with. It is a *Gift of the Holy Ghoſt*, not only to give you a Light and to give you an Eye, but it is a gift for him to draw forth the Act of Knowledge, to give you for you to know, ſo the Word is in the Original, εἰς τὸ εἰδέναι. It referreth to *give*, with the 17 *verſe*, even this as well as the other.

Our dependence upon the Holy Ghoſt, conſider what it is, in all Spiritual things. It is firſt to have a new Eye; it is in the ſecond place to have a new Light from the Holy Ghoſt to actuate, to inform that Eye, to ſhine upon it to irradiate it: and thirdly, to draw forth the Act of Knowledge. In *Phil.* 2. 13. *It is God* (ſaith he) *That giveth the Will; that giveth* τὸ θέλειν, the very Act of the Will is from him; and here τὸ εἰδέναι an Act of Knowledge is his too, it is a Gift too: Saith our Saviour Chriſt, *To you it is given to know*, δέδοται γνῶναι *it is given to know*, the very Act of Knowledge it is a Gift. We ſee, I ſay my Brethren, the great dependance we have upon the Holy Ghoſt, not only muſt he give us an Eye and give us Light; but he muſt give us to know too. It is a mighty expreſſion that in 2 *Cor.* 3. 5. ſaith he, *we are not able of our ſelves to think a good thought*, he doth not ſay we are not able to do, as Chriſt ſaid before him, *Without me ye can do nothing*, but he ſaith *Ye cannot think*, if you come to ſpiritual things, No, *You cannot think*, of all things elſe it is the eaſieſt to think, yet this muſt be given too. *Prov.* 20. 12. *The hearing ear, and the ſeeing eye the Lord hath made both of them.* Is it true in naturals, that not only the Eye is made but the ſeeing too? it is certainly much more true in Spirituals. The ſcope of *Solomon* there is to let us ſee (as *Cartwright* well obſerveth) that in the ſmalleſt thing, in the very applying of ſight to an act of ſeeing, *The hearing ear and the ſeeing eye are of the Lord*; ſo it is much more in Spirituals, he muſt give you an Eye and he muſt give you a Light, and he muſt draw forth that Gift too, elſe we have no ſufficiency to do it, *We are not able to think a good thought, but all our ſufficiency is of God*; and there cannot a greater inſtance be given that, *All our ſufficiency is of God*, when we cannot ſo much as *think one good thought* elſe. So much now for the giving them both an Eye and Light and the Act of knowledge.

Here is a Fourth thing, and that is the Perſons, *for You to know*, for ſo indeed it is in the Original. He mentioneth you no leſs than three times, *That he might give to you* ver. 17. *the eyes of your mind; that you may know*, ver. 18. All that I obſerve out of it is this, which ſome againſt the Papiſt have done out of the ſame Text, againſt Implicite Faith. What do the Papiſts ſay? They would have you ſee with other mens eyes; they would have you beleive the greateſt thing in the World, and beleive it becauſe the Pope ſaith it. No, ſaith the Apoſtle, I would have you ſee with your own eyes, I would have him give you, *the eyes of your mind enlightened, that you may know.* There all theſe three *Yous* in it. *The juſt ſhall live by his Faith*, and no bodies Faith elſe. And ſo much for that.

I divided the Words into theſe Two parts. Firſt into *Spiritual Knowledge*, that he prayeth for; that you ſee I have diſpatched. The next (which is that I now come to) is the Objects he prayed they might know, which I told you were three, and in this Verſe we have two of them laid down. The Frſt is, *what is the Hope of their calling*: The Second is, *what is the riches of the Glory of his Inheritance in the Saints.* There is nothing difficult in theſe words but only this, *What is the hope of their Calling.* I ſhall preſent the difficulty to you, and I will tell you what my apprehenſion and judgment of it is.

Hope, it is taken (ſay Interpreters) for two things; Either for the thing hoped for, as *Coloſſ.* 1.5. *For the hope* (ſaith he) *which is laid up in Heaven*, that is, Heaven it ſelf, the thing hoped for: So *Tit.* 1.13. *Looking for the bleſſed hope*, that is, the thing hoped for. Or elſe in the Second place, it is taken for the *Grace of Hope*; not for the object, but for the Grace of Hope, by which we do hope. And it is ſometimes put for *aſſurance* of our intereſt in the thing hoped for; as 1 *Joh.* 3.2.3. *Now we are the Sons of God*, ſaith he, *and he that hath this hope in him*, that is, hath an aſſurance of this, is confident of this, *he purifieth himſelf as God is pure.* And ſo likewiſe *Rom.* 5.4,5. *Experience breedeth Hope, and Hope maketh not aſhamed*, that is, it worketh an Aſſurance that leaveth not the Soul in confuſion; *Becauſe the love of God is ſhed abroad in our hearts*, (ſo it followeth.) So that by Hope there, he meaneth aſſurance of Salvation; as likewiſe *Rom.* 15. *That you may abound in hope through the power of the Holy Ghoſt.*

Now, my Brethren, Interpreters do generally carry it by *Hope* to be meant here, the thing hoped for. I find almoſt all Interpreters go that way, reſtraining it to the thing hoped for; And (ſay they) the Apoſtle, what he calleth *Hope* in theſe words, he more plainly explaineth in the next words, that he meaneth by *Hope* the thing hoped for; he telleth you in the next words what it is, what is the *riches of the glory of his Inheritance*, (ſaith he:) So that what he meaneth by *Hope* in the one, he plainly expreſſeth in the other. Only he calleth it *Hope* here in the firſt ſentence, to ſhew that it is but in Hope, but it is to come in the World to come; and to ſhew, that the higheſt Joy that we have here, is but in hope to what is to come. For as it is *Rom.* 8.24. *What a man ſeeth, that he doth not hope for.* By *Hope* there, he meaneth the Object of Hope.

And it is called the *Hope of your Calling*, or (ſay they) the *Hope of his Calling.* Why? Becauſe it is that unto which we are called. Read 1 *Theſſ.* 2. 12, 13. *Who hath called you*, ſaith he, *to his Kingdom and Glory.* So then the meaning of the Apoſtle (ſay they) is this, He prayeth that they may know what great things are laid up in Heaven for them, which God calleth to them to hope for, which are annexed to their Calling.

I find *Zanchy* thinks the Grace of *Hope* ſhould be here meant; not ſo much the thing hoped for, as the Grace by which we hope for this thing hoped for: And ſo they interpret it thus, *The Hope of his Calling*; that is, ſay they, the Hope which God calleth us to have of that Glory that is to come, which God commandeth us to have, and calleth us to; Therefore, ſay they, it is called the *Hope of his Calling.* And his meaning is this, He prayeth that they may know what great hopes and aſſurance God would have us Chriſtians to have of the Life to come.

Now to this Interpretation of theirs, I add but this, That by *Hope* is here meant the *ground of Hope*; it is not meerly the Grace of *Hope* by which we do hope, but the ground which God doth give us to hope upon; the grounds and the Evidences that we have for eternal life, that that ſhould be the Apoſtle's meaning. And I find, that *Zanchy* falleth into this, and ſo hinted me indeed to it; for he explaineth it thus, *That they might know* their *Hope* is founded upon the moſt infallible and certain grounds that can be.

I muſt give you Scripture for this, to ſhew where *Hope* is put for the ground of Hope: I will give you but one. *Rom.* 4.18. there it is ſaid, that *Abraham againſt hope, believed in hope.* What is the meaning of that? He did againſt all grounds of hope, believe. He mentioneth the grounds that might diſcourage him, in the next Verſe; ſaith he, *His body was dead, being an hundred years old*, and *Sarahs* womb was dead; yet againſt all hope, that is, againſt all grounds of hope, he believed in hope.

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So then, the Interpretation I pitch upon is plainly this: The Apoſtle prayeth here, that *they may know* what great, what infallible, what multitudes of grounds of *Hope* God had called them to; what grounds of Aſſurance and Evidence their Souls might have, that Heaven is theirs. So that now, in this firſt part, he prayeth that they may have much Aſſurance of their own intereſt in Heaven, and ſee good grounds for it. And in the ſecond part, he prayeth, that they may ſee the glory of his Inheritance.

I will give you my Reaſon why I Interpret it thus, rather than of the thing hoped for; That this expreſſion ſhould mean one and the ſame thing, Heaven in both. My Reaſon is this; The Apoſtle ſeemeth to pray for three things diſtinctly, and he putteth a Conjunctive, καὶ, between them all. Firſt, He prayeth, that they may ſee what is the *hope of their Calling*, and ſee what is the *glory of his Inheritance*, and ſee what is the *exceeding greatneſs of his power*. Now, if *Exceeding greatneſs of his power* be a diſtinct thing from what is the *glory of his Inheritance*, then what is the *glory of his Inheritance* is a diſtinct thing from what is the *hope of his Calling*; therefore the thing hoped for is not meant, but he intendeth three ſeveral ſorts of things that he prayeth for. And he addeth τίς, and τί τὸ ὑπερβάλλον μέγεθος, *what*, and *how great* to all three, to ſhew that they are diſtinct; what great grounds you have of your Intereſt, and that you may ſee what a great and glorious Inheritance it is that you have intereſt in, and that you may ſee thereby how great the *exceeding greatneſs of his power* is, that he works in them that believe, and keepeth you for that Glory.

Having thus opened to you what is meant by the *hope of his Calling*, what grounds of hope you have; I will but ſhew you how it agreeth fully with the ſcope and with the phraſe the Apoſtle here uſeth, that I may back this Interpretation.

It agreeth fully with his ſcope: For firſt, he prayed in the former Verſe for *Communion with God*. Now, what is the next thing a good Soul would deſire, next to Communion with God? To have the grounds of his Aſſurance kept continually freſh in his heart, that he may *know the hope of his Calling*; (that is the next thing any good Soul would pitch upon, to keep himſelf in perfect peace and comfort;) and then to know the *greatneſs* of that Glory that he had an intereſt in. Link theſe three things together, this makes a compleat Chriſtian, full of comfort, full of *joy and peace in believing*.

It agreeth alſo with the phraſe that followeth, *The hope of his Calling*; interpreting it for grounds of *Hope* or grounds of *Aſſurance*, what grounds of Aſſurance you have.

By *his Calling* here, is either meant that Calling which God commandeth you to have; ſuch grounds of Hope as God calleth you (being Chriſtians) to have, commandeth you to have, that is one meaning of the phraſe. So the word *Calling* is uſed 1 *Theſſ.* 4. 7. ſaith he, *God hath not called us to uncleanneſs, but to holineſs*, that is, he hath commanded us to be holy, for ſo you may interpret it by the third Verſe, *This is the will of God, your holineſs*. God's *Calling* and his *Will* is all one. If you did but know (ſaith the Apoſtle) the grounds that God calleth you, to have the Hope you have, the Aſſurance God calleth you to have, and hath given you grounds to have, that is the meaning of his Prayer.

Or Secondly, The *Hope of his Calling* may refer to the work of Grace, which is called *Calling* and *Converſion*; and ſo the meaning is proper and very good, and it is thus: That you being called by God, you have all the grounds to have Aſſurance that may be; and I pray (ſaith he) *that you may know what is the hope of your Calling*. A man effectually Called, hath multitude of grounds to be aſſured, if he be not negligent in it: So that that which I pray for (ſaith he) is, that you may know the very Calling it ſelf, the very work it ſelf; God's Calling you, affordeth you grounds enough of hope. I pray that you may know the grounds of your Hope, keep that freſh in your eye, and ſo you will be comforted.

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I come now to ſome Obſervations out of this Interpretation.

Obſerv. 1.

The Firſt Obſervation is this. That every man in the ſtate of grace is called to have aſſurance, and there are grounds enough for it. Oh, ſaith the Apoſtle, would you did know what is the hope of his calling, what grounds you have of hope from that calling of God that hath put you into the ſtate of grace! The ſtate it ſelf affordeth it, and the word of God upon you affordeth it, only you want eyes to ſee it; therefore I pray that the eyes of your underſtanding may be enlightned to know it, dayly enlightned to ſee thoſe grounds.

My Brethren, every believer hath grounds enough of aſſurance if there eyes were but enlightned. There is a whole Epiſtle written on purpoſe; God wrote one book to ſhew the vanity of the Creature, he hath written another book on purpoſe to aſſure us of Salvation and every believer. The firſt Epiſtle of *John* is written on purpoſe for that end; you ſhall ſee it is his ſcope both by the firſt Chap. verſe 4. ſo he beginneth, *Theſe things write we unto you that your joy may be full*, and by Chapter 5. verſe 13. *Theſe things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life.* And ſaith he, *I write to all ſorts of Chriſtians that are called*, ſo he ſaith Chapter 2. verſe 12. 13. *I write to you Children*, (thoſe that are babes they are capable of aſſurance, to know the hope of their calling, if God enlighten them,) *becauſe your ſins are forgiven for his Name ſake. I write unto you Fathers, becauſe ye have known him, that is from the beginning. I write unto you young men,* &c. All ſorts of Chriſtians they are capable of aſſurance if God enlighten their eyes, and if they be once called there is abundance of grounds to give them aſſurance, to give them hope of ſalvation. He telleth us in the 10*th*. verſe of the 5*th*. Chapter, *He that believeth hath the witneſs in himſelf*, that is, he hath the matter of it. Yea there is no act of faith but putteth forth a witneſs; as when we come to a hollow place there is no voyce but turneth back an Eccho, only if you ſpeak low the Eccho anſwereth you low, but if you ſpeak loud the Eccho is loud too; ſo if a mans faith ſpeaks ſtrongly, it will Eccho forth back again a ſtrong witneſs; there is the witneſs of blood and the witneſs of faith. *He that believeth hath the witneſs in himſelf.* There is no grace a man hath but it is a ground of aſſurance, there is no exerciſe of grace but is a ground of aſſurance. In your very not ſinning you may fetch aſſurance from it, ſo *John* telleth us, *Ep.* 1 c. 3. v. 9. *He cannot ſin, he hath the ſeed of God in him*; you ſhall find that in your hearts that you cannot ſin, there is an evidence of grace when you are tempted to ſin. The grounds that every believer hath for aſſurance of ſalvation, if he did but know them, they are infinite ones and infallible. So much for the firſt Obſervation,

Obſerv. 2.

To give you a Second Obſervation. Though a man have never ſo much ground of hope from God's calling him, yet notwithſtanding he muſt have the eyes of his mind enlightned to know what is his hope, what are the grounds of evidence and aſſurance of ſalvation; and further than he hath an eye and an act of knowledge drawn forth he cannot ſee it; therefore the Apoſtle prayeth that *the eyes of their minds may be enlightned that they may know what is the hope of his calling.*

To make this plain to you. All graces as they work with a borrowed ſtrength, not with a ſtrength of their own, but with the ſtrength of the Holy Ghoſt, ſo they ſhine to comfort you with a borrowed light, as the Stars do with the light of the Sun. A man hath a natural power to know what is within him, ſo ſaith the Apoſtle, 1 *Cor.* 2. 11. Let any man ask me what I think, I can tell him and ſo can you, it is from the natural ſpirit that is in every one; *What man* (ſaith he,) *knoweth the things of a man, ſave the Spirit of a man that is in him?* The Spirit of a man that is in him doth know it, it can tell you a mans thoughts and affections; but if you would come to know whether faith be in you or not, or whether true love to Chriſt be in you or no, or zeal for his glory; now you muſt have the ſpirit to enlighten your eyes, though it be in you, the meer Spirit of a man will not do it; ſo it followeth, *we have received the Spirit that is of God, that we may know the things that are freely given us of God.* If you will come to know whether you have grace or no, which God hath beſtowed upon you, here you muſt

Ser. XX. have the eyes of your mind enlightned, *that you may know*, (ſaith the Apoſtle,) or elſe you will not ſee it: Your graces ſhine with a borrowed light. You can tell I think ſuch thoughts as believers think, but to tell that this is true Faith and differeth from that of Hipocrites, this you cannot tell without the Holy Ghoſt enlighten you: Therefore he prayeth *that the eyes of their minds may be enlightned that they may know.*

I will give you a Scripture more for this, *Rom.* 8. 16. (mark that place,) *It is the Spirit* (ſaith he) *that beareth witneſs with our Spirits that we are the Children of God*; he doth not only ſay he beareth witneſs to our Spirits, but he beareth witneſs *with our Spirits*, our Spirits, our graces, (*that which is born of the Spirit is Spirit*,) never witneſſeth unleſs the Holy Ghoſt witneſs with them; if he do not give in his Teſtimony with them, your graces will give no witneſs at all, if he do not enlighten the eyes of your mindto know, you will not know the hope of your calling, you will have no aſſurance.

Likewiſe that other place, *Rom.* 15. 13. the Apoſtle prayeth there, *that they may abound in hope, through the power of the Holy Ghoſt*. Doth a man abound in hope? Hath he any comfort? Any aſſurance? (for I take hope there for aſſurance as I do here,) Any confident perſwaſion? It is ſaith he *through the power of the Holy Goſt*. So much for the ſecond point.

I might interpret it thus. *The Scripture is not of private Interpretation.* So ſaith the Apoſtle, 2 *Pet.* 1. 21. Read another book, your natural underſtanding will help you to underſtand it, but ſaith he, *the Scripture is not of private interpretation*; that is, no mans private underſtanding will help to underſtand it, but that Spirit that writ it. Look into your own hearts, there is a word written in the heart, as here the word is written in our books; that word written in the heart, the Law written there, is not of private interpretation; all the humane wit that any man hath who hath grace, cannot help him to do it, to know the meaning of it, but that Spirit that wrote it there, for ſo you know we are called *the Epiſtle of Chriſt, written not with Ink but with the Spirit of the living God.* 2 *Cor.* 3. 3. He is only able to read it, unleſs he enlighten your eyes, give you an eye, and give you light, and draw forth an act of knowledge, you will not know what is the hope of his calling, you will not know what ground you have for aſſurance of Salvation.

Obſerv. 3. To come to a Third Obſervation, and it is a good one. You know I interpreted the hope of his calling, partly in this ſenſe, to be that which God calleth you to have. Art thou a believer? He calleth thee to hope, as he calleth you to holineſs, ſo he calleth you to aſſurance, to hope. What is the reaſon then that poor ſouls want comfort? It is God's mind you ſhould have it, there is enough in the word to comfort you; there is enough in your own hearts to comfort you, there is a Holy Ghoſt that dwelleth within you. God I ſay calleth you to hope. Satan (my Brethren,) and Antichriſt, they call you to doubt, ſo the Papiſts do, but God calleth you to hope, calleth you to aſſurance. The Papiſts they exact of every man as neceſſary to ſalvation, to believe a harder point than the aſſurance of their own ſalvation; for they exact of them to believe that the Church of *Rome* is the only Church of Chriſt, to believe the Mother, but they would have men to doubt of their Father; they would have men to be baſtards that is the truth of it. *But* ſaith he, *that you may know what is the hope of your calling*, he would have them know it. The Apoſtle writing to men that had aſſurance, *to Old Men*, ſaith he, *you have known the Father from the beginning*, not only the Mother but the Father. It is a harder point to believe that the Church of *Rome* is the only true Church of Chriſt, then to believe that thou art in Chriſt, and there is more evidence in thy own heart, if the Holy Ghoſt irradiate thy mind, than there is of the other, for that is an extrinſical thing, and yet they are ſtrict in that point, upon pain of damnation a man muſt believe that that is the true Church: yet they would not have a man believe he is a true member of the Church, nor of Jeſus Chriſt. No, it is, *what is the hope of his calling*, he calleth you to hope, that is his Commandment.

Rom. 15. 13. *The God of hope fill you with all peace and joy in believing.* God is a God of hope, and he would fill your hearts with peace and joy through believing. He is not only called the God of hope becauſe he is the Object of hope, but becauſe he is the Author of it, and all the Scripture is written to work hope in us, ſo ſaith verſe 4. of the ſame Chapter. God's mind is, that the Saints ſhould have nothing elſe, *that you may know what is the hope of his calling*; only your eyes are darke indeed, there lieth the defect, naturally you are dark and can know none of theſe grounds, therefore the Apoſtle prayeth that *the Eyes of their mind may be enlightned, that they may know what is the hope of his calling.*

In the Fourth place, if you Obſerve it, *it is what is the hope of his calling* , it is not what is the hope of your calling, or what is the hope of your grace, he giveth it not that title, take calling in that ſenſe for God's work of converſion upon a man's Soul, I do obſerve but this out of it, and it is to you a note of much conſequence. If you come to have good aſſurance, that the Holy Ghoſt giveth, he will draw your eye unto his work rather in you , than unto the work that is wrought in your ſelves.

I will explain my ſelf to you as well as I can. It is the property of the Holy Ghoſt when he doth give any man aſſurance and hope, and enlightneth his eyes to ſee what the hope of God's calling is, not to make the heart pore upon the work in himſelf, but to draw his heart up to God as the worker of it, and to have a hint from thence to ſtand admiring of him that thus called him, and by his mighty power wrought theſe things in him through his free grace. When men look upon grace wrought in themſelves, ſelf love rejoyceth in it, and they boaſt as if they had not received it, No, ſaith the Apoſtle look not upon the hope of your, but upon the hope of his calling; as having received it from him , let it lead you to the fountain of his free grace. I do obſerve it there in 1 *Cor.* 2. 12. (I quoted the place afore,) *we have received* (ſaith he,) *the Spirit of God that we may know the things that are freely given us of God.* Mark that expreſſion, not only know the thing, that this grace is wrought, but with this addition, it is the free work of God's grace. This is the end always of the Holy Ghoſt when he giveth aſſurance, that is his manner, as he diſcovereth his graces to you, theſe things are in you, ſo that theſe things are freely given you of God, he leadeth you to the fountain of his grace, that you may admire it and fall down before it, *That you may know* (ſaith he,) praying for aſſurance,) *what is the hope of his calling*, he fixeth their eyes there.

Next to communion with God and knowledge of him, he prayeth they may know their own intereſt.

The next thing that is to be handled is this, *and what is the riches of that glory which is the glory which they had aſſurance of.* Put but theſe Three things together my Brethren, and do but think with your ſelves, what mighty effects it would work, what comfortable Chriſtians it would make you, if your hearts came up to what *Paul* prayeth for here, that you lived in the knowledge and communion with God day by day, to converſe with him as he is the God of Chriſt and the Father of Glory, (as he calleth him in the next verſe.) And next to that add, the grounds and evidences of our aſſurance and eyes enlightned to ſee them, admiring the love of God in you and toward you; and Thirdly add, the eyes of your underſtanding farther enlightned, with mighty vaſt apprehenſions of that Heaven you have intereſt in, of the riches of the glory of his Inheritance. If a man's Soul would live but in theſe thoughts, what a mighty powerful Chriſtian would that man be. *Paul* he had all theſe things in his heart, and when he cometh to pray for men he prayeth after this rate, and this is the meaning of his prayer.

SERMON XXI.

EPHES. I. 18.

—And what the riches of the glory of his Inheritance in the Saints.

AS I told you, this is one of the Apoſtle's Prayers, as he hath many other ſcattered up and down in his Epiſtles. In this Prayer of his you have theſe two parts: Firſt, the Perſon that he prayeth to, *The God of our Lord Jeſus Chriſt, the Father of Glory.* He doth ſet him forth under ſuch conſiderations as were ſuitable unto the matter of his Prayer, as I ſhall ſhew you in the cloſure of this Sermon. Then, Secondly, you have the matter of his Prayer, which is for *Knowledge.* 1. Intimate knowledge of God, intimate Communion with him, (as I have opened to you;) *That he may give you the Spirit of wiſdom and revelation, in the knowledge* (or *acknowledgment*) *of him.* 2. He prayeth God to give them *Eyes enlightned, Eyes of their underſtanding.* That which is tranſlated the *Eyes of your underſtanding being enlightned;* if you will read it according to the Original, (as many Interpreters go) it referreth to the word *Give, That he would give you eyes of your underſtanding enlightned,* enlightned *to know what is the hope of his Calling;* that is the ſecond part of his Prayer. And then Thirdly, *What the riches of the glory of his Inheritance in the Saints,* is. And Fourthly, *What is the exceeding greatneſs of his power to us-ward who believe.*

I am yet in the 18*th* Verſe. It hath two parts: It hath firſt a deſcription of Spiritual knowledge. It is a *giving of enlightned eyes of the underſtanding, that you may know;* which I handled the laſt time. There are Secondly two ſeveral Objects, which theſe Eyes of the Underſtanding being enlightned do ſerve to know; The firſt is, *What is the hope of his Calling.* The ſecond is, *What is the riches of the glory of his Inheritance in the Saints.*

I opened to you the laſt time, what was meant by the knowing of the *hope of his Calling.* I told you, that by *Hope* (as I underſtood it) was meant, not the thing hoped for, (for that is expreſt afterward;) but the grace of Hope, the grace of Aſſurance, and the grounds of that Aſſurance, the grounds of Hope. *Hope* is taken for the grace of Hope, and it is taken likewiſe for the grounds of Hope, as well as for the thing hoped for. It is taken for the grounds of Hope; I gave you one Scripture for it. I will add but this, In your ordinary expreſſion, in our *Engliſh* Dialect, when you come and ask a Phyſician concerning a dying Friend, or one that is ſick, you will ſay, *What hope is there?* that is, what grounds of hope? *There is hope in Iſrael concerning this thing,* that is, there is grounds of hope. Now then, the Apoſtle's meaning is plainly this, He prayeth they may know both what Aſſurance and Hope God calleth them to have, *What is the hope of his Calling,* what his will, and mind, and command is, you ſhould have; he commandeth that you ſhould be aſſured, be men full of hope, and of great hope; (for by Calling is ſometime in Scripture meant his *Command,* as I have ſhewed you.) Or elſe in the ſecond place, and together with it, (for it is both meant,) he prayeth that they may know all the grounds that may give them hope by virtue of God's Calling, for to God's Calling there are a world of grounds of hope annexed. There is no man that is called of God, but hath all ſorts of grounds to be aſſured of his ſalvation, and that by virtue of his Calling. Now then, this is the firſt thing the Apoſtle prayeth for, that they may *make their Calling ſure,* that is the meaning, to *know what is the hope of their Calling,* what grounds their Calling affordeth them, that are annexed to their Calling, to being in the ſtate of Grace, what hope is annexed to their Calling, or their intereſt in ſalvation. So that this is the firſt Petition, that they may know their own intereſt for themſelves, a peculiar one, a particular intereſt in thoſe great things to come.

Having prayed for this, he doth in the ſecond place pray, that *they may know what the riches of the glory of his Inheritance in the Saints*, is; that they may know what the greatneſs of that Glory in Heaven is, of which they have an intereſt, and for which they have grounds to hope.

Now then, put but theſe two things together, I appeal: Let a man's eyes be but enlightned to ſee all thoſe grounds that God, by virtue of his Calling, hath given him to hope for ſalvation by; to ſee his own intereſt clear, to have thoſe grounds freſh in his eye. And then, let him have a light to ſee, a glorious light to ſee what the riches of that Glory is; what mighty, ſtrong, and glorious Chriſtians would this make men! Now for both theſe doth the Apoſtle here pray.

Having then handled this firſt part, *what is the hope of his Calling*, I now come to the ſecond, *And what the riches of the glory of his Inheritance in the Saints*, is. I come to theſe words, and ſo on. As the Apoſtle would have them know their own intereſt, and all the grounds of it, that they might be comforted; ſo he would have them know the thing. How happy would Chriſtians be, if they knew there own happineſs; if they knew both their own intereſt, and likewiſe, if they knew what the *riches of the glory of his Inheritance in the Saints*, is!

There are two things that are to be opened in the handling of theſe words. The firſt is, To lay open to you (ſo far as the word openeth it, and doth give you a ſight of it,) what the *glory of Heaven* is by the deſcription here that the Apoſtle makes of it, he calleth it the *riches of the glory of his Inheritance in the Saints*.

The word here ὁ πλοῦτος, the Article that is put to *Riches*, is not only to know what it is for the ſubſtance, but how great it is. *That you may know* (ſaith he) ϗ τίς ὁ πλοῦτος, *how great the riches are*, that is, the Apoſtle's meaning. *I was in Heaven* (ſaith the Apoſtle, ſo he might have ſaid to them,) *and I ſaw things*, ſaith he, *that I am not able to utter*. When he came down again, he could tell no news of it; ſo you may read 2 *Cor*. 12. they were too big for his mouth to utter. Therefore here the Apoſtle is as it were in travel, he bringeth forth great words *Riches*, and *Glory*, and *Inheritance*, and knoweth not how to expreſs it, heapeth up one word upon another.

And then the Second thing that is to be conſidered in the Text, is, of what uſe the *knowledge of the glory of his Inheritance*, is to Saints; for he would not pray for it unleſs it were of mighty uſe. There are theſe two things to be handled in the words. And,

Firſt, for the deſcription (for that the Apoſtle doth;) As he doth pray that they may *know* it, ſo he doth interlace in his Prayer ſuch deſcriptions of it whereby they may know it. Now concerning the deſcription he giveth of it. I divide that into two parts.

Here is firſt the ſtate it ſelf, that the Saints ſhall be in.

Here are ſecondly, the Perſons to whom it belongeth to.

Firſt the ſtate it ſelf, ſet forth to us by theſe three things:

1. An Inheritance.
2. A rich Inheritance.
3. A glorious Inheritance. *The riches of the glory of his Inheritance.*

Secondly, Here are the Perſons whom it belongeth unto. Here is firſt the Perſon whoſe it is more properly and moſt eminently, it is *His Inheritance*. Secondly, Here is the Subject in whom this Inheritance is. He is the great *Inheritor*; but who come in as Heirs too under him? It is *His Inheritance in the Saints*. And ſo now you have the diviſion of the words.

To begin with the firſt, *an Inheritance.*

Inheritance doth note out the ſubſtance of this Glory, which is the Subject, of which the other two are predicated or attributed to. There are two Attributes of this Inheritance, *Rich* and *Glorious*; but *an Inheritance* is the ſubſtance of it; therefore he ſaith, *the riches of the glory of his Inheritance. Riches* is attributed to *Glory*; but both are attributed to *Inheritance*.

Ser.XIX. In the firſt place, becauſe we have a title to it, being Saints, as Sons have to their natural Inheritance. In reſpect of our title to it therefore, it is called an *Inheritance*. My Brethren, God, to make Heaven ſure, and that his Children might have mighty hope of their Calling, he hath made Heaven ſure by all ſorts of waies that are found amongſt Men to make a thing ſure. He hath made it ſure by a purchaſe of the Blood of Chriſt; ſo ſaith *ver.* 14. he calleth it the *purchaſed poſſeſſion*. He hath made it ſure by an Inheritance too; not only by a way of ſale, it was ſold to Chriſt, and it is his Inheritance too, but it is an Inheritance to us though he purchaſed it; ſo ſaith the Text too. It is likewiſe by way of Gift, that is the third way of conveying of it; for *the gift of God is eternal life, Rom.6.ult.* Laſtly, It is given by Will of a man that dieth. *Heb.*9.15. You read there that Jeſus Chriſt, he died, and he made his Will, *that all thoſe that believe in him*, they *ſhould have eternal life*; *For this cauſe* (ſaith he) *he is the Mediator of the New Covenant, or Teſtament; that by means of death, for the redemption of the tranſgreſſions that were under the firſt Teſtament, they which are called might receive the Promiſe of eternal Inheritance.* As it is an Inheritance, and purchaſed by Chriſt, and given by God, ſo bequeathed by Chriſt at his death. Read the next Verſes, *For where a Teſtament is, of neceſſity there muſt be the death of the Teſtator; for a Teſtament is of force after men are dead, otherwiſe it is of no ſtrength at all whilſt the Teſtator liveth.* So that Jeſus Chriſt died, and left it to us by Will. We have it by all waies; you cannot have God made over to you more ſurely than by way of gift, than by way of Inheritance, (if a man make no Will, yet the Heir ſucceedeth him,) than by way of purchaſe, than by way of Will. All theſe waies is Heaven conveyed to us.

In the Second place, An *Inheritance* noteth out a perpetuity. You know your ſtyle of Inheritance runs thus, *To a man and his Heirs for ever.* So doth Heaven, and therefore in the ſame place I even now quoted, *Heb.* 9.15. it is called an *Eternal Inheritance*.

In the Third place, An Inheritance noteth out a whole poſſeſſion; it doth not note out a part, it doth not note out a portion. *Abraham*, you know, he gave portions to his youngeſt Children; but an Inheritance he gave to his eldeſt Son *Iſaac*, to his Firſt-born. Now read *Heb.*12.23. he calleth the Saints there the *Firſt-born* of them whoſe Names are written in Heaven. They have all Inheritances as Firſt-born.

You will ſay, How is that poſſible? For if one Saint inherit all, how doth the reſt do ſo too?

Yes, my Brethren. Look *Coloſſ.* 1.13. it is called *an Inheritance in light.* Now thoſe that are Sons of *Adam* born into this World, one man doth not inherit part of the light of the Sun and another man another; but all men are Heirs alike of the light of the Sun. If God be the Inheritance, if he be the *light* of it, as you ſhall hear anon in *Rev.*21.22. then all may be Heirs; for *God* (ſaith he) *is all in all.* He can be whole happineſs to one man and whole happineſs to another, and no man ſhall complain; every man poſſeſſeth whole God to himſelf. An Inheritance is of the whole, it is not a portion.

So much now for the word *Inheritance*. I have touched upon ſuch things as are moſt material for the opening of it.

I come now to the Attributes of it. Firſt, it is a *rich Inheritance*: Secondly, it is a *glorious Inheritance*. Thirdly, there are *riches of Glory* in it: For the word *Riches* may either be attributed to *Inheritance* (and ſo *Glory*) apart; or you may joyn both together, *Riches of Glory of our Inheritance*. In the general, my Brethren, The Apoſtle ſpeaks here pertinently, after the manner of men; for all Inheritances here below conſiſt either of Riches or of Glory, we ſee that men inherit both; the Children of rich men inherit their Riches, if they be Noble men they inherit their Honour; both Honour and Riches go by deſcent, he joyneth them both here you ſee; and where both theſe meet there is fulneſs. When the Glory of the greateſt Monarch upon Earth is deſcribed, *Eſth.*1.4. it is done both by Riches and by Glory, he ſaith, *Ahaſuerus made a Feaſt, when he ſhewed the riches of his glorious Kingdom, and the honour of his excellent Majeſty.*

Majeſty. There are but theſe two things which the World purſueth, *Riches* and *Glory*; *Riches* will compaſs all ſorts of pleaſures, and if you have theſe two you want nothing. Read but *Eccleſ.* 6. 2. he makes a ſuppoſition of a man to whom God hath given *Riches, Wealth and Honour, ſo that* (ſaith he,) *he wanteth nothing,* (if he have theſe he wanteth nothing,) *that his Soul can deſire in this life.* Hence therefore, becauſe theſe two are things enherited, and becauſe theſe two put together do fully make up a ſatisfaction to a man's deſires, he deſcribeth Heaven to us both by Riches and by Glory, *what is the riches of the glory* (ſaith he,) *of his Inheritance.* And therefore you ſhall find that the reward of Heaven is ſet forth to us by theſe two, by our Saviour Chriſt, and theſe two alone, *Matt.* 13. 43, 44. At verſe 43. he layeth forth there the glory of that Kingdom, *Then ſhall the Righteous ſhine forth as the Sun, in the Kingdom of their Father*; there he mentioneth their glory. *Again,* (ſaith he,) *the Kingdom of Heaven is like to a Treaſure hid in a Field,* there is *Riches*, therefore *Pro.* 8. 18. *Wiſdom is ſaid to have in her left hand Riches and Honour*; for theſe are the great things the World deſireth. You have both here.

Firſt, To begin with *Riches*, and Secondly with *Glory*, apart: And then *why Riches of Glory.*

It is Firſt a rich Inheritance, the Holy Ghoſt in this doth deſcend, he ſpeaks as to Children, he expreſſeth Heaven by *Riches* and by *Glory*, becauſe they are the great things, the only things we are capable of to underſtand Heaven's glory by, and the abundance of good things there. Firſt, For *Riches.* You ſhall read in *Revel.* 21. a deſcription of the *New Jeruſalem*, (whether it be an eſtate of glory of the Church here on earth yet to come, which is but the fore-runner, is but the harbinger to that great glory after the day of Judgment, (which I rather incline to,) or whether it be the glory of the Saints in happineſs hereafter, I will not diſpute that now, however it will ſerve my purpoſe; for if it be meant of the eſtate of the Church on Earth in her perfect glory and beauty yet to come, it will argue much more what is in Heaven; therefore it is all one for my purpoſe whether you underſtand it of the one or of the other.) Do but read out that Chapter and you ſhall find there that he rakes all the bowels of the Earth, he fetcheth up all the precious ſtones out of it, and Gold and Chriſtal, all thoſe things that the world hath turned up trump (as I may ſo expreſs it,) to commend all things elſe, wherein riches ly, he hath reckoned them up all as you ſhall find there, to what end? He mentioneth Gold to pave the ſtreets of that City, for men to tread upon, ſo you have it verſe 21. Nay he is not only profuſe in his expreſſions, laviſh (as I may ſo expreſs it,) to have a ſtreet paved with Gold, but he doth feign as if he were a Poet, he ſaith it was ſuch Gold as did ſhine as Chriſtal, ſuch Gold as the *Chimicks* ſay they can make, they can make Gold, (they ſay,) to have the very tranſparency of *Chriſtal*, but the Holy Ghoſt aimeth not at this art, for it was not in the World; but if Gold had a reſplendency in it, if it were as tranſparent as *Chriſtal*, (for to that he compareth it,) it had a perfection in it. What a glorious creature Gold were, if together with the weight it had a tranſparency as *Chriſtal*, whereas Gold hath a darkneſs in it. In *Solomon*'s time, which was a time of riches, 1 *King.* 10. 27. he ſaith, *Silver was in Jeruſalem as ſtones in the ſtreet*; here is the type now, but it is but of ſilver, it is not of Gold; but here the ſtreets of the *New Jeruſalem* are paved with Gold. Well, the wall of that City, (if you read verſe 18.) he ſaith it was all of *Jaſper-ſtone*, there was never ſuch *Jaſper* in the world to make one wall; ſtill he feigneth, he is fain as we ſay to compound, to make Golden Mountains to expreſs the riches of the *New Jeruſalem.* And you ſhall find verſe 21. that every Gate of the City was a *Pearl*: A *Pearl* as big as a man's Thumb what a mighty value is it of! Here is City Gates, broad Gates, open Gates, for he ſaith they were never ſhut at all by day, for there was no night there. They are every one of one *Pearl*, each Gate is but one *Pearl*. Here is the ſtrangeſt fictions that ever were; you ſee what viſions the Holy Ghoſt makes to ſet out the riches of the *New Jeruſalem.* And he ſaith that all the Nations ſhall bring their glory and honour into it, ſo at v. 26. that is, *they ſhall bring their riches into it*, that is the meaning of glory there; for in Scripture we find it often that glory is put

for

Ser. XXI. for riches, *Gen.* 31. 1. we read there that *Jacob heard the words of Laban's Sons, ſaying, Jacob hath taken away all that was our Fathers, and of that which was of our Fathers, hath begotten all this glory*; that is all this riches. The alluſion here is to *Iſai.* 61. 6. there you ſhall find it is called *the glory of riches which the Nations ſhall bring in*; and ſo the *Septuagint* tranſlateth it. The like you have in *Iſai.*60. 9. It is a manifeſt alluſion, (this in the Revelation,) to thoſe places. Now my Brethren, that which is the head City of a Kingdom, as *London*; that which is the head City of the world, as *Rome* once was, all the Nations of the world bring their riches thither. Heaven is the head City, it is the City of the living God, all riches are come thither, it is therefore a rich Inheritance.

And let me but add one thing to you, All theſe ſame riches of which the Holy Ghoſt, (condeſcending to our capacities,) if we may ſpeak ſo with reverence, is fain to make fictions, (for Mountains of Gold, and Gates of one Pearl, is a thing that never was, nor never will be in this world, but he doth it to ſet things forth to us.) All theſe deſcriptions what are they but falſe riches? *Luke* 16. 11. he calleth only the riches of grace and glory the true riches, and he calleth the other the *Mammon* τῷ ἀδίκω It is tranſlated of *Unrighteouſneſs*, but the Hebrew word the *Septuagint* often times tranſlates it for *Falſehood*, as now in Engliſh we ſay a thing is right when it is true, and it is wrong when it is falſe, ſo the riches of unrighteouſneſs or of wrong in the Hebrew Dialect oftentimes is put for falſehood. All the riches here are but falſe riches, theſe only are the true riches, the other are but ſhadows of it.

To ſpeak a little more home to it. It is a rich Inheritance, rich why? Becauſe that God laieth forth all his riches in making the Saints happy. In *Phil.* 4. 19. (it is a place I ſhall afterwards quote to a further purpoſe,) ſaith he, *My God ſhall ſupply all your needs according to his riches in glory by Jeſus Chriſt.* You know God is ſaid to be rich in Mercy, and rich in Grace, and rich in Love, and rich in Power; all his Attributes are called riches in Scripture. Now mark, wouldſt thou know what Heaven is? Thou ſhalt have all God's riches, not in Bullion, for that cannot be, they are incommunicable, thou canſt not have them in Species, but thou ſhalt have them in uſe, in comfort, thou ſhalt have all God's riches turned into comfort. The Attributes themſelves are incommunicable, thou canſt not have it in money paid thee down, it is proper to God; but all the riches in God ſhall be to make thee happy, *God ſhall ſupply all your needs according to his riches*, ſaith the Text; and if God's riches undertake to ſupply you, certainly you will be full.

In the Second place, To deſcribe theſe riches more full unto you, I will give you one place of Scripture, the other place that I mentioned is applyed to God, that all his riches ſhall be turned into comforts, this place I now give is of Chriſt's riches, it is 2 *Cor.* 8, 9. *Ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich.* He doth not mean riches in this world, for the Saints are the pooreſt in this world, *you ſee your calling,* (ſaith the Apoſtle,) *how that not many rich nor many noble are called*; therefore the riches he meaneth are the riches of glory hereafter. Now ſee, for I argue as from God before, ſo now from this that Chriſt did, an infinite maſs of riches are laid up for us in the world to come. To raiſe up your conſiderations, conſider this ſaith he, Jeſus Chriſt that was rich, became poor, to that end that you might be rich. Jeſus Chriſt was rich, he was the Heir of all things, he had all glory, he left himſelf not worth one Groat my Brethren, *The Foxes have holes, and the Birds of the Aire have Neſts, but the Son of Man hath not where to hide his head*; he became poor, the Word is *a Beggar*, not that Chriſt was a Beggar, or lived by begging, for there was to be no beggar in *Iſrael*, he had not fulfilled the Law if he had; therefore the *Papiſts* have but an ill ground from this place to juſtifie the calling of their *Mendicant Friars*, but he was in the eſtate of a beggar, he was miniſtred unto, he left himſelf worth nothing. If that this Chriſt who ſaith he was rich, it is πλούσιος ὤν, he did exiſt rich before he was poor, he laid all aſide, emptied himſelf to nothing, if he will put all the riches he was worth out to uſe, that you might be rich ſaith he, and you ſhall have all the uſe of it, what will this come to? My Brethren the Apoſtle in *Ep.* 3. 9. calleth them *the unſearchable riches of Chriſt*, you cannot tell them over to all Eternity,

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for if Chriſt will put forth all his riches, and become poor on purpoſe to make men rich, what riches will that be? So that you ſee it is a rich inheritance.

And let me add this too, (which is a good Meditation of *Auſtins* upon this place,) ſaith he, *quid facturi ſunt*, &c. How rich will his riches make us when we ſhall meet with him in glory, when his poverty makes us thus rich! As the Apoſtle I remember expreſſeth, *Rom.* 11. 12. ſpeaking of the *Jews*, *If the fall of them be the riches of the world, and the diminiſhing of them be riches of the Gentiles, what will their fulneſs be?* And ſo much now for this firſt Attribute, that it is a rich Inheritance. We come to glory. *The riches* ſaith he, *of the glory of his Inheritance.*

To open to you the word *Glory.* *Glory*, it importeth always an excellency of things; and it importeth a ſuperexcellency too. It importeth an excellency, as it is ſaid, *Matt.* 4. 8. that Satan ſhewed him the Kingdoms of the World, and the glory of them, that is, all the excellency of them. And it importeth an height of excellency, τὴν δόξαν ſo is the expreſſion, 2 *Pet.* 1. 17. *the excellent glory.* Always glory hath an excellency, yea and an excelling excellency too, or elſe it is not glory ſaith he, 2 *Cor.* 3. 9. 10. *This glory* (ſpeaking of the Law,) is no glory by reaſon of the glory that excelleth, *and if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory.*

The word that is uſed for Glory, it ſignifieth in the Hebrew and the Chaldee both, a weight, and the Apoſtle hath an alluſion to the meaning of the word according to the Hebrew phraſe in his expreſſion, 2 *Cor.* 4. 17. where he calleth it a weight of glory. Very well, now to make uſe of this to ſet forth to you the glory of Heaven.

Firſt it noteth out all excellency in Man. The glory of men he calleth it 1 *Pet.* 1, 17. *The flower of the graſs*, that is the excellency of men; all ſorts of excellencies, are meant by glory. And it is an exceeding weight of thoſe excellencies too, or elſe it is not glory. To inſtance in ſome. As,

Firſt for beauty, it is an excellency of man; when his beauty doth ariſe to a brightneſs, to a ſplendor, it is called glory, when it riſeth to ſuch a glory as dazeleth the eyes. Therefore 2 *Cor.* 3. 7. you may read that *Moſes* face did ſhine that they could not behold the glory of his countenance. It is not an ordinary beauty that is called glory, but when it ariſeth to ſuch a hight as it dazeleth the eyes that they cannot behold it, it hath a weight in it; it oppreſſeth the eyes. So likewiſe *Act.* 22. 11. it is ſaid there, that *Paul* could not ſee by reaſon of the glory of the light; it is not an ordinary light, but that light that dazeleth the eyes, that a man cannot ſee it, that is ſuperexcellency of light; that is called glory. So likewiſe if you come to pomp, if it riſeth, if it be ſuch a pomp as is tranſcendent, which all men fall down before as they do before a King, then it is glory, it is not only pomp, but it is a ſuperexcellency, a tranſcendency, beyond what is ordinary. You read of the Queen of *Sheba*, 1 *King.* 10. 5. when ſhe ſaw all the riches of *Solomon*, his glory as it is deſcribed there, *that there was no more ſpirit in her*, yet ſhe her ſelf was a Queen, ſhe came into the City with a great train and with much riches, yet when ſhe ſaw *Solomon* exceeded her, he did ſo exceed her that ſhe had no ſpirit in her. Now what ſaith Chriſt of the ſtate, of the pomp of *Solomon*, *Matt.* 6. 29? *Solomon in all his glory*, it is in the Original, *in all his Royalty*, it was a glory ſuch as no King elſe had, it was not only pomp, but it was a pomp that made her even ſwone again, when ſhe ſaw it ſhe had no ſpirit in her, this was glory. So if you take it for power and ſtrength; ordinary ſtrength is nothing, but if you come to a ſuperexcellency of ſtrength, it is called glory, therefore in 2 *Theſ.* 1. 9. it is called *the glory of Chriſt's power*; when he hath ſuch ſtrength as is not in all creatures again, this is not power only, but the glory of power. The word Glory it noteth out the ſuperexcellency of every good thing. So likewiſe, take joy and pleaſure, if it come to joy which hath a ſuperexcellency in it, which the mind of man cannot imagine how great it is, nor cannot utter, then it is called glorious. 1 *Pet.* 1. 8. *With joy unſpeakable and glorious, or full of glory.* So now whatſoever doth exceed the expectation of the Creature; that is admired, that is called glory. In 2 *Theſ.* 1. 10. Speaking of Chriſt, ſaith he, *when he ſhall come to be glorified in his Saints, and to be made wonderful, or admired in all them that believe*; when it cometh to wonderment, then it is glory.

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So that now you have a compleat definition of Glory. It ſignifieth firſt all Excellences whatſoever; and all Excellences in the height, and ſuch a weight as they do oppreſs, that the ordinary underſtanding of man cannot bear: So Strength, in the glory of it, is *ſuperexcellency of ſtrength*; and Joy, when it excelleth, is called *Joy full of glory*. So much for the opening of the phraſe.

Now, if you would know the Glory of Heaven, you are to do two things. You are firſt to fancy all ſorts of Excellences, of Beauty, of Strength, of Joy, of Holineſs; take what you will, and when you have done, it is a *ſuperexcelling Excellency*; there is that Glory in it beyond all what you can imagine in all theſe.

To exemplifie it a little. Firſt, In the Body, for indeed the Scripture doth not hold forth the glory of the Soul, nor are the words of men able to expreſs it; but the Scripture ſets forth the glory of the Body. The World hath but one thing, (that is a Creature) that truly deſerveth the name of being glorious, and that is the *Sun*. Now, ſaith he, *Matt.* 13.43. *The righteous ſhall ſhine as the Sun.* And our Saviour Chriſt, he giveth them an inſtance of it *Matt.* 17.2. there he transfigured himſelf before them, and it is ſaid, *His face did ſhine as the Sun, and his garments were as white as the light, ſo white as no Fuller could white them.*

Now, my Brethren, to what end doth the Scripture give us one inſtance of what glory there is in the Body, but thereby to raiſe up our minds to think, what the glory of the Soul will be in all ſorts of perfection? For conſider with your ſelves; The *Sun*, you do not call it a beautiful Creature, as you call a Woman; but it is a ſuperexcellency of beauty, it is glorious. Saith he of the Church, *Pſal.*45.13. *She is all glorious within*; what is the meaning of that? It is not a painted beauty, it is not extrinſecal, it is innate, it is within; I take that to be the meaning. He inſtanceth only in the glory of the Body, becauſe from that you may argue the glory of the Soul. The Body that ſhall ſhine as the Sun, which is the moſt glorious thing the World hath; what will the Soul be then? The Body, that is but the ſheath of the Soul. Look *Dan.*7.15. *I was grieved in my Spirit in the midſt of my Body*, ſo it is tranſlated. Look in your Margents, and it is *in the midſt of my ſheath*; he calleth his Body but the ſheath of his Soul, but the garment. Now in the Transfiguration of Chriſt there is mention made, that his Garments were *white*, ſo white *as no Fuller could white them*; and *Luke* 9.29. it is ſaid, *they were white and ſhining*. Now, if his Body ſhining as the Sun, made his Garments white, and the Body is but as the Garment of the Soul; and if the Body ſhineth as the Sun, how will the Soul be then? Here lieth the compariſon; His Body did ſhine as the Sun, his Garments were white, and they were glittering too; the Body is but the Garment of the Soul, if that ſhine as the Sun, what will the Soul do? *Riches of glory*, ſaith the Apoſtle here. My Brethren, The Soul is the glory of man. *Gen.*49.6. *My Soul* (ſaith he) *come not into their ſecret, nor my glory into their counſel*. Now, if the Soul be the glory of man, and the Body which is but a vile thing, (*Our vile Bodies*, ſo he calleth them *Phil.*2.23.) if they ſhall ſhine as the Sun, how will the Soul, that is the glory of man in all ſorts of perfection? Therefore the Apoſtle here ſaith *Riches of glory*.

I will name but one place and ſo leave it, it is 2 *Cor*.4.17. That word there which is tranſlated *exceeding*, is καθ' ὑπερβολὴν εἰς ὑπερβολὴν, *one Hyperbole upon another*, that is, one *Hyperbole* of Speech will not expreſs it; as when you ſay, A Wall up to Heaven, or a high Wall. Saith the Apoſtle, Expreſs Heaven by *Hyberbolies*, and when you have done, tumble one *hyperbole* upon another *hyperbole* and it will not expreſs it. This he ſaith of the Glory there, it is exceeding, it is *hyperbolical*, it is *hyperbole upon hyperbole*. I remember he ſpeaks of Sin, and ſaith it is καθ' ὑπερβολὴν ἁμαρτωλὸς, *above meaſure ſinful*; *Rom*.7.13. the ſinfulneſs of it hath an *hyperbole* in it, man's wit cannot reach it. When he cometh to ſpeak of the Glory of Heaven, it hath one *hyperbole* upon another, it is an exceeding hyperbolical Glory.

So much now for the opening of that.

I told you likewiſe, that as it is a rich *Inheritance*, and a glorious *Inheritance*, ſo it is *Riches of Glory*; you may joyn both together if you will. For Riches you know they are external things, but the Saints in Heaven, *Omnia ſua ſecum portant*, their Riches are within, inherent Riches, therefore are glorious Riches; the which Glory importeth excellency and a ſuperexcellency of all good things; And then to add Riches to this Glory, which noteth Abundance, this overwhelmeth the mind of man; how can he look further? *What is the riches of the Glory of his Inheritance.* So I have done with that.

Now I come to the Perſons whom this belongeth to. Here are two Perſons mentioned.

Firſt it is ſaid to be *His inheritance*, namely God's, Chriſt's.

But Secondly, *In the Saints.*

This little Pronoun here, ἀυτοῦ, which is put in one would think againſt the hair; for look elſe where, and he calleth it *Our Inheritance*, ſo *verſ.* 4. *The earneſt of our Inheritance*: but when he would ſet out Heaven to the uttermoſt it is, *What is the riches of the Glory of his inheritance*, not of the *Saints Inheritance* ſo much, it is but in them; but *His Inheritance in the Saints*.

I have read over all the Comments that I can meet with, (and I think I have almoſt all) and I do not find them inſiſt at all upon this Particle, but I may truly ſay of it, that which they refuſe is the *Head of this corner*; it argueth the Glory of Heaven more than all the words beſides: That it is *His inheritance*, take it either of God the Father (of whom I think it is principally meant here, as I ſhall ſhew you by and by,) or take it of Chriſt.

To ſhew you in what ſenſes it may be called *His inheritance*, and that all theſe ſenſes argue to you what an infinite Glory it is.

Firſt it is *His inheritance*, becauſe he is the Father of it; therefore (if you mark it) he prayeth to God *the Father of Glory* in the words before. He calleth him *the Father of Glory*, becauſe he as the Father, doth give and beſtow this *Inheritance*, and therefore it is called *His*, *His* that beſtowed it; for it is His originally you know rather than the Sons that inheriteth. And you ſhall ſee how that muſt needs argue an infinite Glory that the Saints muſt have, becauſe it is *His inheritance*, his gift, and his as *the Father of Glory* (take that in too). Men give Inheritances according to their Eſtates, you ſhall know whether a man be rich or no when he dyeth, by his Inheritance he giveth. He is *God the Father of Glory*, ſo ſaith the 17*th. verſ.* He is *God the God of Glory*, ſo ſaith *Act.* 7.2. He is *Chriſt the Lord of Glory*, ſo ſaith 1 *Cor.* 2. He is *King of Glory*, ſo ſaith *Pſal.* 24.7. If he will give an Inheritance, he will do it like himſelf; therefore it muſt needs be a glorious *Inheritance* and a rich one, that which God meaneth to give as a Father.

I will give you a Scripture for it. It is *Phil.* 4. 19. (I quoted it before, but it cometh in now full for our purpoſe.) *My God* (ſaith he) *ſhall ſupply all your need* (or as the word is, *all your deſires*, the word ſignifieth both) *according to his riches in Glory by Jeſus Chriſt.* What is the meaning of this? God (ſaith he) he is a rich God and a glorious God, and he is a *Father of Glory* (ſo the 17*th. verſ.* calleth him here.) Now, ſaith he, he will not have theſe riches of Glory lye by him. You know *Abraham* when he had no Son, ſaith he, *Lord thou haſt given me theſe riches, but behold to me thou haſt given no ſeed*, I have never a Child to inherit it; therefore God giveth him *Iſaac* upon whom he might beſtow his riches and inheritance: So God had all theſe riches of Glory lying by, he choſeth him Sons to inherit, and when he beſtoweth an Inheritance upon them, it is according to that *Glory* of his, in proportion to his *Riches* that lye by him. Here is you ſee *Riches* and *Glory*, and accordingly doth he beſtow an Inheritance rich and glorious. It is therefore called *His inheritance*, and this argueth it to be great. Every man (you know) if he mean to give, will give according to his Eſtate. If the Apoſtle had ſaid *Our inheritance*, alas we are poor creatures, what inheritance is ours! But he doth ſay *His inheritance*, he argueth the greatneſs of it from his gift. I remember *Alexander the Great* when he had given a City to a mean man that asked it of him, he ſaid, *I do not give a*

Ser. XIX. *City away according the proportion of the man, but as it is fit for me to give.* If *Alexander* will give gifts, he giveth Cities; if God will give gifts, it is according to the *Riches of his Glory.* It is *His Inheritance.*

Secondly, it is called *His inheritance*, which mightily doth argue this to be a glorious *Inheritance* which the Saints ſhall have (for it is *In the Saints*, ſtill take that, it all aggravateth the *Glory* of it,) I ſay it is called *His*, becauſe he is in a ſpecial manner the Poſſeſſor of it, and the Maker of it.

I will give you Scripture for it, it is *Pſal.* 115. 15, 16. *Ye are bleſſed of the Lord which made Heaven and Earth* (he made both you ſee) *The Heaven even the Heavens* (or *the Heaven and the Heavens* as moſt read it) *are the Lords, but the Earth hath he given to the Children of men.* What do I obſerve out of this place? This, As for the Earth (ſaith he) and all the good things in it, God doth give that away, let the *Sons of men* take it; I will let out that (ſaith he) nay I will give it freely, let them take it and do what they will with it, but ſaith he, *The Heaven and Heavens is the Lords,* he reſerveth that to himſelf, as his poſſeſſion, it is his *Inheritance*; the Earth he hath given away to men, that is their *Inheritance*, and let them take it, ſaith he, *I made them both.* Now if you obſerve the coherence of theſe words, this ſaying *The Heaven and Heavens are the Lords*, that is the third Heavens, it is brought in to ſhew how bleſſed the Saints are, he argueth it from this, for (ſaith he) *ye are bleſſed of the Lord which made Heaven and Earth*; why? *The Heaven and the Heavens are the Lords, and the Earth he giveth to the Sons of men.* The meaning is plainly this; How happy muſt the Saints be that muſt be taken up to Heaven, whenas Heaven is reſerved for God himſelf, this World he careth not what becomes of it, he giveth that away. He argueth the Bleſſedneſs of the Saints from this, that Heaven is the *Lord's inheritance*, *The Heaven and Heavens is the Lords*, the Earth is not good enough for him, but the *Heavens is his.* Now my Brethren, what a mighty *Glory* then muſt that be which *The Lord who made both Heaven and Earth* reſerveth to himſelf, and this *Glory* he takes the Saints up to: Therefore now in that it is *His inheritance*, he is the Poſſeſſor of it, he hath reſerved that to himſelf, bleſſed muſt they needs be that do fear the Lord.

I could inlarge this, that God is the Maker of it too, out of *Heb.* 11. 10. where it is ſaid that *God is the Maker and Builder of this City*; it is *His* in that reſpect too, he hath ſhewed all his Art upon that, ſo the Word ſignifieth. Heaven was the firſt thing made: *In the beginning he created the Heavens and the Earth*, Heaven firſt. It was that he had in his eye from all Eternity, as the τέλος, *the Perfection of all*, as it is called, *Rom.* 6. 1. and therefore *Mat.* 25. it is ſaid to be *prepared from the beginning of the World, from the foundation of the World.* The firſt thing that God ever made was that glorious State that he reſerveth for himſelf, which is called *his Dwelling-place* 1 *King.* 8. 39. and *his Throne Pſal.* 11. 4. (I will not ſtand upon that,) it is called likewiſe *His inheritance* in that ſenſe too.

That which ſetteth forth the Glory of Heaven here, is that it is the *Inheritance* κληρονομίας *of him in the Saints*, and ſo the meaning is this, that God himſelf is the *Inheritance of the Saints*, *what is the riches of the Glory of the inheritance of him by the Saints*, that is, *which the Saints have by inheriting him.* My Brethren, will you know what Heaven is? It is the *Inheriting of him*, it is the *Inheriting of God*; *He that overcometh ſhall inherit all things, I will be his God*, *Revel.* 21. And therefore in the Scripture Phraſe, God is called Heaven; ſaith the Prodigal, *I have ſinned againſt Heaven and before thee*: And *Dan.* 4. 16. *till thou knoweſt the Heavens rule*, that is, *That God ruleth.* The Saints they ſhall inherit God, they have the poſſeſſion of him κληρονομίας will ſignifie ſo too.

Now my Brethren, what an infinite Argument doth this afford of the Glory of Heaven, that it is the poſſeſſion of God! Saith he, *Mat.* 25. 23. *Enter into thy Maſters joy*, that is, into that Joy that God hath materially, it is the inheriting of him, the inheritance of him: And the Word *entring* is a Phraſe that alludeth to an *Inheritance*, for then we enter into an *Inheritance*, when we take poſſeſſion of it, it imployeth the full poſſeſſion of it; and it is not to partake of it, but to enter into it, to take poſſeſſion of it, it implyeth a fulneſs, it is not a participation ſo much.

My Brethren do but think with your ſelves now, what Heaven muſt needs be when a man's Soul ſhall poſſeſs God as his *Inheritance.* An Inheritance, you know, is a thing for a man to uſe freely, and to be ones to the uttermoſt for his comfort; you ſhall have God, and all his Attributes ſet before you: Lo there is *your Inheritance.* Pſal. 16. 5. *Thou art the lot of mine Inheritance; at thy right hand there are pleaſures for evermore.* A man hath God ſet before him, improve him, be as happy as he can make you.

I have wondered at thoſe expreſſions in the Scripture, *Rom.* 15. 7. we are ſaid to be *received to the Glory of God.* 1 *Theſſ.* 2. 12. we are ſaid to be called to *his Kingdom, and to his Glory.* *Revel.* 21. 11. the City is ſaid to have *the Glory of God,* materially God's Glory is the *Glory of the Saints,* it is not the Glory of Creatures, or created Glory; it is the Glory of God that makes them happy. And Verſ. 22. 23. it is ſaid there that *The City had no need of the Sun neither of the Moon to ſhine in it,* for it is enlightned by God, *The Glory of God did enlighten it, and the Lamb,* ſaith he, *is the Lamp thereof,* ſo the Word ſignifieth, they ſhall need no other happineſs but to have God to be all in all, he is their Happineſs, it is the *Inheritance* of him.

And let me yet further expreſs this out of the place laſt mentioned: The Original here in the Text, when the Apoſtle ſaith it is *The Riches of the Glory of his Inheritance,* is τῆς δόξης κληρονομίας αὐτοῦ: he meaneth God the Father, or God the Son; I think God the Father, I will give you my Reaſon why; becauſe he prayeth to God as the *Father of Glory* that he would open their eyes to ſee what is the *Riches of his inheritance.* Now mark the Expreſſion there in that, *Rev.*21.23. he ſaith, God is *the light of it,* but *The Lamb,* he ſaith, *is the lamp of it,* and in *Rev.*2.28. you ſhall find him called the *Morning Star;* Chriſt is but the *Lamp,* he is but the *Morning Star.* Who is the chiefeſt happineſs in Heaven now? God. A happineſs beyond what Jeſus Chriſt as *God-man* affordeth, he is but the *Lamp,* but the *Morning Star, God is all in all, when he hath given up the Kingdom to his Father,* It is his *inheritance,* it is not the inheriting of Chriſt only, as poſſeſſing him.

I will convince you by this. Who is it that makes Chriſt as *God-man* happy? It is God, it is God immediately participated, God is *All in All* to the Lord Chriſt: Now he that is the hapineſs of Chriſt, ſhall immediatly be our happineſs too; for *Jeſus Chriſt hath received us to the Glory of God,* that is the expreſſion, *Rom.* 15. 7. into the Glory that himſelf hath. So that now there is abundance in this, that it is, the *inheritance* of him, of the *Father of Glory,* what is *The Riches of the Glory of the inheritance in him;* ſo the Word will likewiſe ſignifie.

I will give you but one meaning more, my Brethren, and I take it, it is the moſt proper here, and it is as great as any of the former, and it is this; *What is the riches of the Glory of his inheritance in the Saints.* The meaning is this, That the Glory that the Saints ſhall have, God reckoneth it to be his *Inheritance, His Inheritance,* ſaith he, *in the Saints.* The meaning is plainly this, That that Glory that ſhall ariſe to God, which he ſhall for ever live upon, as upon his *Inheritance,* ſhall ariſe out of theirs; it is not ſaid to be their *Inheritance,* but his *Inheritance* in them. My Brethren, there is much in this, not only are the People of God called God's *Inheritance;* but the Glory of the people of God in Heaven is called God's *Inheritance* too. In 2 *Theſſ.* 1. 10. it is ſaid that *He ſhall come to be glorified in his Saints, and admired in all that believe;* Mark his expreſſion, the Saints ſhall be glorified, but how? ſo as Jeſus ſhall be admired in them and glorified in them: And *Rom.* 9. 23. what if *God willing* (ſaith he) *to make known the riches of his Glory on the veſſels of Mercy, which he had afore prepared unto Glory?* Bringing veſſels of Mercy unto Glory, is but to make known the *Riches of his Glory;* his Glory ſhall ariſe out of theirs, therefore it is ſaid to be *His Inheritance in the Saints.*

Now think with your ſelves this; It is not a ſmall deal of Glory that will content God as his Inheritance, for if he mean to manifeſt himſelf, he will do it like God. *Ahaſuerus*, when he made a Feaſt, he would do it like a King, to *ſhew forth the riches of his glorious Kingdom, and the honour of his excellent Majeſty*, as *Eſth*. 1.4. Now therefore, when God ſhall ſet himſelf to glorifie himſelf to the uttermoſt, and all that Glory that he meaneth to glorifie himſelf in, ſhall be in the Saints, and their glory ſhall be his Inheritance; what will this riſe to?

To explain this to you in a word, There is an Eſſential happineſs and Glory in God, which none can ſee; *Thou canſt not ſee my Glory*, ſaith he, *Exod*. 33.20. And there is a manifeſtative Glory that ariſeth out of his works. Now this Manifeſtative Glory he counteth his Inheritance, as well as the other; *My Glory I will not give to another.* He hath formed all for his Glory, that is, for the manifeſtation of his Glory, he counteth it his, his incommunicable; it is his Inheritance.

Now then, if that God will ſhew how glorious a God he is, by ſhewing how glorious a Creature he can make; how glorious muſt thoſe Creatures be! Eſpecially when their Glory muſt come up to be an Inheritance to God, that he may ſay, Lo, I have a goodly heritage. He that is the great God, and hath ſuch vaſt deſires of Glory, ſhall ſay, I am ſatisfied, here I will reſt; this is mine Inheritance that I will live upon for ever, even the Glory that I have beſtowed upon theſe Souls in Heaven. Think with your ſelves what theſe things are, what the *riches of the glory of his Inheritance is in the Saints.*

My Brethren, It is the laſt of his works: He takes this World here for none of his Inheritance, he will burn it to Aſhes, conſume it, turn it to its old *Chaos*; he takes Devils and Wicked men and flingeth them to Hell, they are loſt, they are cut off from his hand, they are none of his Inheritance. He takes Chriſt and the Saints up to Heaven and glorifieth them; Here is mine Inheritance, ſaith he, here is my reſt. As when he had made this World, which was to be but a type of this which is to come; he looks over all that he made, and the Text ſaith, *He was refreſhed*, Exod. 31.17.

Now God will fling this World away, he flings wicked Angels and Men away, they are loſt, they are gone from him, he hath no more to do with them; he reckons not of them, he reckons them as refuſe things, as Lumber which he only layeth by for the fire. Then he takes the Saints up to Heaven, and there he reſteth, keepeth an eternal Sabbath; therefore it is called *Entring into his reſt*, that is the phraſe *Pſal*. 95.5. Oh, my Brethren, what is that think you, what Glory muſt that be that muſt come up to be an Inheritance for God to reſt in for ever! In all theſe ſenſes this particle here, *His Inheritance*, or *Inheritance of him*, what doth it ariſe to? The Lord open the *eyes of our underſtanding, that we may know what the riches of the glory of his Inheritance is.*

I have but one thing more to handle, and that is, *In the Saints*. He meaneth, as *Camero* hath well obſerved) *Saints perfect*, for they are the Subjects of this Glory. It is plain he meaneth ſo by what followeth in the next Verſe, for when he ſpeaks of Saints below on Earth, he changeth his phraſe, *That you may know*, that is, here below, *the greatneſs of his power to us-ward that believe.* So that here may be this caſt in likewiſe to make Heaven a glorious condition, That men's Spirits, to poſſeſs all this, ſhall be made perfectly holy. *The Spirits of juſt men* (ſaith he) *made perfect.* It is an Inheritance in the Saints; *I ſhall behold* (ſaith he) *thy face in righteouſneſs, when I awake*, at the Reſurrection, *Pſal*. 17.15. There is nothing but perfect Holineſs there.

But that is not the thing I aim at. But let us conſider Heaven from hence too, what the *riches of his glory* muſt needs be that God hath provided for Saints; take an Argument from them. I will give you an inſtance of it. You heard before, that the Earth God hath given to the Children of men, but the Heaven of Heavens he hath reſerved for his Saints. Well, raiſe up your thoughts now, This Earth here hath many good things in it, there is abundance of Glory and Riches in it, ſo much as the truth is, it draweth all the hearts of the Sons of men after it. To whom hath he given this Earth? To the wickedeſt of men, to the ungodlieſt of men; *He giveth Kingdoms* (ſaith he) *to the baſeſt of men*; ſo it is *Dan.* 4. 17. Nay, and the Devil himſelf is the King of this World, and he hath all the things here. He undertook to give the Kingdoms of the World, and the glory of them to Chriſt. He is the Prince that ruleth in the Air, the god of the World; carrieth all before him.

Now raiſe up your thoughts, Hath God given ſuch a World as this is, and all the glory of it to his worſt Enemies; to the very Devils themſelves, that were worſhipped for about Four hundred years by all the World, and had all the glory and riches of it? What hath he reſerved then for the Saints? What muſt be the *riches of the glory of his Inheritance in the Saints*; whom God loveth, whom he loveth from everlaſting: when they ſhall be made perfectly glorious *without ſpot and wrinkle*; glorious ſo, as God can fully delight in them, and they delight in him? What will be *the riches of the glory of his Inheritance in the Saints*?

And ſo now I have done with opening this, to ſhew you from all the Arguments the Text affordeth, *what the riches of the glory of Heaven* is. I have kept meerly to what the Text ſaith; and I have made this Vow with my ſelf, If I meet with *Heaven* in a Scripture, I will ſpeak of it ſo far as that Scripture ſhall give me ſcope to do; for no Subject will quicken the heart of more, than to lay open the *riches of God's mercy*, and the riches themſelves, *Glory*, and the *unſearchable riches of Chriſt*.

SER.

SERMON XXII.

EPHES. I. 19, 20.

And what is the exceeding greatneſs of his power to us-ward who believe, according to the working of the might of his power.

Which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right hand in the Heavenly places.

I will read the Words from the 16*th* Verſe.

Making mention of you in my Prayers, that the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the ſpirit of wiſdom and revelation in the knowledge of him.

The eyes of your underſtanding being enlightned, that you may know what is the hope of his calling; and what is the riches of the glory of his Inheritance in the Saints.

And what is the exceeding, &c.

THis is one of *Paul*'s Prayers, and (as I take it) at this 20*th* Verſe doth this Prayer of his end; for the reſt is but a Doctrinal enlargment of what he ſaid laſt concerning Chriſt's exaltation.

I have divided this Prayer into two parts.

Firſt, The Perſon that he prayeth to, *That the God of our Lord Jeſus Chriſt, the Father of Glory.* When he would pray for all theſe glorious things, he thus ſtyleth God, repreſenteth God under theſe conſiderations to his Faith, *The God of our Lord Jeſus Chriſt, the Father of glory.*

Secondly, Here are the things he prayeth for. He prayeth firſt, that in a way of intimate knowledge and communion with God, they might have the Spirit both of *wiſdom* and *revelation* whereby to obtain it, to obtain intimate knowledge and communion with God, *That he may give to you the Spirit of wiſdom and revelation in the knowledge of him.* I have opened this at large.

In the Second place he prayeth, That he would give them *eyes of their underſtanding enlightned,* (for ſo I read the words) to know three things.

The Firſt, is, *To know what is the hope of his Calling,* (ſo at verſe 18.) that is, what grounds from the Calling of God they had to hope for Eternal life, and to ſee their intereſt by them. That this was the meaning of it, I have likewiſe handled, and ſhewed at large.

The Second thing he prays for, is, (after he had prayed that they might know their Intereſt, and the grounds of it,) That they might know the *Glory*, and the greatneſs of that Glory which they had intereſt in; and *what the riches of the glory of his Inheritance is, in the Saints*.

And then Thirdly, That they might know that Almighty power, which both had begun the work in them, and would go on to bring them unto all this Glory; *And what is the exceeding greatneſs of his power to us-ward who believe, according to the working of the might of his power*, (inſtancing in the power that raiſed up Chriſt from death to life,) *which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right hand in the Heavenly places*.

The laſt thing I did was to open theſe words, *What the riches of the glory of his Inheritance in the Saints* is, which the Apoſtle prayeth they might know. In the handling of theſe words I propounded two things.

The Firſt is, How great and glorious the happineſs of the Saints in Heaven is, ſo far as the Apoſtle here repreſenteth it, while he calleth it *The riches of the glory of his Inheritance in the Saints*. It is an Inheritance, a rich Inheritance, a glorious Inheritance, and the riches of it conſiſteth in glory; and it is an Inheritance of God's beſtowing, and the Inheritance of himſelf indeed (for ſo the words will bear) and laſt of all in the Saints. How the glory of Heaven is ſet forth to us by all theſe things I ſhewed the laſt time.

The Second is, That the knowledge of this is uſeful to Believers, to have enlarged thoughts of the Glory of Heaven, experimental working thoughts in their minds about it. Therefore you ſee, as he ſetteth forth Heaven to them, it is in a way of Prayer, *That they may know* it; and to help them to know it, he deſcribeth it thus largely, and under ſo many words. So that now the Second thing that I am to handle and ſpeak to is this, *The knowledge of the riches of the glory of this Inheritance*, what this is to the Saints; for as he ſetteth out the thing it ſelf, ſo he prayeth for their knowledge of it.

Concerning the knowledge of it, which here he prayeth for, I ſhall but ſpeak theſe few things:

The Firſt is this, That it is proper to the Saints to have genuine and true thoughts of what the Glory of Heaven is. There is a peculiar knowledge that the Saints have of Heavens Glory, which wicked men have not. The Apoſtle you ſee here prayeth for theſe converted *Epheſians*, that they may know *what is the exceeding riches of his glory*, &c.

I ſhall name but one Scripture; it is *Heb.* 10. 34. *You took* (ſaith he) *joyfully the ſpoiling of your goods, knowing in your ſelves that you have in Heaven a better and an enduring ſubſtance*. Other men may know it by way of Notion, but the Saints know it in themſelves, they have a *prelibation* by Faith of Heavens Glory. When their goods were taken away, God ſealeth them Bills of Exchange in their own hearts to receive a better ſubſtance in Heaven. They know it in themſelves, ſo as no carnal heart in the World doth. *Eye hath not ſeen, nor ear heard, nor hath it entred into the heart of man*, ſaith the Apoſtle, (that is, of a Natural man, for ſo he expoundeth himſelf in the following Verſes, 1 *Cor.*2,9,10.) *to know the things which God hath prepared for them that love him; But* (ſaith he) *God hath revealed them unto us by his Spirit*.

Therefore, Brethren, it is a great miſtake for men to ſay now, I ſeek God for Heavens ſake, and therefore I am an Hypocrite. No, If thou knoweſt what Heaven is; if thou haſt ſuch a knowledge of it as *Paul* here prayeth for, that lieth in communion with God, and in fellowſhip with him; and that he is the happineſs, and that thou findeſt a ſpirit ſuited to find happineſs in him alone, The more thou deſireſt Heaven, the more holy thy heart is. It is ſo far from being a ſign that thou art an hypocrite, that there is no greater ſign that thy heart is holy. *Whom have I in Heaven but thee*, (ſaith *David*,) *and whom in Earth in compariſon of thee*.

You will only make this Objection; *Do the Saints know what Heaven is? why, Heaven, it paſſeth knowledge?*

Ser. XXII.

I Anſwer. Herein lieth their uttermoſt knowledge of it, by that little they feel and believe, for they ſee it paſſeth their knowledge, and that is it which takes their heart ſo much. The very Objection doth prompt matter to my anſwer. I Anſwer that Objection with that which the Apoſtle ſaith, *Epheſ.* 3. 18, 19: He prayeth that they may be able to comprehend with all Saints, what is the breadth the length and depth and height, and to know the love of Chriſt; (but he addeth,) *which paſſeth knowledge.* So that now to ſay that Heaven paſſeth knowledge, that it is the *Hidden Manna,* the *Manna* in the Pot, (for that is meant by the *Hidden Manna,* the *Manna* that was hid in the *Ark,* which no man ever ſaw after it was put there,) to ſay that it is within the *Vaile,* unto which no man entred, (as the Apoſtle's alluſion is in the *Hebrews.*) Their knowledge lieth in this, that it paſſeth knowledge, and yet they are ſaid to know it, *we know in part* ſaith he, but they know ſo much of it, that it ſwalloweth up all their thoughts in the taſt and apprehenſion they have about it. And ſo much for the Firſt Obſervation concerning this knowledge, *what is the riches of his Inheritance the Apoſtle prayeth for.*

The Second Obſervation I make about it is this. That to have a taſting knowledge what Heaven is, is one of thoſe things that have the greateſt efficacy to carry on the heart to holineſs. Why doth the Apoſtle mention that when he would ſet himſelf to pray? His aim is to pray them holy, and to fit them for Heaven; you ſee he inſerteth this, he prayeth that they may know what the glory of Heaven is, and have working thoughts filling their hearts continually about it.

I will only give you one, and that the higheſt inſtance for this. It is the inſtance of our Lord and Saviour Jeſus Chriſt. What was it that had a mighty power upon his heart to bear out all his ſufferings, to be obedient to the death, to the death of the Croſs? The Apoſtle telleth us in *Heb.* 12. 2. *Looking to Jeſus the Author and finiſher of our Faith, who, for the joy that was ſet before him, endured the Croſs, deſpiſing the ſhame, and is ſet down at the right hand of the Throne of God.* I know that the words may be read as well, that inſtead of the joy which he might have had, he did indure the Croſs; but this Interpretation ſuteth moſt with the Coherence, with what went before, *that for the joy,* apprehending what joy that was that was ſet before him, he indured the Croſs, and deſpiſed the ſhame; it was that which bore him up. That this is the ſcope of the Apoſtle appeareth by the connection of this Chapter with the former. In the former Chapter he had ſhewed how by faith all the Saints had lived; he inſtanceth how they ſought a Countrey, profeſt themſelves ſtrangers, their eyes were upon Heaven ſtill; he inſtanceth in all the *Patriarchs,* in *Moſes* who did chooſe rather to ſuffer affliction with the People of God, eſteeming the reproach of Chriſt greater riches than the treaſures of *Egypt,* for he had reſpect to the recompence of reward. Now, in the concluſion, of all, when he had brought in all his cloud of witneſſes that lived thus by faith, and eyed the recompence of reward; he bringeth in laſt of all Chriſt himſelf, *who likewiſe* (ſaith he,) *for the joy that was ſet before him, endured the Croſs, &c.* My Brethren, when our Saviour Chriſt came to die, when he ſtood before the *High-Prieſt* to anſwer for his life; the *High-Prieſt* asked him whether he were the Son of God or no? He knew the words would condemn him, yet he would ſpeak them, *Nevertheleſs,* (ſaith he,) *you ſhall ſee the Son of Man come in his glory.* It upheld him in his ſuffering, he ſpeaks it as to daſh them, ſo to comfort himſelf: For that joy which he had then in his eye, he indured the Croſs, and he deſpiſed the ſhame. Our Saviour Chriſt he had a repreſentation made him of all the glory of the world, ſo as never yet man had of it, either before him or ſince; Satan that is the God of the world, took him up into a high Mountain, on purpoſe to make Land-skips in the Air, of the glory of the world, and cauſed it all to paſs before him; it moved him not this. But God ſetteth the glory of Heaven before him, and this moveth him, and for that glory, and for that joy, he endured the Croſs, he deſpiſed the ſhame, ſo great an incouragement is it. Nay, I will go further with you Brethren, under enduring the Croſs is not meant only bodily death, but it is enduring the wrath of his Father, he was content to endure hell it ſelf, ſo far forth as the Son of God was capable to bear the wrath of his Father without deſperation, and all ſuch circumſtances cut off; he indured all this, (for Hell is leſs than the joy of Heaven,) And what joy was it that he endured all this for? He might have been glorious in Heaven, as he was the Son of God, without it, for it was his right the firſt moment, that he ſhould be made fleſh, a right that could not be taken from him. It was but the glory of the Mediatorſhip, that made him endure all this, it was but an additional glory, yet ſo great it was as it upheld his ſoul to endure the Croſs, and to deſpiſe the ſhame, and to bear with all the contradictions of ſinners, and to be obedient all his life.

I will not ſtand urging other places upon you. *Therefore we faint not*, (ſaith the Apoſtle, 2 *Cor.* 4.) *becauſe we look upon things that are eternal, and not upon things that are temporal. Therefore we are always confident*, (ſaith he in the 5*th.* Chapter following,) *becauſe we have an houſe with God not made with hands, but eternal in the Heavens.* In the 1 *Cor.* 15. 58. when he had ſpoken of the glory of the Saints after the Reſurrection, he exhorteth them there to all holineſs, *Therefore my beloved Brethren be ye always ſtedfaſt abounding in the work of the Lord, foraſmuch as you know that your labour is not in vain in the Lord.* If this be the reward of it ſaith he, it will not be in vain; you have good wages, and he that giveth good wages, will look to have his work done well; it is an inference that he maks from the glory he will beſtow upon the Saints after the Reſurrection, read the whole Chapter.

There is but two men we read of beſide our Lord and Saviour Chriſt that had any more eminent knowledge of Heaven than other men. The one was *Paul*, the other was *Moſes*. *Paul* knew what was the riches of that glory; for he was wrapt up to the third heavens, you read of it 2 *Cor.* 12. And God vouchſafed *Moſes* that priviledge to ſee his glory; therefore their grace wrought more than any man's we ever read of: It ſo much quickned the heart of *Paul* that I ſaith he, I that have been in Heaven, I could be contented to be accurſed from Chriſt for the glory of God, and for the converſion of my Brethren. And *Moſes* who had ſeen his glory, (which one would have thought would have made him ſo much the more to deſire it,) *Blot me out of the book of life* ſaith he, It enlarged his heart ſo much the more to the glory of God. I can aſcribe theſe large diſpoſitions of ſpirit to nothing elſe, but that God took the one up to the Mount, and ſhewed him his glory, and took the other up to the third Heavens. So that there is no conſideration almoſt that will have more working and powerful effects upon the Souls of men, to make them holy, than the knowledge of Heaven hath. As likewiſe *Phil.* 3. 18. *Many walk* (ſaith he,) *as thoſe that are Enemies to the Croſs of Chriſt, whoſe end is deſtruction, whoſe God is their belly, who mind earthly things*; but on the contrary ſaith he, *our converſation is in Heaven, from whence we look for the Saviour, the Lord Jeſus Chriſt, who ſhall change our vile bodies that it may be faſhioned like to his glorious body.* That will make a man heavenly minded, if he look for the Lord and Saviour Jeſus Chriſt, and the glory that is to come. Therefore doth the Apoſtle pray here that they may know what is the riches of that glory of his Inheritance. And ſo much now for the uſe that the knowledge of Heaven is unto believers, and ſo I have done with the ſecond particular the Apoſtle prayeth for.

I am behind hand in one debt to you. I ſlipped over that firſt part of *Paul's* Prayer, the Titles he giveth God in the beginning of his Prayer. I muſt pay this debt. I will therefore do it briefly. I therefore chooſe to bring it in here, after that I had ſpoken of Heaven and the glory thereof, becauſe thoſe Titles do agree with the particular matter of his prayer more eſpecially.

The Titles he giveth to God when he prays to him for theſe *Epheſians* for theſe great things is, *as he is the Father of Glory and the God of Chriſt. Making mention of you in my Prayers*, (ſaith he,) *that the God of our Lord Jeſus Chriſt, and the Father of glory would do ſo and ſo for you.* The manner of the Apoſtles is this in all their prayers, to give ſuch ſtiles and titles to God as was ſutable to the matter that they prayed for. *Paul* here he prayeth for knowledge, ſpiritual knowledge of glorious things, he prayeth that they may know what is the riches of the glory of his Inheritance, & all this to be beſtowed upon them in & through Chriſt, Ser. XXII. therefore in the beginning of his prayer he calleth him the God of Chriſt and the Father of glory.

And Firſt, why he calleth him the God of Chriſt. It is ſpoken in relation to his humane nature, for take Jeſus Chriſt as he is the ſecond perſon and God, it is an improper ſpeech to ſay he is the God of him as he is God; but as he is a man, ſo he is the God of Chriſt. I opened this when I handled the Third verſe, therefore I will not inſiſt upon it now, *bleſſed be the God* (ſaith he there,) *and the Father of our Lord Jeſus Chriſt, &c.* I will paſs over that now, only in a word, he is called the God of Chriſt in diſtinction from the ſtile in the Old Teſtament. How did the Old Covenant run? *I will be the God of Abraham, and of Iſaac, and of their ſeed.* How doth the New Teſtament run? *I will be the God of Chriſt, and of his ſeed. Abraham* was there in a Type of Chriſt; and the Covenant was made with him. Now, becauſe he is the God of Chriſt as of a publick perſon that hath ſeed, all the faithful, juſt as he was the God of *Abraham* that was to have ſeed; hence therefore when he prayeth to God for any Mercy or Bleſſing which is to be conveyed to them in and through Chriſt, he preſenteth God to himſelf and to his Faith as the God of Chriſt, to ſhew the foundation of obtaining all bleſſings.

What is the Obſervation from this in a word? This. Joyne the Third verſe and the Sixteenth verſe together. In the Third verſe, when he would bleſs God, under what notion doth he do it? *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly things.* Here in the 16*th.* verſe, when he would pray to God, he uſeth the ſame ſtile, *That the God of our Lord Jeſus Chriſt may give unto you, ſo and ſo.* The Obſervation then is plainly this. That all mercies from God do deſcend down to us in and through Chriſt, and all prayers and bleſſings we put up to him, they ſhould be all as to the God, and in the name of the Lord Jeſus Chriſt. Therefore ſaith he in his bleſſing, *Bleſſed be the God of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in Chriſt*; therefore ſaith he in his prayer, *that the God of our Lord Jeſus Chriſt may give unto you thus and thus.*

But Secondly, *Father of Glory*, that is the Second Title which here he giveth God. We find in other Scriptures, that he is called the God of glory, *Act.* 7. 2. That Chriſt is called the Lord of glory, 1 *Cor.* 2. 8. There are many other Scriptures where he is called *King of glory, Lord of glory, God of glory*; but there is not one other where he is called Father of glory but only here.

There are ſome would read the words thus, they would make a Parentheſis in theſe words, *The God of our Lord Jeſus Chriſt, and the Father of glory,* that is, *The God (of our Lord Jeſus Chriſt, the Father) of glory,* and ſo they make the ſenſe thus, *The God of glory, and the Father of our Lord Jeſus Chriſt*, joyning God and Glory together, becauſe it is an uncouth phraſe, the like is not in all the Scripture again. But my Brethren, we may well adventure upon the phraſe as it is, and indeed it lieth more fair in the Original, and that is thus, that God is the Father of glory.

He is called Firſt the Father of glory by way of eminency of Fatherhood, there is no ſuch Father as he, he is a glorious Father, and ſo by way of *Hebraiſme*, he is a Father of glory; that is, a glorious Father, ſuch as no Father elſe is. He is called the King of glory, there are other Kings, but he only is the glorious King. There are other Fathers, he only is the Father of glory, he is therefore called the Heavenly Father; it is an expreſſion the Scripture in the New Teſtament often uſeth, and in the Lords Prayer it is. It is ſuch a kind of expreſſion as you uſe to Children, when you would commend the excellency of a thing to them, you uſe to call it golden, you ſhall have a golden Ball, or a golden Girdle, or a golden Coat; becauſe that is a notion under which they apprehend the excellency of a thing. Heaven and Glory are the higheſt things we are comprehenſive of, when he would ſet out how great a God, how glorious a Father he is, he calleth him heavenly Father, a Father of glory in diſtinction to all Fatherhoods.

My Brethren, the Uſe or Obſervation, call it which you will,) ſhall be in a word this. Never be aſhamed of your Father, you that are the Sons of God, you are the higheſt born in the world; no Nobility riſeth to glory, your Father is the Father of glory; and therefore walk worthy of him,and let your good works ſo ſhine before men that you may glorifie your Father, the Father of glory, which is in Heaven. That is the firſt.

He is Secondly, called the Father of glory, that is, the Father of the Deity, taking Father for the ſpring, the fountain; the head as it is often taken in the Scripture. He is not the Father of the God-head of Chriſt, as if he did beget the Godhead of Chriſt; No, the Object of his Father-hood in that ſenſe is only of the Perſon of Chriſt. But we may ſay he is *Fons Deitatis*, he is the fountain of the Deity; and ſo Divines expreſs it and the word Father will import it. We find that glory in Scripture is put for the Deity for the Divine nature. *Exod.* 33. 18. *No man can ſee my glory* (that is my Deity,) *and live.*

Now my Brethren, to conſider that God is the Father of the Deity that he is *Fons Deitatis*, when we come to pray to the Father, (and therefore indeed all prayers are put up to him in a more ſpecial manner,) it is a mighty ſtrengthning of a man's faith. Why? He that is the fountain of glory, of the Deity it ſelf, communicated that Deity to the Son and unto the Holy Ghoſt, that is to ſtrengthen a man's faith that he will communicate grace and glory to a poor Creature; therefore he prayeth here for grace and glory, glorious grace, he prayeth to him as the Father of glory in that ſenſe as I take it now. My Brethren, it is a great ſtrengthning to our faith, that thoſe things which are only in God himſelf, between himſelf and himſelf, yet may be props to our faith, that he will be our God and do that for us in our meaſure that he hath done to the Perſons and to himſelf. For example. One of the greateſt and ſtrongeſt Arguments we have to ſupport our faith is, that God is the Father of Chriſt. But how is he the Father of Chriſt? By Eternal generation; yet this is put in as an Argument to ſtrengthen faith, that he will be the Father of all thoſe that are Chriſt's. When you come likewiſe to pray for grace at his hands, conſider it, he is able to give me a poor Creature grace, for he was the fountain of the Deity it ſelf, he was the Father of glory, taking in that ſenſe. He that is able to communicate the God-head to the Son and Holy Ghoſt, he is able to communicate grace and glory to me. You know that God is juſt, it is an Attribute in him, we may plead this Attribute as it is in himſelf, he having declared himſelf to be our God; if he be juſt he muſt forgive ſins now, if he be God he muſt forgive ſins. So that all thoſe intrinſical things in God himſelf, all his Attributes, thoſe ways which indeed were natural between him and his Son, to be the Father of glory, they are all made ingagements, (we being in Chriſt,) and ſtrengthners to our faith to obtain and ſeek things at his hand.

A Third Reaſon, why he calleth him Father of glory is. He had ſpoken here you ſee of riches of glory,and riches of glory as his Inheritance, ſo he calleth it. Now what ſo proper, (if he ſpeaks of a rich glorious Inheritance, which is God's Inheritance given by him,) then to call him when he putteth this into his prayer, the Father of glory? That is, the Author of all that glory, the contrition of all that glory which the Saints have in Heaven. Likewiſe in his diſcourſe following he mentioneth all the glory that Jeſus Chriſt hath, he ſaith he had raiſed him from the dead,he hath ſet him at his right hand, far above all Principalities and Power, given him a name above every name, given him to be the head over all things to the Church. He was the Father of the glory of Chriſt. Becauſe he was to ſpeak of our glory, and of the glory of Chriſt, and was to inſiſt upon it in the following words, therefore he premiſeth and calleth God the Father of glory.

My Brethren, this is the honour that God the Father hath, that (Take Chriſt as he is Man and Mediator,) all the glory he hath the Father has given him by an act of his will,and ſo in that ſenſe he is more peculiarly the Father of glory; he is the Father of all the glory Chriſt hath, of all the glory the Saints have. And becauſe the Apoſtle ſpeaks of both theſe, therefore he mentioneth this in his title, *Father of glory.* Look in *Matt.* 16. 27. he ſaith that the Son of Man ſhall come in the glory of his Father with his Angels, though Chriſt calleth the Angels his,

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as being their Lord; yet the glory himſelf ſhall have, he calleth his Fathers. And ſo much now for the opening of the Phraſe, why it is put in to this Prayer, *Father of glory.*

I now proceed unto the 19*th.* verſe. *And what is the exceeding greatneſs of his power to us-ward who believe, according to the working of the might of his power,* (ſo it is in your Margins,) *which he wrought in Chriſt when he raiſed him from the dead,* &c.

Here is a Third thing that the Apoſtle prayeth for, *That they might have enlightned eyes, to know the exceeding greatneſs of his power to us-ward who believe,* &c. I muſt Firſt give you the Coherence of the words, why this cometh in here, and next it ſhooteth through the whole Chapter, it ſhooteth up ſmall roots, it hath Coherence higher than the words juſt before.

The reference of theſe words is manifold. He had ſpoken much of God's good will to his Children, in the former Verſes. Read all his diſcourſes from the third Verſe to the 15*th*; he telleth them there, how God had *choſen them before the World was,* had *redeemed* them by the *riches of his Grace*; he had *forgiven their ſins,* had *accepted them in his beloved,* he had *predeſtinated them to a glorious Inheritance.* Here is enough ſpoken of his good Will. Now to ſtrengthen their hearts and their Faith ſo much the more, he addeth, the *greatneſs of his power,* which his Will putteth forth in their ſalvation. As he had doctrinally taught them, and inſtructed them in the good Will of God from everlaſting; ſo now he likewiſe prayeth, that *they may know the power of God, the exceeding greatneſs of his power to us-ward who believe.*

My Brethren, Do but joyn *Power* and *Will* together and it breedeth ſtrong Conſolation. *If God be for us* (ſaith he, having ſpoken of his *predeſtinating* us from everlaſting,) *who ſhall be againſt us*? They are the two Ingredients in thoſe ſtrong Cordials, *Rom.* 8. Now he ſtrengthneth their Faith in this power of God, to be as much engaged for their good as his Will. He ſtrengthneth their Faith in it by two things.

Firſt, By what already he had wrought; He had wrought Faith in them, *To us-ward who believe.*

In the Second place, He ſtrengthneth their Faith by what he had wrought in Chriſt, and in Chriſt as a common Perſon and Head repreſenting us. He raiſed up Chriſt your Head, gave him to be to you as a publick Perſon in Heaven. He that raiſed up Chriſt perſonally, will raiſe up Chriſt myſtically; and the ſame power that wrought in one, ſhall work in the other. Here is *Power* and *Goodwill* joyned, you ſee. Here is one ſcope, why he mentioneth his *Power,* and bringeth it in to this Prayer ſo ſolemnly.

A Second ſcope the Apoſtle had, was to provoke them to *Thankfulneſs.* You may be ſure that that was one of his great ſcopes, for he telleth them, that he *gave Thanks* for them; *I alſo,* ſaith he, *give thanks for you, and ceaſe not to do it,* for the great things God hath done for you; ſo he telleth them *verſe* 15. Now, that they might know how much they were beholden to God, as he had laid open to them the *Love of God,* the *riches of his Grace* in the former Verſes: ſo now he laieth open to them the *greatneſs of his power,* which he had, and would put forth in their ſalvation. He had told them before, they had obtained an *Inheritance* by Faith; But (ſaith he) you little think how much Power this Faith coſt the working, it coſt the *exceeding greatneſs of his power.* He mentioneth that to make them thankful for the work of Faith; that when they ſhall conſider the *guilt of Sin* that once they lay in, they might know it is of the *riches of his Grace* that they had forgiveneſs: ſo when they look but upon the *power of God* that wrought Faith in them, whereby they obtained that Forgiveneſs, and which was engaged to bring them to ſalvation, they might magnifie the *exceeding greatneſs of his power.* Put but both theſe together, and how thankful will it make a man to God! How will it provoke a man to gloriſie God for the *Power* he putteth forth in working Faith, and in bringing a man to ſalvation!

I will give you a Scripture that falleth in with this Coherence. It is *Coloſſ.* 1. 12, 13. he there giveth thanks to God, as here likewiſe, *Giving thanks* (ſaith he) *unto the Father, which hath made us meet to be made partakers of the Inheritance of the Saints in light.* How made us meet? *He hath delivered us from the power of darkneſs, and hath tranſlated us into the Kingdom of his dear Son.* He magnifieth God here as in ordaining them to an Inheritance, ſo in tranſlating them, and reſcuing them, as it were by force and violence, from the *power* of Sin and Satan, they once lay under. And that is the ſecond ſcope, why he mentioneth the *exceeding greatneſs of his power*, here.

In the Third place, The laſt thing he had mentioned, was the *riches of the glory of his Inheritance*; and he had ſet out the *riches of the glory* of it by many Arguments, as I ſhewed in the laſt diſcourſe: here he mentioneth the *Exceeding greatneſs of his power* engaged to glorifie them, even the ſame that he put forth in Chriſt, when he raiſed him up to life and glory, as one of the higheſt Arguments to let them ſee what Heaven was, and the Glory of it. Why? For that muſt needs be an infinite maſs of Glory, which hath the *exceeding greatneſs of God's Power* engaged to work it, the ſame Power which raiſed up Chriſt from death to glory; for the effect muſt be anſwerable to the cauſe. Now, ſaith he, if you did but conſider what an *exceeding greatneſs of Power* there is engaged to glorifie you, you will fall down before the apprehenſion of what Glory this Power muſt work in you; the work muſt be anſwerable to the cauſe, if there be an *exceeding greatneſs of Power* goes to glorifie Saints, then the Glory muſt bear ſome proportion with it. That is a third Coherence.

In the Fourth place, a Fourth ſcope, Coherence, or reference, is this, When he had prayed that they might *know* what intereſt they had to Heaven, what the *hope of their Calling* was, and that they might know how great the *Glory* was; might ſome Soul begin to think, Alas, we are poor Creatures, (looking upon their vile Bodies,) ſhall theſe vile Bodies of ours ever come to be filled with ſo much Glory? How is it poſſible? Carnal Reaſon will be conſidering, as *Abraham*'s Carnal Reaſon would have him conſider the *deadneſs* of his own Body, and the *deadneſs* of *Sarahs* Womb: ſo Carnal Reaſon will conſider the vileneſs of a man's Body and of his Soul, and the lowneſs and meanneſs of it, and argue as *Mary* did, when ſhe was told ſhe ſhould be the Mother of the *Meſſiah*, Luk. 1. 34. *How can this be*? Saith he, *ver.* 37. *The power of the Higheſt ſhall overſhadow thee; and with God*, ſaith he, *nothing is impoſſible*. He mindeth her of the Power of God. So here, when he had laid open the Glory of that Inheritance, to take away all doubting that they might be raiſed up to it, he prayeth that they *might know what the exceeding greatneſs of his Power* is that will work this.

I will give you a Scripture anſwerable to this Coherence too. It is *Phil.* 3. 21. *Who ſhall change our vile bodie, that it may be faſhioned like to his glorious body.* How? *According to the working, whereby he is able to ſubdue all things to himſelf.* He doth ſuggeſt to their doubting Faith the *exceeding riches and greatneſs of his Power, whereby he is able to ſubdue all things to himſelf*, as that which was able, if to do all things, then this; and alſo certainly would *change their vile Bodies*, and raiſe them up to this Glory.

There were worſer Doubts than this that might riſe in their hearts; for they might not only conſider the vileneſs of their own Bodies, but the ſinfulneſs of their own hearts, and that is the worſer doubt of the two. They might not only ſay, How ſhall ſuch vile Creatures as we, ever come to be made glorious? But we are ſinful Creatures, and though we ſee for the preſent the *hope of our Calling*, and that we have *intereſt in Heaven*, and though we ſee what a *glorious eſtate* it is; yet we may miſcarry before we come thither, and we *ſhall one day periſh by the hand of Saul*, (as *David* ſaid;) ſome Sin or other may undo us, and make us fall from God. Therefore to take this doubt away, what doth he do? He prayeth next, that *they might know what is the exceeding greatneſs of his Power in them that believe*, for to bring them unto this Glory; a Power, which as it had been put forth infallibly, in raiſing up Jeſus Chriſt from death to

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life, and bringing him to Glory, ſhould as infallibly be put forth in bringing them to Glory alſo. And ſo now, this added to the former, it makes a man have ſtrong Conſolation.

Do but ſee all theſe Three things put together, and what ſtrong confidence muſt it needs work in a Chriſtian's heart! If he ſeeth the *hope of his Calling*, what grounds he hath that he is one to whom this *Inheritance* belongeth. If he ſeeth Secondly, what the *Glory* of this Inheritance is, and hath mighty vaſt and ſtunning thoughts of it working in his heart. And Thirdly, If he ſeeth the *exceeding greatneſs of that power* that is engaged to keep the Soul, that for the preſent hath this intereſt to eternal life. Put all theſe together, what could be more prayed for? Therefore the Apoſtle bringeth in that next, *That you may know the exceeding greatneſs of his power*, &c.

I Will give you a Scripture that agreeth with all theſe Scopes too, and mentioneth the very ſame things in the ſame order, 1 *Pet.* 1. 3. only there he mentioneth it by way bleſſing God, whereas he mentioneth it here by way of prayer to God; but he bringeth in all three things there in a way of bleſſing, that he doth here in a way of prayer, and in the ſame order. *Bleſſed be God* (ſaith he) *who hath begotten us by the Reſurrection of Jeſus Chriſt from the dead to a lively hope*, that is, to have an aſſurance and hope of Salvation that putteth life into a Man's Soul. Here is the *Hope of their calling.* 2. *To an inheritance incorruptible and undefiled, and that fadeth not away, reſerved in Heaven for you.* Here is the *Riches of the Glory of his inheritance* deſcribed, that is the ſecond thing (you know) in the Text. 3. *Who are kept*, ſaith he, *by the power of God through Faith unto Salvation.* Here is the third. *That ye may know* (ſaith he here) *what is the hope of your calling; That you may what is the riches of the Glory of his inheritance in the Saints; And that you may know the exceeding greatneſs of that power that keepeth you thus to Salvation.* So now you have the full Scope and Coherence of theſe words in the general.

The parts of theſe Words in the 19*th.* verſ. they are theſe Four.

Here is Firſt, a more general Amplification or Deſcription of the *Power of God* as here it is ſet forth.

Here is in the Second place, the Perſons whom this power is ingaged to, to work their Salvation and their good; it is to *us that believe.*

Here is Thirdly, the things wherein this power is ſeen, both in Chriſt's Reſurrection and in working Faith, it is in them that believe, and in raiſing them up at laſt to that Glory that Chriſt in Heaven hath.

Fourthly, here is the uſe that the knowledge of this will be of to a Chriſtian; wherefore the Apoſtle prayeth they may know it.

To begin with the Firſt, he prayeth they may know *What is the exceeding greatneſs of his power to us-ward.* He deſcribeth the power while he prayeth they may know it. Even juſt as before while he prayed that they might know what Heaven's Glory is, he giveth the ſtrongeſt deſcription of it that could be, *That ye may know what is the riches of the Glory of his inheritance in the Saints.* So here when he would have them know what the *Power* of God is, that is put forth to believers, he ſetteth it forth in words, he wrappeth in ſuch a deſcription of it in his prayer, that might open their eyes to ſee what it was, *What is the exceeding greatneſs of his power.*

Firſt the deſcription of the *Power* of God here ſet forth hath two parts in it, I reduce it to two Heads.

I. The excellency and ſublime greatneſs of the *Power* of God ingaged to Believers. He calleth not only great power, but *greatneſs of power*, and not content with that, it is τὶ τὸ ὑπερβάλλον μέγεθος, the exceeding, ſuper-excellent, ſublime, overcoming, triumphing *greatneſs of his power.*

II. He deſcribeth it by the infallible efficacy of this *Power*, that it will certainly bring to paſs the thing which you believe and hope for, and which God hath intended to you. *According* (ſaith he) *to the effectual power*, for ſo the Word ſignifieth, κατὰ τὴν ἐνέργειαν, the effectual working of the might of his ſtrength, ſo you may interpret it and the Original bears it; *According to the effectual working of the might of his ſtrength*, *of the force of his ſtrength*. He ſetteth forth I ſay this *Power*, Firſt by the excellency and ſublime greatneſs of it; and Secondly by the efficacy of it, it is efficacious, it bringeth things to paſs.

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Now to open theſe a little unto you, and to begin firſt with the deſcription of the excellency of this *Power*. I ſhall open the Phraſes to you, for that will make way for the reſt.

He calleth it Firſt *The greatneſs of his power*. When he ſpeaks of the power of creating, he never giveth ſuch a Phraſe to it; he ſheweth forth his power there indeed, he ſaith, *His power and Godhead*, *Rom.* 1.20. When he ſpeaks of the work of Grace and Salvation, then he calleth it *The greatneſs of his power*. You ſhall find that uſually, ὁ πλοῦτος, as we call it, that is of number is attributed to mercy, and to the wiſdom of God; but μέγεθος namely greatneſs it is attributed to the *Power* of God. You no where read the riches of his *Power*, you no where read of his powers; but you read of his mercies, and riches of mercy, but his *Power* conſiſteth of *greatneſs*. *Pſal.* 147. 5. *Great is our Lord and of great power*; look how great God is in himſelf, ſo great is his *Power*, if you would know *The greatneſs of his power*; but when he ſpeaks of his Underſtanding in the next words, *His underſtanding*, ſaith he, *is infinite*. Look in your Margents, in the Hebrew it is, *Of his underſtanding there is no number*; he attributeth an infinity of number to Underſtanding, and ſo to his Mercy; but when he cometh to ſpeak of his *Power*, it is a bulk, *Great is the Lord and great is his power*. Schoolmen have laboured to give reaſons why God is omnipotent, but as Divines well obſerve, all their reaſons fall ſhort to prove it, and there is no reaſon to prove it but this which the Pſalmiſt giveth, *The Lord is great*, and therefore *great is his power*.

If you will know therefore how great his power is, conſider how great a God he is, and all the power that is in this God is ingaged to ſave a poor Believer. All Being hath ſome power that doth accompany it, to do ſomething; there is no Creature that hath a Being but hath a power to do ſomething, only becauſe the Creatures have limited Beings; one Creature hath power to do one thing and another Creature hath power to do another thing. Now give me one of an infinite Being and he muſt have an infinite power; as he is in Being ſo muſt he be in working. *The Lord is great and great is his power*, his power is as great as himſelf. So much now for the Firſt thing, the *Greatneſs of his power*.

He doth not only ſay the *greatneſs of his power*, but he addeth That Word hath theſe Three forces in it.

In the Firſt place, it ſignifieth an excelling power that putteth all power elſe down. 2 *Cor.* 3. 10. the ſame word is uſed where he ſpeaks of the *Glory of the Goſpel*, *The glory*, ſaith he, '*that the Law hath*, *is no glory*, *in compariſon of that which excelleth*, it is the ſame word which is tranſlated here, exceeding. Take all created powers, my Brethren, and they are nothing to God.

I will give you a Scripture for it. It is in 1 *Cor.* 1. 25. *The weakneſs of God*, ſaith he, *is ſtronger than man's ſtrength*. He hath a power that excelleth, that exceedeth, that all the power of the Creature is no power to it. That is the Firſt thing.

In the Second place, the word τοῦ κράτους, it doth ſignifie ſometime overcoming, prevailing. He hath an exceeding greatneſs of power in him, ingaged to Believers, which is a prevailing power, nothing can reſiſt it. Saith he, *Phil.* 3.21. (where he ſpeaks of the power that ſhall glorifie Believers) *According to the working whereby he is able even to ſubdue all things to himſelf*; he is able to ſubdue them, to conquer them. It is κράτος, it is a conquering, prevailing greatneſs of his power that is able to ſubdue all things. It makes nothing riſe to ſomething, it makes all things arrive to whatſoever he will have them come to, they have all an obediential faculty in them to obey him, *he is able to ſubdue all things to himſelf*, and by that power he will glorifie Believers.

Ser.XXII. Again in the Third place. It is called ὑπερβάλλον, a ſupereminent, ſurpaſſing greatneſs of power, becauſe it paſſeth our knowledg. In *Epheſ.* 3.19. he uſeth the ſame word, τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην, you tranſlate it, *The love of God that paſſeth knowledge.* It is the ſame word that is uſed here. It is a power that exceedeth all our thoughts, as it is *Epheſ.* 3.20. *To him that is able to do exceeding abundantly above all that we are able to ask or think,* it is ſo exceeding, what he will do for Believers, that they are not able ſo much as to think. *As far as the Heavens are above the Earth, ſo are his thoughts* (and ſo his power) *above ours.* It doth not only exceed the power of the Creature, and excel it, all that which is in the Creature is as nothing to it, but it excelleth all their thoughts. I have quoted Scriptures that imply all theſe ſignifications of the words. And ſo much for the Firſt part, that deſcription of the *exceeding greatneſs of his power*, the excellency of it.

In the Second place, he ſetteth forth this power by the efficacy of it in the next words, *According*, ſaith he, *to the efficacious working of the might of his ſtrength.* As I take it the ſcope of theſe words is to ſhew that it is ſuch a power that works in Believers, as will always do the things that God intendeth to do with it, as hath an efficacy, a thorough working in it; every word is Emphatical to imply ſo much.

Firſt, the word that is tranſlated working ἐνέργειαν, it implyeth an efficacy of working, ſuch as bringeth the thing to paſs. To give one inſtance, 2 *Theſ.* 2.11. *God ſhall ſend upon them* ἐνέργειαν πλάνης *efficaciouſneſs of errour*, an efficay of errour, they ſhall be given up to deluſions efficaciouſly and ſtrongly, ſo as their underſtandings ſhall not reſiſt them. More plainly, *Phil.* 3.21. *According*, ſaith he, *to the efficacy, the Energie whereby he is able to ſubdue all things.* So that now that is the Firſt thing, it doth note out an efficacy which is implyed in the firſt word which we tranſlate working, it is *Energia.*

The words that follow do as plainly and manifeſtly expreſs an efficacy and an ability to do what he will for Believers, he calleth it an *Efficacy of the force of his ſtrength*, or *of the might of his ſtrength.* Look in your Margents and you will find it ſo tranſlated out of the Greek. Τοῦ κράτους τῆς ἰσχύος αὐτοῦ, *It is the Energie of the might of his ſtrength.* One word was not enough to expreſs the power that works thus ſtrongly, he therefore doubleth it as the manner of the Hebrews is. He doth not ſay *According to the working of his power*, or *according to the working of his might*; but he putteth two words together, *Of the might of his ſtrength*, that is, as the doubling in the Hebrew Phraſe, it implyeth the uttermoſt of a thing, as thus, *The Holy of Holieſt*, that is of the moſt Holy, ſo the *might of his ſtrength*, that is, his uttermoſt ſtrength.

You ſhall find it is doubled of God to ſhew the greatneſs of his ſtrength when he works a thing infallibly and bringeth it to paſs. *Iſa.* 40.26. *Lift up your eyes on high, and behold, who hath created theſe things* (the Heavens he meaneth) *that bringeth out their hoſt by number, and calleth them all by names, by the greatneſs of his might, for that he is ſtrong in power, not one faileth* When he doubleth the Attribute makes him ſtrong in power, (as here he doth) then alwaies followeth an efficacy, a thorough working the thing, *Not one faileth*, he never faileth when he putteth forth the *might of his ſtrength*, as the word here is. And you ſhall find the *Septuagint* uſe the very ſame words that are uſed here in their Tranſlation of thoſe words. As likewiſe in *Job.* 12.16. *With him is ſtrength and power*, the *ſeptuagint* read it κράτος καὶ ἰσχύς, the ſame words that are uſed here. It is doubled to ſhew the mighty effectualneſs of his power, when God will do a thing ſo as to put forth the *might of his ſtrength* he will certainly bring the thing to paſs. Now ſaith he, the *might of his ſtrentgh* works efficaciouſly in all them that believe *The exceeding greatneſs of his power according to the working of the might of his ſtrength.*

Now that his ſcope is to ſhew the efficaciouſneſs, the irreſiſtableneſs of his power in working what he meaneth to work in Believers, it appeareth by what followeth; for what doth he inſtance in? *He putteth forth*, ſaith he, *the ſame power toward you Believers that he wrought in Chriſt when he raiſed him from the dead to glory.* Now I appeal to all your thoughts what power it was, that was put forth when God raiſed Chriſt from the dead; a power that could not be reſiſted; a power that ſhould as certainly raiſe him up as God is God, and it was impoſſible it ſhould be otherwiſe. I will give you Scripture for it and reaſon.

The Scripture is, *Act.* 2. 24. *Whom God hath raiſed up, having looſed the pains of death, becauſe it was not poſſible he ſhould be holden by it.* Now the power that works in a Believer is ſuch a power as works according to the efficacy of the might and ſtrength that wrought in Chriſt in raiſing him from Death to Life.

Now to gather up this. The Apoſtle here would have them apprehend two things concerning the power of God that is ingaged to them. He would have them firſt to apprehend the excellency of it, that they might admire it as it is in God. That is the ſcope of the firſt word, *To know the exceeding greatneſs of his power to us-ward who believe*, that as it is *Epheſ.* 3. 20. *To him that is able to do exceeding abundantly above all that we ask or think, unto him be glory in the Churches for ever.* He layeth open the *greatneſs of his power* as it is in it ſelf in the firſt words that they might admire it in God, and thank him for it. But ſecondly he addeth the efficacy that this power will have in them to bring them to ſalvation in the next words, *According to the working of the might of his power* to the end to comfort them. He addeth the one that they might admire the power in God; he addeth the other to comfort them, when they ſhall ſee ſuch a power works as ſhall efficaciouſly bring a thing to paſs, and as effectually and irreſiſtably as it wrought in raiſing up Chriſt form the dead. That as it was impoſſible that God ſhould looſe his Son, and his eldeſt Son, as he had loſt him when he was not raiſed up again; therefore when he raiſed him up, he ſaith, *Thou art my Son this day have I begotten thee*; he was loſt before. This power ſaith he, ſhall work in you and bring you to Salvation; that power that wrought in Chriſt when he raiſed him from death to Glory.

I will but add one thing more with which I will end; and that is, the Perſons whom this great power of God, this exceeding greatneſs of his power, a power as great as God himſelf, a power as efficacious as what wrought in Chriſt when he was raiſed from the dead; to whom is all this power ingaged? It is ingaged to *us-ward*: That is the Second thing. I will but ſpeak a word or two to it, and ſo conclude.

Obſerv. 1. The Firſt Obſervation is this; *That the ſimple conſideration of what power is in God, of Mercy or any other attribute, will never comfort a man's heart; unleſs that he have a knowledge that it is to us-ward, and for our good.* The Apoſtle doth not, you ſee, pray ſimply that they may know what is the *Exceeding greatneſs of his power* in it ſelf, that would have done them no good; but he prayeth that they may know what is the *Exceeding greatneſs of his power to us-ward.* The Devils they know what mercy is in God; yea, but ſay they, it is not to us-ward; therefore all their knowledg of it doth them no good. So likewiſe you may read, 2 *Pet.* 3. 9. ſpeaking of the Mercy of God to men, and as is thought, peculiarly to the *Jews* to whom he there writeth, ſaith he, *It is his long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to Repentance.* Here lieth that which works the comfort in a man's heart; that it is, the power of God to us-ward: *To us a Child is born, to us a Son is given;* and *Peace on Earth*, not in Hell; becauſe there is peace on earth to us-ward; this is it that draweth a mans heart; this is it which giveth the comfort. That is the firſt Obſervation.

Obſerv. 2. But the ſecond is the main Obſervation, and it is this; *That toward the Saints, and for their good and their Salvation, God doth ingage the uttermoſt of all his Attributes; ingageth the uttermoſt of power, the exceeding greatneſs of his power to us-ward.* It is not ſo in any work elſe, ſaith he, or toward any Creature elſe; but it is to *us-ward.* He doth ingage the greateſt of his Mercies, the uttermoſt of them to *us-ward*: I ſhall give you Scripture for both by and by. He had mentioned in Verſ. 11. the power of God that works all things; *He worketh all things by the Council of his will*, ſaith he. But there is a peculiarneſs of power, the power that works in us that believe; it is the *exceeding greatneſs*

Ser. XXII. of his power to us-ward. The mercies of God they are mercies to us-ward, ſuch as to none elſe, they are called therefore by way of diſtinction *the ſure mercies of David*; that is of *David* and his ſeed, the faithful, ſuch mercies as to no Creature elſe, ſingular mercies, ſpecial mercies; others are common mercies, (as Divines uſe to call them,) but theſe are mercies to us-ward, ſure mercies of *David*. So now when he ſpeaks of power in other Scriptures, he putteth a ſingularity of power that works in believers, a power equal to that which works in all things elſe. Look *Phil.* 3. 21. and *Eph.* 3. 20. *According to the power that works in us*, ſo it is in the *Epheſians*, *According to the working whereby he is able to ſubdue all things to himſelf*, ſo it is in the *Philippians*. Take all the power whereby he is able to do all things elſe, and it is but equal to that which he works in the Saints.

My Brethren, the Grace of God in Chriſt, and the ſalvation of mankind by Chriſt was a new ſtage God ſet up to bring all his Attributes upon, to act their parts to the uttermoſt. He had ſhewed them all before, he had ſhewed power in creating the world, and a great power; but when he cometh to make the New Creation then cometh in the exceeding greatneſs of his power, he ſpeaks ſuperlatively of it. He ſheweth mercy, nay he ſheweth riches of mercy to wicked men, it is called *the riches of his goodneſs and long ſuffering*, *Rom.* 2. 4. But when he cometh to ſpeak of mercy to the Saints, what doth he do? Read *Epheſ.* 2. 7. He doth not only call it riches of mercy, but he calleth it by the ſame word that is uſed here τὸν ὑπερβάλλοντα πλοῦτον, the exceeding great riches, what is ſaid of power here, the ſame is ſaid of mercy there when he ſpeaks of mercy to believers, *The exceeding riches of his grace to us-ward there*, *The exceeding greatneſs of his power to us-ward here*, All the Attributes of God that he bringeth upon the ſtage, he acts them, to the uttermoſt now in and through Chriſt.

My Brethren, the works of the New Creation they put down the Old, *I Create* (ſaith he,) *a New Heaven and a New Earth, and the former ſhall not be remembred*; he will put forth ſuch power in them. Nay, let me yet go further, Go to Hell, you ſhall read indeed that he ſheweth his power there; ſo it is *Rom.* 9. 22. *what if God willing to ſhew his wrath, and make his power known*; and believe it, a blow ſtruck in wrath hath a great deal of power in it; for anger ſtirreth up power, draweth forth the mighty power of God. But what followeth comparatively to Hell in his working toward the Saints? It followeth verſe 10. *and the riches of his glory upon the veſſels of mercy*. Though he ſheweth a glorious power in his wrath in condemning men, yet he ſheweth a greater riches of glory, of mercy and of all Attributes elſe in ſaving men, and bringing men to Heaven. The power that God will ſhew in glorifying his Saints, will infinitely exceed the power he ſheweth in condemning wicked men. The power that love ſtirreth up is a greater power than what wrath ſtirreth up in God.

I will give you the reaſon of it, nothing commandeth power and ſtrength more than love, it commandeth it more than wrath, *Thou ſhalt love the Lord thy God with all thy ſtrength*, *Mark* 12. 13. Doth God love thee? He loves thee with all his ſtrength as thou loveſt him, and art to love him, *Jer.* 32. 41. *I will rejoyce over them to do them good with my whole heart, and with my whole ſoul*; his love makes him to love them with all his ſtrength, with all his heart. Now, when he ſheweth forth the power of his wrath when he cometh to condemn men, yet let me tell you this, it is not with all his heart, there is ſomething that regrets within him; for he conſidereth that they are his Creatures, and he doth not will the death of a ſinner ſimply for it ſelf, for there is ſomething in him that makes a reluctancy, there is not his whole power in this, though it be the power of his wrath. But when he cometh to ſhew forth his power out of love, that draws his whole heart; therefore you ſhall find in Scripture, that mercy it is called God's ſtrength, becauſe when he will have mercy, all the ſtrength and power of God accompanieth it. *Numb.* 14. 17. *Let the power of my Lord be great*; what to do? To deſtroy them? to do ſome great work for them? No, *But according as thou haſt ſpoken*,) ſaith he,) *ſaying the Lord is long ſuffering and of great mercy*; *Pardon, I beſeech thee the iniquity of this People, according to the greatneſs of thy mercy*. His mercy is there called his ſtrength, becauſe that love doth draw forth all the ſtrength of God.

Now, my Brethren, to gather up to an end and to a concluſion; you therefore that believe, comfort your ſelves with the exceeding greatneſs of this power that is ingaged to you; know the exceeding greatneſs of his power to you-ward. It is a power will do for you above all your thoughts, it exceedeth that way, it is ὑπερβάλλων, in that ſenſe. It is a power that will do beyond all reſiſtance, *If God be for us, who ſhall be againſt us*, ſaith the Apoſtle. *The Father* (ſaith Chriſt,) *is greater than all, and no man is able to pluck them out of my Fathers hand*, *John* 10. 28, 29. It is a reigning, a domineering power, a power that carries all afore it. The word τοῦ κράτους τῆς ἰσχύος, it may ſignify the ſoveraignty, the dominion, the abſoluteneſs of his power, ſuch as a Monarch hath; ſuppoſe a Monarch had ſtrength to do all by himſelf, and had authority wyned with that ſtrength, it were a power that would carry all afore it, and command all; ſuch a power it is that God putteth forth to believers, it is a conquering power, *He will have mer-upon whom he will have mercy, and who hath reſiſted his will?* When you come to beg pardon for your ſins, what ſay you? *Lord forgive us our treſpaſſes.* What Arguments do you uſe? *For thine is the Kingdom, the Power and the Glory*; ſoveraignty and dominion and ſtrength, are both his, and out of both theſe he will pardon your ſins and ſave you, and if all that power of God will bring you to ſalvation, and keep you to ſalvation, you ſhall be ſurely kept.

And my Brethren, let me raiſe up your thoughts to conſider with your ſelves if the exceeding greatneſs of his power be ingaged in you and to you to do for you, what then is the thing that is anſwerable to this power? If that power that wrought in Chriſt to raiſe him from death to glory ſhall work in us, *Lord whether will it bring us?* What, will God bring you to ſalvation? It muſt then be a thing anſwerable to the power. What glory therefore muſt it be which God will ſhew forth in the Saints at the latter day? *The Heavens declare the power and glory of God*; yea, but the eſtate of the Saints in Heaven declare the exceeding greatneſs of his power, and what a glory then muſt that needs be! And ſo much now for the ſecond thing, *the Perſons*, *The exceeding greatneſs of his power to us-ward.*

There are theſe Two things yet behind.

Firſt to ſhew wherein, in what it is that this power is put forth, it is put forth, both in working faith, and in keeping them to ſalvation, glorifying them at laſt. All that work and power that God putteth forth toward a believer firſt and laſt, from his converſion to his ſalvation, is that which the Apoſtle here intendeth. This I ſhall ſhew the next day.

The Second thing that remaineth is this, that it is a power that anſwereth to the power of raiſing Chriſt from death to life, and from death to glory. And therein I muſt ſhew theſe two things.

1. That the greateſt work that ever God did, and the greateſt power that ever was ſhewed, was in the Reſurrection of Jeſus Chriſt, and raiſing him up to glory.

2. That the working in the hearts of believers grace and faith and keeping them to ſalvation, and glorifying them at laſt, will hold a proportion with that great power that was ſhewed in Chriſt's reſurrection. And when I have handled theſe, I ſhall have done with the 18. 19. 20*th*. verſes.

SERMON XXIII.

EPHES. I. 19, 20.

And what is the exceeding greatneſs of his power to us-ward who believe, according to the working of the might of his power.

Which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right hand in the heavenly places.

I ſhewed the laſt day the Reference or Coherence that theſe words have with and to the former. I did it in many particulars. The chief whereof is this. Whereas he had ſpoken in the former verſes, of the riches of the glory of that Inheritance that is provided for the Saints, that their hearts might be ſtrengthned againſt all doubts of attaining that glory, he prayeth that they might ſee as the riches of that Inheritance; *ſo what is the exceeding greatneſs of his power to us-ward, who believe* &c. And he propoundeth for their comfort Two things to them, the greatneſs of the power and the efficacy of it, whereof already they had ſome experience in their firſt converſion; which power was ingaged to perfect and finiſh their ſalvation, and bring them to that glory. And to confirm their faith thus, he preſenteth Chriſt to them, as their Head, (as the 22. verſe hath it,) whom as their Head, God hath raiſed up from the dead, to that ſurpaſſing glory which he hath in Heaven, far above all principalities and powers, as a Pawn that they ſhould one day come thither as well as he; for the ſame power that wrought in him in raiſing him from the dead, is ingaged (ſaith he,) by vertue of him and of his being a common Perſon for you, to work likewiſe in you. This in brief is the main ſcope of the Apoſtle in theſe and the following words to the end of the Chapter.

The parts of theſe 19*th*. and 20*th*. verſes, or if you will of this 19*th*. verſe in a more eſpecial manner are theſe Four.

Here is First, a Magnifick and glorious deſcription, one word heaped upon another; of the power that is in God. And take it Firſt, as it is a general deſcription of it; he ſetteth out concerning it Three things.

Firſt, the ſuper-excelling greatneſs of it. He calleth it not only a greatneſs of power, but he calleth it an exceeding greatneſs of power.

He ſetteth it out Secondly, by that infallible and irreſiſtable efficacy of it in its working, *According* (ſaith he,) *to the Energy or effectual working, working that always hath ſucceſs, faileth not, the thorough working of the might of his power.*

Then the Third thing concerning the deſcription of this power is the proportion of its work, *According to its working*, ſaith he. Thoſe are the Three things concerning this power in the general. I diſpatched Two of them the laſt day.

I ſhewed Firſt, the excellency of this power, it is a greatneſs of power, it is ὑπερβάλλον μέγεθος τῆς δυνάμεως, it is a ſuper-excelling power. I ſhewed that the force of thoſe words contained Three things in them, it was a power above all we are able to ask or think in that ſenſe: Above all our knowledge, as I ſhewed the word is uſed in this Epiſtle to the *Epheſians*. It is a power above all reſiſtance which any Creature can oppoſe, and it is ſo great a power, ſo excelling, as in compariſon of it the Creature hath no power. This I ſhewed to be the force of the words from parallel places of the New Teſtament.

Then Secondly, here he ſetteth forth the efficacy of this power, he calleth it *the effectual working of the might of his power*; κατὰ τὴς ἐνέργειας τȣ͂ κράτȣς τῆς ἰσχύος αὐτȣ͂, I ſhewed you that the phraſe is put for efficacy of working, ſuch as hath always ſucceſs, takes effect, and brings the things to paſs. And therefore now to ſhew that God when he thus worketh, he worketh effectually, he doth put two words together, *the effectual working* (ſaith he,) *of the might of his ſtrength*, the might of his power; ſo you may ſee the words varied in your Margins.

The word that is tranſlated Power ἰσχύος, it ſignifieth natural ſtrength; the word κράτȣς τῆς ἰσχύος; the might of that ſtrength it is the utmoſt extenſion of it; as when a Man is ſaid to do a thing with the might of his ſtrength, the meaning is, he putteth as it were the utmoſt ſtrength but that he will effect it. The word κράτος, is ſo taken in the Virgin Maries Song, *Luke* 1. 51. that which is here tranſlated might, it is taken there for the extenſion, the ſtretching forth of the ſtretching of God, ἐποίησε κράτος, ἐν βραχίονι, *He hath ſhewed ſtrength* (ſaith ſhe, it is the ſame word,) *with his Arm.* Now, the Arm you know is the ſtrongeſt part of a Man, *He wrought ſtrength with his Arm*, he put it forth to the full; and ſhe ſpeaketh it of the greateſt work that ever God did, which was the Incarnation of the Son of God.

Or the word ὑπερβάλλον, is the Authority, the command of his ſtrength, the prerogative of his ſtrength. He doth not work in this with an ordinary power, but as Kings work with their ordinary power, and they will ſtretch their prerogative, ſo doth God in this, it is the working of the prerogative of his might and of his power.

So now you ſee Firſt, the excellency of this power in thoſe words, *The exceeding greatneſs of his power.* You ſee the efficacy of it in thoſe words, *According to the working of his mighty power.*

Now then in the Third place, Obſerve concerning the power of God in general, that God hath proportions of work, putteth forth his power more or leſs. When he ſpeaks here of the power toward believers, ſaith he, it holdeth proportion, it is according to the working of his mighty power which he wrought in Chriſt when he raiſed him from the dead. Always God proportioneth the putting forth of his power to his work, ſheweth more power in one work than in another. Therefore you find in Scripture, ſometimes mention of the finger of God, as in thoſe Miracles in *Egypt*, *Exod.* 8. 19. the Magicians acknowledge that it was the Finger of God. And our Saviour Chriſt when he wrought Miracles here below, *Moſes* being his Type, and thoſe Magicians that oppoſed *Moſes* being Types of the *Phariſees*, he therefore uſeth the ſame phraſe, *If I*, ſaith he, *by the Finger of God caſt out Devils.* Here is the Finger of God you ſee. Well ſometims God putteth forth his Hand, which is more than his Finger; as it is ſaid he brought the People out of the Land of *Egypt* with a ſtrong hand. But then in other works he putteth forth his Arm, which is more than his Hand, and then he cometh to his might, *He ſheweth might with his Arm*, ſaith ſhe, *Luke* 1. 51. And *Pſal.* 89. 13. *Thou haſt a mighty Arm*, ſaith he, ſpeaking of God. So that you ſee there are proportions of power God putteth forth, and in this work whatever it be, there is the might of his Arm, the might of his power, there is the prerogative of his power; there is the exceeding greatneſs of his power exerciſed toward believers, as I ſhewed the laſt day. And ſo much now for the conſideration of the power of God as herein general it is ſpoken of God.

The Second Head that I obſerved in theſe words, is, the Subject of this power, whom it works upon, the perſons. *What is the Exceeding greatneſs of his power to us-ward.* To us whom he had ſpoken of in the former verſes, Elected in Chriſt before all worlds, and the Obſervation I raiſed from thence was this, That of all the works of God, (ſeeing he hath the ſame proportion of power, more

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in ſome works and leſs in others,) in the works of ſalvation toward believers, therein he ſheweth the exceeding greatneſs of his power. The power of God, (as I ſhewed,) is ſeen in Hell; the power of his wrath. The power of God was ſeen in Creating the World, but the greatneſs of his power, the exceeding greatneſs of his power; to us-ward. The love that is in God calleth forth all his ſtrength, and ingageth it for the good of believers. As he ſheweth forth, not only mercy, but riches of mercy, yea, exceeding riches of mercy; as it is *Eph.* 3. 8. it is the ſame word, ἀνεξιχνίαστος πλοῦτος, that is here. So likewiſe it is ſaid of his power to us-ward, he ſheweth forth the greatneſs of his power, the exceeding greatneſs of his power.

Now, my Brethren, raiſe up your thoughts, you that are believers. If exceeding greatneſs of mercy ſhall be the contriver of what good you ſhall have, and if the exceeding greatneſs of power ſhall be the worker, and undertake to work all that mercy doth contrive; what will God do with you then? What will God bring you to, upon whom he will ſhew forth, (ere he hath done,) the exceeding riches of his Grace, the exceeding greatneſs of his Power? And ſo much now for the Perſons, *to us-ward.*

The Third Head, which I propounded to be handled out of theſe words, and which is indeed the moſt difficult, is wherein this greatneſs of God's power is ſhewed. One inſtance you have of it, wherein it was ſhewed, in raiſing up our Head, our Lord and Saviour Jeſus Chriſt, from Death to Glory; that he inſtanceth in plainly, *The ſame power* (ſaith he,) *that wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right hand, in the heavenly places*; there is no queſtion made of that by none that open theſe words. But then, in what work this greatneſs of power proportionable to the raiſing Chriſt from death to life, can be ſpent as wrought in us; of that there is a great controverſie about the words.

There are ſome of our Divines, and Interpreters that reſtrain the Apoſtles ſcope only to the working of faith at firſt, and they make the coherence of the words thus and thus only, *That you may know what is the exceeding greatneſs of his power to us-ward.* There make a ſtop, *Who believe according to the working of his mighty power*; joyning, *who believe*, and, *according to the working of his mighty power, together*; their meaning is this, *who have had faith wrought in them, according to the working of his mighty power*; ſo that now all this mighty power is in the working of faith at firſt, and ſo they reſtrain it; as if the Apoſtle had ſaid, you know what power went to work faith in you, it was not the power of your own will, but it was the exceeding greatneſs of his power, you believed according to the working of the might of his power; ſuch as was in Chriſt when he was raiſed from the dead. That is the firſt ſenſe given of it.

The *Remonſtrants*, or thoſe whom you call the followers of *Arminius*, they go a clean contrary way, and they quote *Calvin* himſelf againſt the former Opinion; and indeed to reſtrain it only to faith and the working of faith, which *Calvin* is againſt. But then they contend the ſcope of the Apoſtle to be only to ſhew what the power of God ſhall be in us, in raiſing us up at the laſt day to glory, and that that is the Apoſtles ſcope and his only ſcope here; they would cut off all the power of God working in us at firſt when we believe, yea and cut off from the Apoſtles aim here, all the power that works in us before the latter day; but that power that ſhall raiſe us up from the dead, and ſet us in glory, that is the power which the Apoſtle meaneth here, which is anſwerable to the raiſing up of Chriſt from death to life. And there is a great deal of appearance for it, that this ſhould be the Apoſtles ſcope. He had ſpoken of Heaven in the very words before, *what is the riches of the Inheritance of the Saints*; now he ſpeaks therefore of that power that raiſeth the Saints up to that glory; then in the words following you have the inſtance of Chriſt raiſed up from death to glory as your Head, as a pawn that God will raiſe you up likewiſe from the bodily death of the grave to life and glory; and it is a great comfort to believers to know that the ſame power that raiſed up Chriſt, ſhall one day raiſe up them.

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Now, for my own part, if you would know my thoughts of theſe words, and what the ſcope of the Apoſtle is, wherein the *power to us-ward* is ſhewed; as uſually all Truth lies between two extreams, and yet takes ſomething of both Extreams. I think this, that the Apoſtle's ſcope is to ſhew, that all the ſaving workings of God, both of Grace and Glory from firſt to laſt, from the firſt act of Converſion to the ſetting of a man upon the higheſt Pinnacle of Glory in Heaven, raiſing of him up at the latter day, and the like; they are all the plain ſcope and meaning of the Apoſtle here. He meaneth both that efficacious power, put forth in working Faith at firſt, *Who believe according to the working of his mighty power.* He meaneth that *mighty power* that keepeth us to ſalvation, *Who are kept by the power of God through Faith to ſalvation*, 1 *Pet.*1.5. And laſt of all he meaneth, that *Almighty power that ſhall change our vile bodies, that they may be faſhioned like to the glorious body of Chriſt*, Phil.3.21. The Apoſtle looks not forward only to the glorious Reſurrection to come, nor backward only to the work of Converſion and firſt Believing; but likewiſe to their preſent keeping in the ſtate of Grace. That thoſe whom God had already by ſuch a Power converted, he would by the ſame power keep them to ſalvation, and raiſe them up at latter day. And all theſe works are works of the *exceeding greatneſs of his power*, and they all hold proportion with raiſing up Jeſus Chriſt from death to life.

So that now I do grant to both ſides what they would have; and the truth is, that this ſenſe doth *Voſtrius*, one of the *Remonſtrants* ſide, in his Comment upon this place, incline unto in his Paraphraſe; though afterward in his *Scholia* upon his Paraphraſe he denieth it. *The exceeding greatneſs of his power*, that is (ſaith he) partly already put forth, and which ſhall be put forth in us.

Now, my Brethren, the Reaſons why I interpret it is, becauſe you ſee the Apoſtle, he neither reſtrains it to the time paſt; he doth not ſay, *who have believed*; nor doth he reſtrain it unto the time to come. He doth not ſay, the *Power that ſhall work in you*; but he ſpeaks indefinitely, becauſe he would take all in, *What is the power* (ſaith he) *to us-ward who believe.* And that which is tranſlated, *to us-ward*, εἰς ἡμᾶς, is either *towards us*, or *in us*; the words will ſignifie either, becauſe the Apoſtle's ſcope is for either, either the *Power* that is towards us for the future, to keep us for Heaven, and raiſe us up at latter day; or the *Power* that works in us for the preſent; the words bear both. And thoſe other words, *According to the effectual working*, we ſhall find are applied both to Converſion, to growth in Grace, and to raiſing us up at laſt; and ſo what is elſewhere ſaid in parcels, is all meant here. You have it applied to Converſion, *Epheſ.*3.7. where he ſaith, that he was made an Apoſtle, and converted according to the effectual working of his power; *Whereof* (ſaith he) *I was made a Miniſter, according to the gift of the Grace of God, given to me by the effectual working of his power.* It is the ſame word that is uſed here. His meaning is, either by that effectual working that wrought upon my heart, or that effectual working he works upon the hearts of others to convert them. He ſpeaks of Converſion. So likewiſe for growth in Grace, *Epheſ.*4.10. he ſaith, *The whole body increaſeth with the increaſe of God, by the effectual working in the meaſure of every part.* Here it is applied to growth in Grace. And then laſt of all, *Phil.*3.21. he ſaith, *He will change our vile bodies*, (ſpeaking of Glory) *according to the effectual working of his mighty power*, (it is the ſame word ſtill,) *whereby he is able to ſubdue all things unto himſelf.* So that indeed the Apoſtle here takes in all the works of God upon Believers firſt and laſt; and that I take to be moſt properly the ſcope of the Apoſtle here, that in them all he ſheweth the *exceeding greatneſs of his power*, the ſame that *wrought in Chriſt, when he raiſed him from the dead.*

Now, my Brethren, becauſe there is a Controverſie about the words, and that the *Remonſtrants* (as I told you) would cut off all aims that the Apoſtle ſhould have to the work of Faith and Converſion at firſt, they would not have it to be underſtood of that by no means, and of that only is the Controverſie; therefore I will take ſome pains to clear unto you that that is one part of the meaning the Apoſtle here takes in, and a great part too. You ſhall give me leave to do it, for it is the gaining of one of the ſtrongeſt Forts we have, and the fortifying of it, for the glory of the Grace of God in Converſion.

Whereas our Divines, ſome of them, would read the words thus; *Who believed according to the working of his mighty power*, as if their Faith and Believing were wrought by ſuch a mighty power. Here, ſay they, the words [*Who believed*] do not come in to any ſuch ſenſe; it is not to ſhew what power goeth to work Faith, but to deſcribe who they are whom God will ſhew his power upon one day, they are thoſe that believe. It ſuppoſeth them already Believers; he doth not ſpeak, ſay they, at all of Faith, as the fruit of this power, in which this power is put forth, but as the qualification of the perſons in whom it ſhall be put forth: So that thoſe that are Believers may comfort themſelves, that one day the ſame Power that was put forth in Jeſus Chriſt, to raiſe him from the dead to Glory, ſhall raiſe them up too. So that they make make the words, *Who believed*, a meer *Exegiſis*, a meer explanation of what Perſons he meaneth, in whom this Power ſhall be put forth.

There is a great reaſon that they ſhould contend againſt this; Why? For if it ſhould prove to be the meaning of it, that all this Power of God, the ſame that wrought in Chriſt in raiſing him from death to life, that that Power ſhould be put forth in converſion at firſt, and that that Power ſhould be engaged to keep a man to ſalvation; all the Doctrine of *Free-will*, as they hold it, and of falling from Grace, falleth to the ground inſtantly. For, if there be a Power that is efficacious, and ſuch a Power as wrought in Chriſt, which was ſuch a Power, as it was impoſſible but he ſhould be raiſed from the dead. If ſuch a Power converteth a man at firſt, and afterward is engaged to keep him to ſalvation, then both *Converſion* and *Faith* is wrought, maugre all oppoſite power in the Creature, whatſoever it be; and likewiſe they are kept by the ſame Power to ſalvation, and ſhall never fall away. Here will therefore be a Power beyond the power of Moral perſwaſions or enlightnings; here will be a Power that doth infallibly, efficaciouſly work Faith in men.

Now, my Brethren, in arguing which of theſe two is the ſcope of the Apoſtle, *viz.* Whether that the Power of God in converting a man at firſt, be not the aim of the Apoſtle in this place? In arguing this, I ſhall lanch no further into the Controverſie, than to clear the place; which as an Interpreter I muſt do, and I ſhall do it with all fairneſs and ſimplicity, as in all Controverſies we ought to do.

To come then to the Reaſons of it. There are three ſorts of Arguments which I ſhall bring to prove, that the Apoſtle's ſcope is to take in the *Power of God* working Converſion at firſt.

The firſt is taken from the very letter of the words.

The ſecond ſhall be taken from the Coherence of the words with what is before.

The third ſort of Arguments ſhall be taken from what followeth after.

Firſt, That the Apoſtle here intendeth to ſpeak of the *exceeding greatneſs of his power* in the firſt working of Faith; take the letter of the words, and it will evidently bear this ſenſe, *Who believe*, ſaith he, *according to the working of his mighty power.* And whereas they ſay, you ſhould put the ſtop at *Who believe*, and read it thus; *What is the exceeding greatneſs of his power to us-ward who believe*, and ſhould not joyn them with what followeth, *Who believe according to the working of his mighty power.* It cometh all to one; we ſee that [*who believe*] is hedged in with an Almighty power on one ſide, *The exceeding greatneſs of his power to us-ward who believe*; and with an Almighty power on the other ſide, *Who believe according to the working of his mighty power.* So that certainly, his mighty Power in working Faith ſhould be intended.

Then again in the Second place, Whereas when he ſpake of the *riches of the Glory* that is in Heaven; the Perſons there, in whom he had ſaid this Glory is, he calleth *Saints*; *The riches of the glory of his Inheritance in the Saints*; that is, as I interpreted it when I handled it) *in Saints made perfect*; for it is only in thoſe Saints that are now perfect in Heaven. But mark it, when he

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cometh to ſpeak of the *Power* that is *to us-ward*, he doth not ſay the power in Saints, or toward Saints made perfect, but *to us-ward who believe*; he changeth the phraſe. What is the meaning of that? We that believe at preſent, we have this power put forth in us; he diſtinguiſheth Believers on Earth from Saints in Heaven. When he ſpeaks of the Power that wrought before, and works at preſent in them; he calleth them *Believers*; when he ſpeaks of the riches of Glory hereafter, he calleth them *Saints*. Why? You know that perfect Holineſs is in Heaven, but Faith is not there; *Faith ceaſeth there*, ſaith the Apoſtle. So that his meaning in a word is this; That as there are *riches of Glory* in the Saints in Heaven, ſo there is an *exceeding greatneſs of power towards us that believe* on Earth; as we believe at preſent, ſo the power is at preſent.

Again, Thirdly, If you mark it, he doth not ſay the *Power that ſhall work in you*, as if it were to be confined only to the raiſing men up at the latter day. He doth not ſpeak it in the Future, as if he reſtrained it to the Glory of Heaven to come; but ſaith he, *That ye may know what is the power* τῆς δυνάμεως, *the power* at preſent. If he had meant the Power only that ſhall work hereafter, he would have expreſſed it in the Future Tenſe; for ſo he doth expreſs the Reſurrection of Chriſt in the time paſt, *Which hath wrought in Chriſt*, ſaith he.

Then in the Fourth place, There is ſomething in this word *To us-ward*; at leaſt the Apoſtle's meaning muſt be to include himſelf who was an Apoſtle, he ſhuffleth himſelf in with theſe *Epheſians*, and with all Believers, *To us-ward*. Now, how was *Paul* converted? When he was converted, he had experience of the *exceeding greatneſs of his power*, if any men in the World ever had, or ſhall have. Nay, his Example is acknowledged by many of thoſe that are contrary minded to be an exception, God did work (ſay they) infallibly in his Converſion; For a man to be taken in the height of his Perſecution, Chriſt met him in the field, he was going out againſt him armed; He ſtrikes him off his Horſe at firſt blow, turn'd him clean contrary; *I that was a Perſecutor and Injurious*, I had nothing elſe in my heart; *Lord*; (ſaith he) *what wilt thou have me to do?* *The exceeding greatneß of his power to us-ward*, *Paul* among the reſt. And the Scripture ſeemeth to lean that way, that *Paul* had an effectual work, as our Tranſlators tranſlate the word ἐνέργεια there, in the place I quoted even now, *Epheſ.* 3. 7. *I was made a Miniſter of the Goſpel*, (ſaith he) *according to the gift of the Grace of God given unto me, by the effectual working of his power.*

To open theſe words a little. He ſpeaks, as I take it, with *Rollock* and *Calvin*, of his Converſion, together with which he received his Apoſtleſhip and Commiſſion for it. You ſhall find that *Paul*'s Converſion is expreſt by receiving his Apoſtleſhip, and the one is put for the other. You have many places for that; whenever almoſt his Converſion is mentioned, you have his Apoſtleſhip likewiſe, and the Commiſſion for it, put in. When our Saviour Chriſt would convert him from Heaven, what doth he ſay to him? Read *Act.* 26. 16. *Stand up upon thy feet*, ſaith he, *for I have appeared unto thee for this purpoſe, to make thee a Miniſter and a Witneſs both of theſe things which thou haſt ſeen, and of thoſe things in the which I will appear unto thee.* In his Converſion here Chriſt telleth him, that he would make him an Apoſtle; he expreſſeth his Converſion by it. You may find the like in *Act.* 9. 14, 15. where his Converſion is likewiſe related; when *Annanias* was ſent to him, Chriſt ſpeaks of him as of a man new ſtruck; *Go thy way*, ſaith he, *for he is a choſen Veſſel, to bear my Name before the Gentiles*, &c. The like you may find 1 *Tim.* 1. 17. Read his Converſion there; how doth he expreſs it? Saith he, *He counted me faithful, putting me into the Miniſtry, I that was afore a Perſecutor and Blaſphemer; and the Grace of our Lord Jeſus Chriſt was exceeding abundant.* He expreſſeth his Converſion by being put into the Miniſtry of Apoſtleſhip, ſuch as *Paul* had.

Now therefore, when he ſaith here in *Epheſ.* 3. 7. *Whereof I was made a Miniſter, according to the gift of the Grace of God given to me, by the effectual working of his power*; this is the Apoſtle's meaning, that he was converted by

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the effectual working of his Power. And as here in the Text it is ſaid, the *Exceeding greatneſs of his power to us-ward who believe, the ſame that wrought in raiſing Chriſt from the dead:* So compare with this *Gal.*1.1. *I was made an Apoſtle* (ſaith he) *not of men, neither by men; but by Jeſus Chriſt, and God the Father.* I was converted, ſaith he, and what followeth? *Who raiſed him from the dead.* Why cometh that in? The ſame effectual working, ſaith he, that raiſed up Jeſus Chriſt from the dead, made me an Apoſtle, converted me to the Faith. Now then the Apoſtle, out of his own experience of the *exceeding greatneſs of his power*, putteth himſelf in too, *To us-ward*, ſaith he; the ſame power that converted me, converted you; although there was ſome extraordinarineſs in it in reſpect of the manner of doing it, yet the power is the ſame. As we *receive like Faith*, (as the Apoſtle *Peter* ſaith) ſo the ſame Power is no leſs to work in the pooreſt Believer's Faith, than what wrought in the heart of *Paul.* And ſo much now for the reading of the words, that they will bear that ſenſe; not to relate only to the power put forth in Believers at the Reſurrection, but in the firſt work of Faith.

The ſecond ſort of Arguments ſhall be taken from the ſcope of the Apoſtle here, in the Coherence of theſe words with the former, and with thoſe that follow after; for you ſhall ſee that the Coherence of both will carry it, as well to refer it to the *working of Faith* at the firſt, as to the *raiſing us up* at the laſt.

One ſcope of the Apoſtle, which I mentioned when I ſhewed the Coherence was this, *To comfort Believers in the weakneſs of their Faith for the obtaining this Glory, againſt all doubting.* Now, my Brethren, what is the great doubt that poſſeſſeth the hearts of Chriſtians, that uſually takes up their thoughts? It is not ſo much a queſtioning the Power of God to raiſe them up hereafter, as it is the Power of God to keep them for the preſent; therefore when the Apoſtle would comfort their hearts, that they ſhould attain this Glory, he doth not pray only, that they may know the Power that ſhould raiſe up Saints at latter day; but the Power that ſhould keep them, that they might know the Power that is engaged to *us-ward that believe*, to preſerve us to this Glory. I ſay, Believers are not ſo much, or not ſo uſually taken up with Doubtings or Queſtionings about the *Power of God* in raiſing them hereafter with Chriſt, all mens thoughts take that for granted; but the doubt is about keeping them until then. I will give you a Scripture for it, *Joh.*11.23. Poor *Martha* there, when Chriſt came to raiſe up *Lazarus*, and told her, *Thy Brother ſhall riſe again. I know*, ſaith ſhe, *that he ſhall riſe again at the reſurrection of the laſt day.* She doubted not of this; this did not trouble her at all, but ſhe only doubted of the Power of Chriſt to raiſe him preſently, her Faith ſtuck at that; *By this time*, ſaith ſhe, *he ſtinketh, for he hath lain four days in the Grave.* It was the preſent Reſurrection ſhe doubted of, and the power of Chriſt in that; *Therefore*, ſaith he, verſe 40. *ſaid I not unto thee, that if thou believeſt thou ſhouldſt ſee the glory of God*, ſee it preſently. I quote it for this purpoſe, to ſhew, that if the ſcope of the Apoſtle be to take away the doubting of Chriſtians concerning their attaining this glory. It is not ſo much he prayeth, that they may ſee the Power that ſhall raiſe men at laſt, for that few men doubt of; ordinarily they do not, but how they *ſhall be kept by the power of God to this ſalvation*; the preſent Power that ſhall keep them and preſerve them, that they doubt of. This is that therefore that the Apoſtle prayeth for that they may ſee. Therefore 1 *Pet.*1.5. after he had mentioned the *glory of that Inheritance*, he comforteth them with this, that *they are kept by the power of God unto ſalvation*; he ſpeaks to their hearts, for that is the great thing they doubt of. Now then mark how I argue: If this be the ſcope of the Apoſtle to comfort Believers, that there is an Almighty, an Omnipotent power that ſhall keep them in the ſtate they are in that they ſhall attain to Glory. The Argument is ſtrong, that if ſuch a Power as this be to keep them and preſerve them, that much more ſuch a Power was put forth in their firſt Converſion, when they firſt came to believe. If to preſerve them in Faith after they have *believed*, and were *ſealed*; then much more to perſwade them to *believe* at firſt, when they were Heathens to bring them to the Faith, would require an *exceeding greatneſs of Power*.

My Brethren, There is as great a Power and a greater, (if we may make Compariſons) in converting at firſt, than in keeping afterward. *Rom.* 5.9, 10. The Apoſtle makes it there a greater work to *reconcile us, being enemies*, than to keep us friends, being reconciled. It is a greater work to put life into a dead man (of which the compariſon is there) than to keep life in him, you know *heat* will do that. Converſion is a greater work in ſome regards, than glorifying a man is; why? Becauſe the glorifying a man is but a gradual change, it is but from Grace to Glory; but to convert a man is a ſpecial change, it altereth the ſtate of a man, a *Wolf* becometh a *Lamb*, it altereth the kind, the other addeth but a new degree. Now therefore, if the Apoſtle's ſcope, be (as moſt evidently it is) *they may know his power*, to the end to comfort them, to take all doubts away. They knew *the hope of his Calling* before, he prayed for that in the former verſe; *That they might know the riches of the glory of his Inheritance*, that he prayed for in the laſt words before: Now, *that they might know the Power that would keep them, according to their hope, unto that ſalvation.* So that now it agreeth well with this ſcope of the Apoſtle.

Again, in the Second place, Suppoſe the Apoſtle's ſcope be to comfort them, and to ſtrengthen their Faith in this point, that there ſhall be an Almighty power put forth in them, to raiſe them up at the latter day; you ſhall find, (take this in too) That they may know the Power that firſt converted them, is the ſtrongeſt Argument that can be to perſwade them of the other. My meaning is this, That the ſtrongeſt Argument that could be brought to perſwade the *Epheſians*, to ſtrengthen their Faith, That an Almighty power ſhould one day work to raiſe them from death to glory: I ſay, the ſtrongeſt Argument to work this in them, is to ſee the Power that firſt converted them. Here is one Argument indeed to ſtrengthen their Faith, namely, They ſaw by Faith their Head *Jeſus Chriſt* to have been raiſed from death to glory; but then add but this to it, We ſaw as great a Power, and found as great a Power in working Faith in us, and Converſion in us, in changing our hearts, as was put forth in raiſing of Chriſt from death to life; here is a double Argument. And ſo indeed, I find moſt of the Greek Fathers run that way in their interpreting this place. *The Apoſtle*, ſay they, *doth declare what God already hath done for them and in them; how he had wrought them to believe by an Almighty power, to ſtrengthen and confirm their Faith for the future, that he would ſhew forth the ſame Power in raiſing them up from death to life.* To this purpoſe *Theophilact* and *Chryſoſtom*, I name him becauſe he was as much for the freedom of Will as any other, being an Oratour to perſwade men to turn to God; a holy and a good man, as good as *Auſtin* that was of another mind, living in the ſame Age with him, yet he interpreteth this place of *working Faith at firſt*; for to this purpoſe is his ſpeech. *The Apoſtle's ſcope*, ſaith he, *is to demonſtrate by what already was manifeſted in them, namely, The Power of God in working Faith; to raiſe up their hearts to believe what was not manifeſted, namely, The raiſing of them up from death to life: It being*, ſaith he, *a far more wonderful work to perſwade a Soul to believe in Chriſt, than to raiſe up a dead man, a far more admirable work of the two, To raiſe up a dead man*, ſaith he, *God made but one word of it*, (I ſpeak it to ſhew that that is his ſcope) *Lazarus ariſe, and he that was dead aroſe, and came forth bound hand and feet, &c.* Saith *Peter to Tabitha, Ariſe, and ſhe opened her eyes and ſate up.* But here it coſts God many words when he cometh to convert a man, *How often would I have gathered you under my wings?* I alledge it to this purpoſe, to ſhew that they likewiſe interpret it to this ſenſe, that by what they had already experience of in their own hearts, they might from thence ſee and believe that *great power* that would work in them hereafter. And whereas now (take the other ſenſe) all the weight of the Argument to perſwade their Faith of the truth of this, *that they ſhall one day be raiſed up from the dead*, lieth upon their meer Faith to believe, *that God raiſed up Chriſt*, which is a thing they did not ſee, nor had experience of. Take this Argument in too, That a Believer hath found the ſame Power in him in working Faith that wrought in Chriſt; he hath not only a double Argument, but an Argument in his own experience of that Power, and ſo more ſuitable to him for his heart to be more taken with it, and he hath this comfort beſides, that that Power which converted me is engag'd, and will certainly keep me, and raiſe me up at the laſt day. So that the Apoſtle's ſcope will be every way more full.

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And then another ſcope the Apoſtle hath, (as appeareth by the 15 and 16*th* Verſes) is to provoke them to Thankfulneſs. He ſaith, that he thanked God for the work of *Grace* in them, whereby they had obtained an *Inheritance*, verſe 13. Now, to the end that they may be thankful, and thankful to purpoſe, he prayeth that they might *know this great Power* that thus wrought Faith in them, whereby they were intereſted in that Inheritance, that thus they might be thankful alſo. Did you but know (ſaith he) what Power it was that works in you that believe, you would be aſtoniſhed with the Love of God toward you, you would be overcome with it, how thankful would you be! It is *Auſtin*'s Obſervation upon this *Epheſ.* 1. 16. he argueth from it becauſe *Paul* gave thanks. If God's Power, ſaith he, were not in it, in turning a man to God; and were it not the caſt of his own Will, and yet the Will of man work freely too, how could a man heartily give thanks unto God? There is one abſurdity put upon his Opinion. Say they, If you do not hold that the Will of man caſteth it freely, to what end are all Exhortations made by God to man? But on the other ſide, If the Power of God do not caſt it, and yet the Will work freely too, why are thanks given to God, as the Author of all, more than to man's own Will? And the truth is, there would leſs abſurdity fall upon the other, than upon this.

So now you have two ſorts of Arguments diſpatched; Firſt, from the Letter of the words. Secondly, that this agreeth with the ſcope of the Apoſtle here in the words before.

I will name one more, and that is a great one, and it is the Coherence of theſe words with thoſe that follow after, that the Apoſtle doth here evidently mean the *exceeding greatneſs of his power* in converting a man at firſt, that he takes this in eminently in his aim. To make this plain unto you. After that the Apoſtle had diſcourſed of the *Power of God in raiſing up Chriſt from the dead*, from the 20*th* verſe to the 23. Having ſaid likewiſe, that the ſame *Power* works in us, that wrought in Chriſt when he was thus raiſed. Mark what he ſaith in the ſecond Chapter, verſe 1. and verſ. 6. *And you who were dead in ſins and treſpaſſes, where in time paſt ye walked, hath he quickned: Even when we were dead in ſins, hath he quickned us* (ſo verſe 5.) *together with Chriſt, and hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus.* Here the Apoſtle plainly declares, that his ſcope and meaning is, ſpeaking of the *exceeding greatneſs of power* that works in thoſe that believe, the ſame that wrought in Chriſt in raiſing him from the dead, and ſet him at his own right hand in the Heavenly places; the ſame Power, ſaith he, hath *quickned you*, when you were dead in *ſins* and *treſpaſſes*, the ſame Power, ſaith he, hath raiſed you up, and ſet you with Chriſt, your Head, in Heavenly places. When he ſaith, *Ye hath he quickned* (as he doth at the firſt and fifth Verſes of the ſecond Chapter) his meaning is, he hath put life into you, put a principle of godlineſs into you. 2 *Pet.* 1. 3. *According as his Divine Power hath given unto us all things that pertain unto life and godlineſs.*

Now, to ſhut up this Diſcourſe, the Apoſtle from the 19*th* Verſe of this Chapter to the 6*th* Verſe of the ſecond Chapter, he ſaith theſe two things, and all is ſummed up in them (to give you the Coherence, and mark it,) Firſt, he layeth down a general Propoſition in the 19*th* Verſe, *That they may know what is the exceeding greatneſs of his power in them that believe, according to the working of his mighty power, which he wrought in Chriſt, when he raiſed him from death to Glory.* Here is the general Propoſition, that God ſheweth the ſame power in them that believe, that he ſhewed in Chriſt in raiſing him. Well, there are two enlargements of this; Firſt, he telleth and explaineth what a great Power was ſhewed in Chriſt, and that he doth from the 21 Verſe to the end of the Chapter, how he was *raiſed up, and ſet far above all Principalities and Powers, and above every Name that is named in Heaven and in Earth.* Then Secondly, he explaineth how it was, and when this ſame Power wrought in them that believe; *And ye* (ſaith he) *hath he quickned, when ye were dead in ſins and treſpaſſes, together with him, and hath raiſed you up*, (not only *will*, but *hath* done it.) Therefore evidently the Apoſtle ſpeaks of the Converſion of

Believers, the ſame power that wrought in Chriſt and raiſed him up, is that which works in them and raiſed them up alſo.

Now, my Brethren, to back this with one parrallel place, (which I ever love to do, and ſo I ſhall go off from this. As here in the Text he makes mention of the greatneſs of his power in working Faith, and parallel'd it with the power that raiſed up Chriſt from the dead; ſo read *Coloſſ.* 2. 12, 13. and you ſhall find the very ſame thing ſaid there too. Saith he, *Ye are buried with him in Baptiſme, wherein alſo ye are riſen with him thorough the Faith of the Operation of God, who hath raiſed him from the dead.* Parallel this with the words of the Text. Saith the words of the Text, *The power that works in you to believe*; he ſpeaks of Faith. Saith the Apoſtle here, *ye are buried with him, but ye are riſen through faith.* Again Secondly, he compareth believing in the Text, (being compared with thoſe following verſes in the ſecond Chapter,) to a riſing from the dead: So here in the *Coloſſians*, *Ye are riſen with him through Faith* ſaith he. Then again in the Third place, as in the Text he makes a parallel of the work of Faith with the Reſurrection of Chriſt, *who believed* (ſaith he,) *according to the power that wrought in Chriſt when he was raiſed*; So he makes the ſame parallel here in the *Coloſſians*, *Through the Faith of the operation of God who hath raiſed him from the dead*, viz. *Chriſt.* And Fourthly, As we are ſaid to believe according to the efficacious work, the word ἐνέργεια, is likewiſe here in the *Coloſſians* it is called Faith of the working, or efficacious working of God. And as here God is ſaid to be the Author, the ſame that raiſed up Chriſt, did work Faith in them, ſo likewiſe in this place it is Faith of the operation of God who raiſed up Chriſt from the dead. So that every way the one place is parallel with the other.

I will give you but one evaſion of ſome againſt this place, and ſhew the weakneſs of it, and preſently conclude.

Say they, the meaning of the phraſe, *Through faith of the Operation of God*; doth not note out that the operation of God is the efficient cauſe of Faith, but that the operation of God that raiſed up Chriſt from the dead, is the Object of Faith, therefore it is called Faith of the operation of God; that is, ſay they, that hath the power and operation of God that raiſed up Chriſt from the dead for its object, to believe that we ſhall likewiſe be raiſed up.

But my Brethren, that the Apoſtle when he ſaith, *Faith of the operation of God*, meaneth that Faith was wrought by God, and that he takes it in that ſenſe appeareth plainly, by comparing it with the *11th.* verſe that went before, ſpeaking there of ſanctification, as he doth here of Faith, (of Sanctification under the notion of Circumciſion, for you know it is called Circumciſion of the heart,) ſaith he, *In whom alſo ye are Circumciſed with the Circumciſion made without hands, in putting off the body of the ſins of the fleſh, by the Circumciſion of Chriſt.* Now, to open theſe words unto you. Here is an alluſion of the work of ſanctification and faith to be the fruits and effects of two Sacraments, the Old Teſtament, Circumciſion, and the New Teſtament Baptiſme; when he ſpeaks of Sanctification as the work and fruit, the inward work of the Old Circumciſion, he diſtinguiſheth of Circumciſion; there is one ſaith he, that is outward made with hands, of thoſe that did Circumciſe the Child with their hands, that is outward circumciſion,) but then ſaith he, there is a circumciſion that is by the power of God immediately and that is called a circumciſion without hands, an inward circumciſion that is without hands. What is the meaning of that? Whereof God is the immediate Author, that is the Apoſtles meaning, whererein a man doth make no reſiſtance, wherein a man is as it were paſſive, for ſo you know in circumciſion he was. Now then the very ſame thing which he had ſaid of ſanctification in alluſion to the Old Circumciſion, that Sanctification was a work without hands, that is, of God's power immediately; the ſame he expreſſeth of Faith in the next words under the notion of Baptiſme, calling it Faith of the operation of God: So that when he ſaith, *Faith of the operation of God*, his meaning is, that it is wrought as the inward circumciſion is by the immediate power of God, and by that very power that raiſed Chriſt from death to glory.

To open this yet a little further. This phraſe *Made without hands*, it noteth out in Scripture ſtill God's immediate power, and above the courſe of nature, an

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immediate power above ſecond cauſes. When he ſpeaks of Heaven, 2 *Cor.* 5. 1 he calleth it a houſe made without hands, that is, the glory we ſhall have it ſhal be the immediate work of the power of God. He uſeth juſt the ſame phraſe o the grace we have, it is circumciſion without hands, and it is faith of the operation of God, which is all one. In *Heb.* 9. 11. you ſhall find that Chriſt's body, the framing of it and uniting of it to the God-Head, (which was the greateſt work that ever God did, *The power of the higheſt* (ſaith he,) *ſhall over-ſhadow thee*; he ſhewed ſtrength with his Arm when he did that,) it is ſaid to be *a Tabernacle made without hands*, that is, it was done by the immediate power of God. So now Circumciſion without hands, is a circumciſion immediately by God, and is all one with what he ſaith afterward of faith, *Faith of the operation of God.*

Now, then my Brethren, to make an Obſervation out of all this and ſo to end at this time. There are Three things that now remain to be handled.

1. That God in converting and keeping of believers unto life, hath an efficacious working of his power. It is a work of the might of his power, working efficaciouſly and infallibly.

2. That there is an exceeding greatneſs of power put forth therein.

3. That the proportion of power put forth therein is the ſame that raiſed up Chriſt from death to glory. Theſe are the Three things that remain to be handled. I will only ſpeak a word to the Firſt, and ſo conclude.

You ſee here if that be taken, (as it is evident it is,) for the working of faith and converting a man at firſt, that Converſion it is by an efficacious work, an infallible work. I ſhewed you that the meaning of this phraſe; [*according to his working,*] implieth ſo much, I cannot repeat that; and to inſtance in that, he backs it with the ſame power that wrought in Chriſt, ſtrongly confirms it, for ſaith the Apoſtle, *Act.* 2. 24. *It was impoſſible that he ſhould be holden of the grave*; ſo that there is an efficacious work that works faith in a man at firſt, that ſhall not be reſiſted.

But you will ſay, ſimilitudes are not to be ſtretched too far. But if it be not ſtretched to ſhew the efficacy and infalibillity of the ſucceſs, that God doth as infallibly convert a man as he raiſed up Chriſt; you ſtretch it to nothing, for if that be not the ſcope, nothing is, ſuppoſing it to be meant of converſion.

We do acknowledge that there is a power of God working in men's hearts that is reſiſted, as he ſaith *Act.* 7. 51. *Ye have always reſiſted the Holy Ghoſt.* There is a work of the Holy Ghoſt upon corrupt nature, inlightning it ſo far to ſee ſpiritual things as to effect ſelf-love, and it is a work of power too: And look how far God putteth forth this power, ſo far it works, it works ſo far as to move a man when he is moved, if God had intended that it ſhould ſave a man effectually it ſhould ſave him; thoſe inlightnings ſpoken of *Heb.* 6. and taſting of the powers of the world to come, are all works tending to ſalvation, they are works of the power of God, they are called the powers of the world to come, which are powerfully ſet on upon a man's heart, but they are not according to the rate and proportion of this efficacy of power here mentioned, which raiſed up Chriſt from death to glory. To give you an inſtance.

Deut. 5. 28, 29. You ſhall find there that the People were exceedingly moved, *We will do all* (ſay they,) *that God by thee ſhall command us*; What ſaith God? *They have ſpoken well ſaith he, but Oh, that there were ſuch a heart in them that they would fear me and keep all my Commandments always.* Compare with this now *Deut.* 29. 3, 4. *Thou haſt ſeen* (ſaith he,) *all that the Lord did in Egypt, the great temptations, the ſigns and theſe great miracles, yet the Lord hath not given thee an heart to perceive, and eyes to ſee, and ears to hear unto this day.* Here now was a work of the power of God, and it wrought upon Self-love, they quaked and trembled, and it was the Power of God to make them do ſo, and ſo far as God intended it, ſo far it wrought it, moved them; but ſtill they had not a heart. To give a man a heart to perceive, and a heart to turn, and turn effectually, this is from the exceeding greatneſs of his power. So that now indeed there is a work and a powerful work too, which is and may be reſiſted, *Ye always reſiſt the Holy Ghoſt, as your Fathers have done ſo do ye*; but then there is a power that is not reſiſted, it is according to the effectual working of the might of his power, the ſame that raiſed up Chriſt from death to glory.

All thoſe of the *Remonſtrants* do acknowledge that God doth infallibly inlighten the mind of a man to ſee Spiritual things; that likewiſe he doth work upon the affections a man, and works good motions there; but ſay they, the Will, though thus beſet both by the Underſtanding and Affections, muſt ſtill be free and God muſt according to the Law and Courſe of things ſo work upon it as to leave it to its liberty; therefore that may refuſe for all this, and the only way of working upon it is but by moral perſwaſions.

On the other ſide, all the *Jeſuits* almoſt, they aknowledge an efficacy and infallibility in Converſion in thoſe that are elected, predeſtinated; but they aſcribe it all unto a congruity; that is, that God doth take a man at an advantage, ſpieth out a time wherein a man being under ſuch and ſuch circumſtances and conſiderations, he may certainly convert him. Now ſay they, *Meer moral perſwaſions, meer arguments would not be enough, though they were never ſo abundant.* On the other ſide, if God ſhould put forth a power to turn the Will, that were too much; *That would ſpoil the liberty of it*, ſay they: therefore he ſpieth, ſay they, an opportunity, takes a man at ſuch a time as he hath a good diſpoſition, and putteth him into ſuch circumſtances as he ſhall be converted.

My Brethren, that which daſheth both theſe, is this; the efficacy of working upon a mans heart, is aſcribed to the *might of his power*; ſo the Text ſaith; *According to the efficacy of the might of his power.* It doth daſh firſt the working by moral perſwaſions only, for that is but a Metaphorical working; ſo far as the objects propoundeth, worketh; the Will being ſet free by a power of grace. But ſuch a kind of working doth no way require an exceeding greatneſs of power: If there were no other working upon a mans heart when he is turned, where ſhould this exceeding greatneſs of power, *Paul* ſpeaks of here, be ſpent? Not in aſſiſting and accompanying moral perſwaſions or Oratory arguments: The Apoſtle you ſee attributeth it to the *might of his power*, an efficacious power; therein lieth the efficacy of his grace. On the other ſide, take the congruity of the *Jeſuits*, they ſay that when God doth mean infallibly to convert a man, he doth take him at ſuch an advantage when he is ſo diſpoſed, and every way ſo circumſtantiated that it ſhall work. Saith the Apoſtle, *it is according to the power of his might*; therein lieth the efficacy of it too: He daſheth that likewiſe; for do but conſider a little, to put the efficacy of the working of grace upon ſuch circumſtances as a man is caſt into at ſuch a time and not at another, is to caſt the work upon meer accidents that will fall out; whereas here it is aſcribed to the *might of his power*, not to his power only. And it may be a man is in ſuch a diſpoſition but once in his life-time; ſuppoſe he be then converted, and he be out of that diſpoſition the next day, how ſhall his heart be carried on to perſevere in grace? Therefore certainly the efficacy of working grace and carrying it on, lieth not in congruity, it were ill for us if it did; but it lieth in the *power of his might*; *According* (ſaith he) *to the efficacious working of the power of his might*; ſo ſaith the Text.

My Brethren, to end this, you ſhall find that the Scripture ſtill attributeth it to the power of God. What ſaith the Apoſtle, 2 *Theſſ.* 1.11. *That your faith* (ſaith he) *may be perfected with power*; if perfected with power, then certainly begun with power. The thing I quote, it for is this, he aſcribeth it to power. Now if a man carry a thing by power, you know it is beyond the force of arguments; we uſe to ſay, he carried it by force, by ſtrength; I will not ſay by violence, for God works ſweetly, and according to the nature of the Will; but he ſaith, he carried it with power; Faith it is perfected with power, and it is begun with power; yet God doth cloath his power with arguments and perſwaſions. You ſhall find likewiſe in Scripture, that the keeping of a man ſo as Temptations do not overcome him, is not attributed to moral perſwaſions, to the Liberty of the will being aſſiſted and ſtrengthned; but the victory that caſteth it, whereby we overcome the World, the Devil and all; it is attributed to the ſtrength of God that is in us. 1 *Joh.* 4.4. *He that is born of God overcometh the World, becauſe greater is he that is in you, than he that is in the World.* It is a victory, my Brethren, (that which caſteth the act ſtill) for that is properly victory to give a man power to overcome, but the victory it ſelf is not attributted to the liberty of a man's Will put into ſuch a condition that he may turn or overcome,

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vercome, but it is attributed to the ſtrength of him that is in us, becauſe he is greater, becauſe he is ſtronger: How is he ſtronger if he do not overcome? wherein is ſtrength elſe ſeen? And ſo now as *Paul* in 1 *Cor.* 15. *ult.* giveth thanks, triumpheth over Death, and Hell, and the Grave; *Thanks be to God* (ſaith he) *which gives us the victory through our Lord Jeſus Chriſt.* So come to the work of Faith and believing, and preſerving a man to Salvation; whence cometh the victory? Even from God, from ſtrength, a greater ſtrength that is in you than is againſt you, in your own hearts, or in the Devil; therefore ſaith *Paul, Who ſhall deliver me? I thank God through Jeſus Chriſt our Lord.*

It is a mighty inſtance that *Auſtin* hath. Take *Adam*, ſaith he, whom God did leave to ſhew the liberty of his Will, according to the Courſe and Law of Nature, to ſhew that he was a Creature; he had all helps, he had habitual grace inclined his Will to good, he had no corruption to tempt him, he had all ſorts of incouragements, he had taſted how good God was; yet his Will was tempted with the knowledge of a ſeeming good, and overcome. Take now a poor Believer, he (ſaith he) hath but a little grace in him, and a great deal of corruption in his own heart; he hath habitually as much againſt him as for him, he is inſnared with all the pleaſures of the world, he hath all the evil of it ſet againſt him; nay he is put to deny himſelf; yet this man's Will holdeth, when *Adam* with all his grace and no temptation fell away. What is the reaſon of this? It is the mighty power of God that worketh in him, that keepeth him, ſaith he. I uſe to ſay, that the weakeſt Chriſtian and Jeſus Chriſt, are too hard for all the World, and all their Luſts. *I am able to do all things* (ſaith *Paul*) *through Chriſt that ſtrengtheneth me.*

But you will ſay, the Will is a Will.

What then? Do you think that God made any Creature that he doth not know how to rule it? Take the inſtance of Chriſt; He had a will and free, and more free it muſt be then any mans in the World; becauſe if he had not that ſame full liberty that we have naturally; he had not merited, if his obedience had not been in the ſame nature free that ours is: For that is the argument, they ſay a man muſt have a Free-Will, becauſe his actions elſe are not worthy of praiſe or diſpraiſe: Our ſaviour Chriſt his actions had no merit in them (that is more than praiſe) if he had not the ſame liberty in working, that we have; the humane nature I ſpeak of. Well, this humane nature is joyned to the Godhead. If God did not know how to carry on the Will of the Creature infallibly what had followed here? That God now dwelling in the humane nature might have ſinned; for if the humane nature had ſinned it had been attributed to him, as it is called the Blood of God. The Will of Chriſt therefore was an inſtrument, as we ſay his humanity was, which aſſuredly the power of God (which had ingaged it ſelf long before Chriſt came into the World) could rule and keep in obedience, yet keep it free, and moſt free, and free in that ſenſe that we in this life are free: For otherwiſe, how could God have made the promiſes to all the Seed, if he had not the Will of this Creature in his power to rule, and rule effectually, and yet the Will be a Will too; all the Saints in the Old Teſtament muſt come down again elſe, all the promiſes muſt have been void, not a man had been ſaved, God could not undertake this, if he could not work upon the will to turn it to Holineſs, and yet be a Will ſtill. Therefore certainly God hath a way to work upon the Will of man efficaciouſly by the power of his might, by an omnipotent ſweetneſs to carry a man on, and yet the Will remain a Will ſtill.

In a Word, my Brethren, Herein lieth liberty, when as a man doth not only do actions out of his own inclinations as Beaſts do; but when he doth actions out of choice, and ſeeth ful reaſon to do them, becauſe they are done with knowledge they are therefore free. That it is both an exceeding greatneſs of power and an efficacy of power that works faith in us, the ſame that wrought in Chriſt when he was raiſed from the dead; and the efficacy of it is aſcribed to power and to the power of his might, that ſo you may give all the glory to God in the great work of converſion: *Who according to the exceeding greatneſs of his power, according to the working of his mighty power which he wrought in Chriſt when he raiſed him from the dead and ſet him at his own right hand in heavenly places.*

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EPHES. I. 19, 20.

And what is the exceeding greatneſs of his power to us-ward, who believe, according to the working of the might of his power.

Which he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his own right hand in the Heavenly places.

I Shall repeat nothing I have delivered, but only lay open the Method I have proceeded in handling of theſe words.

I propounded theſe Four things to be conſidered in them.

The Firſt is, ſome general Conſiderations about the *Power of God*. I named Three.

1. The excellency of that Power, deſcribed in theſe words, *The exceeding greatneſs of his power*.

2. The efficacious working of his Power, in theſe words, *According to the effectual working*, the *Energy* of his Power, *of the might of his power*. They are all words to note out an efficaciouſneſs in the thing here mentioned.

3. The proportions of the Power of God, *According*, ſaith he. He putteth forth more or leſs power in ſome works than in other, as himſelf pleaſeth.

The Second was, the Perſons toward whom this exceeding greatneſs of his power is exerciſed, it is *To us-wards*.

Thirdly, Here is the work wherein it is exerciſed: It is all the works that God hath upon Chriſtians, both from firſt to laſt; (this I ſhewed in the laſt diſcourſe) eſpecially the work of Converſion, *Who believe according to the working of the might of his power*.

And when he had diſcourſed at large from the 20*th* Verſe to the end of the Chapter, what a *Power wrought in Chriſt when he raiſed him from the dead*; he having ſaid, that he putteth forth the *ſame Power in them that believe*; he telleth them in the ſecond Chapter, from the firſt Verſe to the ſeventh, That he put forth the ſame Power *in raiſing them up, in quickning their hearts, in working Grace in them*. Read over the Coherence, and you will find it to be eſpecially meant of the work that he had wrought in them, when he converted them and brought them to believe.

I am yet upon the Third thing, *viz.* wherein this Power is manifeſted. I proved in the laſt diſcourſe (and I thought to have added ſomething, but that the time cut me off from what I have now to deliver,) that the thing wherein this *Power* is manifeſted, this *exceeding greatneſs of Power*, it is at the preſent in Believers; it is not only meant, as ſome would have it, of his *Power* in raiſing them up at Laſt day. For this I ſhewed Reaſons, which I will not repeat.

I proved it firſt, to be the ſcope of the Apoſtle.

Now the ſecond thing will be, What it is in the work of Converſion that doth draw forth the *exceeding greatneſs of the Power of God*.

And the Third thing is this, That it holdeth proportion with that Power that raiſed up *Jeſus Chriſt* from death to life.

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Now then to handle in the firſt place that Second thing mentioned, *viz.* what it is in the work of Converſion, (which I have proved to be the ſcope of the Apoſtle to take in, and eſpecially to aim at,) I ſay, what is that ſhould draw forth ſo great a power from God, to have all theſe high and mighty expreſſions of it, *The exceeding greatneſs of the might of his power.*

There are great Diſputes in the World, what power God putteth forth in converting men to him. My Brethren, believe not diſcourſes of it, but believe the Holy Ghoſt himſelf. If you would know what power is put forth in any work, ask the Agent himſelf. Who is he that lets fall theſe words, but he that hath converted Millions of Souls, who is the *Power of the higheſt*, as he is called *Luk.* 1.35. He it is that hath indited this Scripture, and he ſaith no leſs goeth to it than the *exceeding greatneſs of his Power.* Oftentimes the Standers-by, they diſcern it not. When the Woman was healed by a touch of the *hem of Chriſt's Garment*, thoſe that ſtood by diſcerned no ſuch thing: Hear Chriſt ſpeak; ſaith he, *Virtue is gone from me*; he could beſt tell. Becauſe the Holy Ghoſt doth work oftentimes in men's hearts in a trice; like unto a ſtrong man that hath a ſlight of hand, takes up a Weight in ſhew eaſily, hence therefore men think that there is no great power goeth to the work; but the Man himſelf that doth the thing thus ſlightly, he can tell you what ſtrength he putteth to it. So the Holy Ghoſt, he that was the Inditer of this Epiſtle, he telleth us, that the *exceeding greatneſs of his Power* went to the converting of you.

Now, my Brethren, though this be enough to ſettle your hearts in it, yet conſider the work it ſelf, what it is that requireth this power. All wiſe Agents do proportion their power unto the work they have in hand; he that ſpends more power than the thing requireth, it is folly. And God (you know) works all things in weight and meaſure. Let us conſider therefore what there is in this great work, ſhould draw forth the *exceeding greatneſs of the Power of God.*

According (ſaith he) *to the exceeding greatneſs of his power to us-ward.*

The word εἰς ἡμᾶς either is *towards us*, as noting an extrinſecal agency, an Agency without us, yet which concerns us; or it noteth out *in us.* We will conſider firſt, what God doth when he bringeth a man home to him, which is an extrinſecal work out of him. And Secondly, what he doth in him; and ſo we ſhall by degrees ſhew you, that there is an *exceeding greatneſs of Power* required to this work.

In the firſt place, What God doth extrinſecally toward a man, and for a man, beſides what he doth in him.

Firſt, When he converteth a man, he caſteth the Devil out of him; that is one thing that is done for a man, beſides what is done in his own heart; and there is an *exceeding greatneſs of Power* goeth to this. In *Matt.* 12.28. our Saviour Chriſt there, from his having caſt out a Devil, and there ſaying, he did it by the *Prince of Devils*, he clears the point, and he riſeth up to the point of Converſion, (for that is his ſcope likewiſe,) and he ſheweth that it muſt be a Divine power that muſt caſt the Devil out of a man, and when you are turned to God the Devil is caſt out of you. Saith he, *If I caſt out Devils by the Spirit of God, then the kingdom of God is come unto you*; *Elſe* (ſaith he) *how can one enter into a ſtrong man's houſe, and ſpoil his goods, except he firſt bind the ſtrong man, and then he will ſpoil his houſe?*

To open this place unto you a little.

Every man before his Conveſion, as he is a *Child of Satan*, ſo (as *Chap.* 2. *verſ.* 2. of this Epiſtle hath it) the Devil works effectually in him while he is a *Child of Diſobedience*; he doth ride and act, and fill the hearts of men, as you have it *Act.* 5. You ſhall find this in Scripture, that the wickedneſs of men is expreſt to you by how many Devils they have in them, as *Luke* 12.26. when he would deſcribe a man's ſtate to be in a worſe condition than his former, *He takes ſeven Devils worſe than himſelf, and they enter into the man.* According to the proportion of a man's wickedneſs in the ſtate of Nature, accordingly hath he Devils that poſſeſs his Soul, that is certain. *According* (ſaith he in that *Eph* 2.2.) *to the Prince of the power of the Air, the Spirit that works now in the Children of Diſobedience*, works not in you as he was wont to do, for he is caſt out; he works now, but not in you, You walk thus and thus, not according to the *power of the Prince of the Air.*

Therefore in *Joh.* 16.11. he ſaith, that *the Spirit ſhall convince the World of Judgment, for* (ſaith he) *the Prince of this World is judged.* When a man is converted, Satan is judged, is caſt out. Before a man was *taken Captive of him at his will,* 2 *Tim.*2.*ult.*

My Brethren, This is a mighty Power to throw the Devil out of a man. In that 12*th* of *Matt.* 28. he ſaith, *If I by the Spirit of God caſt out Devils.* Look *Luke* 11.21. *If I by the Finger of God.* The Finger of God you know was applied to a Miracle that no Creature could do, *Exod.*8.19. He is called the *Strong man*; and, ſaith he, If I throw the Devil out of any man, I muſt overcome him by ſtrength, for he is a ſtrong man. He compareth him to a Giant, and ſaith he, he will never yield; he muſt be bound; there is no quarter, no moral perſwaſions will turn the Devil out of a man's heart. And he ſaith, (I remember it is an expreſſion in *Luke* 11.22.) that he hath πανοπλίαν, *Armour*; he hath all ſorts of Armour for to defend himſelf, and to keep the Heart; which in the 21*th* verſe is compared to his *Caſtle.* He compareth him to a ſtrong man that hath his Caſtle, and he hath goods there; for ſo he calleth them there, *a ſpoiling of his goods*, for every ſin is the Devil's goods; it is more the Devil's work than ours, he is gratified in it more than we; it is our loſs, but it is his gain, for he is the Father of all ſin. Now ſaith he, if I caſt the Devil out of a man's heart, he muſt be bound, it muſt be by main ſtrength; therefore ſaith he, a man muſt enter in that is ſtronger than he and bind the ſtrong man, and then he will ſpoil his houſe. Here is, you ſee, one part of the *greatneſs of power* put forth in the work of Converſion; but here is but the Finger of God, it is no more in compariſon of what followeth; yet this is ſomewhat toward it. Here is the *exceeding greatneſs of his power toward us*, or *to us-ward.*

But Secondly, Let us come to the *exceeding greatneſs of his power in us.* To open that to you, for indeed that is the main: You ſhall find there are exceeding great expreſſions of Scripture about the work of Grace *in us.*

It is compared to *Creating* at the firſt, that expreſſion is often uſed, to a Metamorphoſis, a Tranſformation. It is a word that is uſed *Rom.*12.1. It is ſuch a tranſformation, as when Beaſts are turned into men; for ſo you know the word *Metamorphoſis* is. It is the Title of a Book that deſcribeth the Metamorphoſis, the change of Men into Beaſts, and Beaſts into Men. So it is deſcribed *Iſai.*11.6. he telleth us there, that *the Wolf and the Lamb ſhould dwell together*, and *the Lion and the Calf ſhould lie down together*; that is, God under the Goſpel would change theſe Creatures, the wildneſs of them, he would Metamorphoſe them. And *Iſai.*43.18,19. it is a place that the Apoſtle doth allude to, and therefore I quote it. You ſhall find in 2 *Cor.*5.17. ſaith the Apoſtle, *If any man be in Chriſt he is a new Creature; Old things are paſt away, behold all things are become new.* Now that place in *Iſaiah* is quoted for this; and if you read there, where he uſeth the ſame words much to that purpoſe, he telleth you, that the Beaſts of the field ſhall honour him. He had mentioned before. *Remember ye not the former things, neither conſider the things of old*; here Old things are paſt away; *Behold, I will do a new thing, The Beaſts of the field ſhall honour me, the Dragons and the Owls.* He would go and convert Heatheniſh men, Men that were Beaſts, that were as remote from honouring God, even as Beaſts are in ſome regard. But how would he do this, but by a Creation? Saith he, verſe 21. *This People have I formed for my ſelf, they ſhall ſhew forth my praiſe.* Here is that the Apoſtle ſaith, *Old things are paſt, all things are become new*; it is with a tranſformation.

Now, my Brethren, where have you in Scripture (mark what I ſhall now ſay) any one that fell away from God, that it is ſaid of him, he was a *new Creature*, or was *born again*, which is the infuſion of a *new life*, or a *new Soul*; or that he was *quickned* and *raiſed from the dead*? All theſe phraſes are put to expreſs the greatneſs of this *Power.* It is no where ſaid in all the Word of God, of any ſuch man, that he fell away; Why? Becauſe to that work that ſhall never fall away, goeth a Power anſwerable to the work of Creation; it is the infuſion of a new Nature, it is the raiſing of a dead man. There is a counterfeit of it indeed, which theſe phraſes are never applied unto.

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But you will ſay, Theſe are Metaphors?

Suppoſe they be but Metaphors many of them, yet ſtill in this they agree, That the ſame Power that created, the ſame Power that ſhall change a Beaſt into a Man, make that transformation; the ſame Power that ſhall quicken a dead man, the ſame Power doth go to convert. In this they agree.

My Brethren, I ask you this Queſtion, To what end doth God ſet forth the work of Grace to us by theſe Metaphors? He ſetteth them forth that he might have real Thanks, therefore certainly there is ſomething in theſe expreſſions that anſwereth the work of Creation that is real; for God would not have you give thanks above his proportion, above what his power in working is. Do but compare *Epheſ.* 2.10. with *Col.* 3.10. In *Epheſ.* 2.10. ſaith he, *We are his workmanſhip.* How? Produced by Creation. If he had meant any other working, (will you mark my Reaſon?) If he had meant any other working than Creation, he would never have ſaid, *His workmanſhip Created*; it had been enough to have ſaid, *His workmanſhip*, for that implieth the Power of God. Why doth he add *Created*? Certainly, to ſhew that is as great a work as Creation: Therefore in *Coloſſ.* 3.10. (compare with this likewiſe *Eph.* 4.24.) he compareth the Image of God before the Fall, to the Image of God now renewed in the heart of a Chriſtian. Saith he, *We are renewed* (ſo it is in the *Coloſſians*) *after the Image of him that created him*, namely at firſt. All the World grants that it was an immediate power of Creation wrought that Image at firſt. Now then look *Epheſ.* 4.24. and there you ſhall find, that this Image is ſaid to be created likewiſe, *After the Image of him that created them* at the firſt. So that this is his meaning; As it is the ſame Image, ſo there is the ſame power goeth to work it; it is a Creation works it now, as a Creation wrought it before. He uſeth the ſame expreſſion both of the one and of the other.

Will you come to particulars, this is but in general, you ſhall find it is a Power exceedeth the Creation. I will but take for my ground *Ezek.* 36.26. you ſhall ſee there what goeth to convert a man: The Power of God is put forth there in three things.

It is put forth firſt in the removing of what hindereth; there is *Amotio impedimenti*, it is called the taking the *ſtony heart* out of your fleſh, ſo Verſe 26.

There is Secondly a giving of a new Capacity to perform, a new Nature and new diſpoſition, which is called *giving a new Spirit*, and by *new Spirit* he meaneth another thing than the *Holy Ghoſt*. Why? For he mentioneth him afterward, *I will put my Spirit within you, and cauſe you to walk in my Statutes.* That's at the 27th Verſe, but this *new Spirit* is at the 26th Verſe.

And then Thirdly, There is not only a Power given, new and holy Diſpoſitions, that ſhall make a man capable by the actings of the Holy Ghoſt to do well, it is a *workmanſhip created to good works*, it is fit for it; but he telleth us, *I will put my Spirit within you, and cauſe you to walk in my Statutes*, ſo ſaith Verſe 27. And to ſhew that he it is that doth all this by an Almighty power: What ſaith he at Verſe 36? after he had ſet down inlargements of Promiſes; ſaith he, *I the Lord have ſpoken it, and I will do it*; as he is *Jehova* he will do it.

Now let us but conſider theſe Three things, and you ſhall ſee what a mighty power goeth to turn a man to God.

Conſider firſt what God takes away; *I will take* (ſaith he) *the ſtony heart out of your fleſh.* It is not a hardneſs, ſuch as is of Wax, that by an extrinſecal power it may be melted; the Fire will melt it, the Sun will melt it; but no Fire no Sun will melt a Stone, you can deal with that no way but by taking it away; therefore that is the phraſe, *I will* (ſaith he) *take away the heart of ſtone*, or *the ſtone of the heart.* You ſee here is ſomething to be deſtroyed, therefore it is called a *new Creature*, 2 *Cor.* 5.17. Why New? Becauſe all New reſpecteth all Old to be taken away, as *Heb.* 8. *ult.* *In that he ſaith a New Covenant, he hath made the firſt Old*, he aboliſheth that: ſo the words following imply, and ſo indeed it followeth in 2 *Cor.* 5.17. *He that is in Chriſt is a new Creature; Old things are paſt away, behold all things are become New.* There is a paſſing away, a taking away of Old things, and there not a whit of the Old remaineth in the

New, *all is become New*, ſaith he; not a ſtick, not a ſtud that was in a man's Natural eſtate will ſerve afterward more, than the Soul and the Faculties of it, *All Old things paſs away, and all are become New*.

Now, my Brethren, will you compare it with the Creation, that you may ſee it is a thing far exceedeth it: God ſheweth forth power in Creating; he ſheweth forth here *greatneſs of power*, and *exceeding greatneſs of power*; it will appear before we have done.

Herein lay the Power of God in the Creation, that he created ſomething out of nothing, as it is *Rom.* 4. 17. *He called things that be not, as if they were*; yet that is made even and equal with the raiſing of the *Dead* in that very place. But here is a calling things that are to *nothing* firſt, and when he hath done that, then there is a calling things that are *out of nothing*. There is a doubling of his Power in this, there is not only a calling things out of nothing, but there is a bringing to nothing Old things. Now it is a Rule in Politicks, and it holdeth true in Philoſophy likewiſe, *Ejuſdem poteſtatis eſt deſtruere cujus eſt conſtituere*, the ſame Power that goeth to make Laws is it which deſtroyeth Laws, diſannulleth Laws; there is as much power goeth to bring Old things to nothing, as there is to create New things out of nothing. Now then here is a double Power you ſee, here is not only power, but greatneſs of power, it will come to exceeding greatneſs anon.

The Converſion of a Sinner is not expreſt only by putting in a *new heart*, but the Scripture doth uſually expreſs it by deſtroying *Old things*, and as much by that as the other, becauſe the power of God is ſeen as much in that as in working Grace, that is, as in working Grace ſimply, it is not but that the working of Grace is at the ſame time with this deſtroying Old things; but it is to ſhew that there is a doubling of his power in it. It is more than to create Grace in *Adam* or in the Angels. He therefore calleth it the *deſtroying of the body of ſin*, *Rom.* 3. 6. *The circumciſion of the heart*, he cutteth off ſomething, *Coloſſ.* 2. 11. *the taking away of the Vail*. I might give you many like Inſtances.

In one word, I do parallel *Juſtification* and *Sanctification* together. There goeth more to juſtifie a Sinner, than went to juſtifie an Angel that never fell, or *Adam* in Innocency. There is not only an Active obedience, *Do this and live*; but there is a ſatisfaction to the puniſhment of the Law, which was an Appendix to the Law; there is a paſſive obedience too; if you will juſtifie a Sinner you muſt put theſe in. Come to ſanctification likewiſe, there is not only required a power to put Grace into a man, but to deſtroy ſin. Therefore now, as when he would magnifie the Mercy of God in juſtifying us, he mentioneth the ſtate of ſin we were in: ſo when he would magnifie the Power of God in Converſion, he conſidereth the eſtate we were in before Converſion. So you ſee here is now a power to create a new Creature, here is a power to diſſolve the old. Here is power, and greatneſs of power.

Well, but conſider in the third place this, That the thing to be deſtroyed, *viz.* ſin, is oppoſite, is enmity to the Grace that God bringeth in, and to God and his Law. It is not ſimply to deſtroy Old things, to bring a Creature to nothing; but it is to deſtroy enmity. In the firſt Creation, when all things were made out of nothing; there was nothing to oppoſe, though there were nothing to help it. It had no matter to be wrought upon, yet there was not matter to oppoſe, for all was made out of nothing. But here, that which is deſtroyed is the higheſt, the greateſt Enemy that can be. You may ſee for this *Rom.* 8. 7. *The carnal mind* (ſaith he) or indeed, *the carnal diſpoſition of the mind* (for the word implieth ſo much) *is enmity againſt God; for it is not ſubject to the Law of God, neither indeed can be.*

Here are two things (you ſee) ſaid of the diſpoſition of a man's mind by Nature. The firſt is, *It cannot be ſubject*; and the ſecond is, *It is enmity*.

In the firſt place, *It cannot be ſubject*. A Wolf will ſooner marry a Lamb, or a Lamb a Wolf, than ever a Carnal heart will be ſubject to the Law of God, which was the ancient husband of it, as in *Rom.* 7. 6. It is the turning of one contrary into another: To turn Water into Wine; there is ſome kind of ſymbolizing, yet that is a Miracle: But to turn a Wolf into a Lamb, to turn Fire into Water, or rather Fleſh into Spirit; what ſaith the Apoſtle *Gal.* 5. 12? *Theſe are contrary.* Between nothing and ſomething there is an infinite diſtance; but between *Sin* and *Grace* there is a greater diſtance, than can be between Nothing and the reateſt Angel in Heaven.

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To exemplifie this unto you to deſtroy the power of ſin, how great a power muſt it needs be? You all yield that to take away the guilt of ſin, requireth an infinite power, an infinite righteouſneſs. Saith our Saviour Chriſt, *Matt.* 9. 6. *Whether is it eaſier to ſay to the man,* (and make it good when you have done,) *thy ſins are forgiven,* or to ſay *ariſe and walk?* It was a harder thing to forgive ſins; only ſaith he, *that ye might know that the Son of Man hath power to forgive ſins*; for they would deny that he had power to forgive ſins, he exemplifieth it by a Miracle, but to forgive ſins (ſaith he,) that is his meaning, is infinitely harder.

Now, as we ſay of the Attributes of God that they are alike, of equal extent, ſo are the Two Attributes of Sin, as I may call them, the guilt of ſin and the power of ſin are of a like extent; to deſtroy the power of ſin in a man's Soul is as great a work as to take away the guilt of ſin, all miracles are in it, ſaith he, *the blind receive their ſight, the lame walk, and the poor receive the Goſpel*; it is eaſier to ſay to a blind man ſee, and to a lame man walk, than to ſay to a man that lies under the power of ſin, live, be holy, for there is that that will not be ſubject.

You will ſay to me, that the expelling of ſin is but the putting in of grace, as of darkneſs by light.

But let me tell you this, that ſin is too hard for grace if grace had not a back. *Adam* had grace enough, but ſin ſeized on his heart, threw it out; *The ſtrength of ſin is the Law* ſaith he, and ſin would keep poſſeſſion, it hath the Law to plead for it; but ſaith he on the contrary, *the ſtrength of grace is the Goſpel*, and that is it that keepeth grace now that it is not thrown out, otherwiſe ſin would quickly throw your grace out, it is too hard for it. That is the firſt thing, *it is not ſubject to the Law of God.*

Not only ſo, but it is ſaid to be enmity. It is not only ſaid it cannot be ſubject and it muſt be deſtroyed or elſe it will never yield, but it is *Enmity*, in the abſtract, it is in the nature of it. In *Coloſſ.* 1. 21. we are not only ſaid *to be enemies by evil works*, it is not a grudge, but we are ſaid *to be enemies in our mind too.*

Now, my Brethren, if there be ſuch an Enmity, and if there be ſuch a power in ſin as there is, to detain a man, that will not yield, will hold a man to the utmoſt, there muſt be an Almighty power of God to ſubdue it. You ſhall find in *Coloſſ.* 1. the Apoſtle at the 11*th.* verſe, having mentioned the glorious power of God that enabled the Saints to do what they did; upon occaſion of it what followeth? *Giving thanks* (ſaith he verſe 13.) *unto the Father who hath made us meet to be partakers of the inheritance of the Saints in light, who hath delivered us from the power of darkneſs, and tranſlated us into the kingdom of his dear Son.* When he cometh to give thanks for the works of Grace upon them, what doth he mention? Not only making them holy, *making them meet for the Inheritance of the Saints in light*, but likewiſe for delivering them from the power of darkneſs. The word ἐῤῥύσατο, implieth not meerly a delivering or freeing, but a freeing by violence, a ſnatching out of a power that elſe would never yield. I remember *Zanchie* ſaith upon it, they are freed ſaith he, not only that have a deſire to be free, but they are ſnatched out, *Eripiuntur*, that have no deſire to be free: And that is the condition of a man in the ſtate of Nature.

But you will ſay, all theſe are but Metaphors, all that is ſpoken of the ſtate of corruption and the power of God in delivering a man.

Shall I tell you in a word? When you come to Hell, you will not then ſay they are Metaphors, you will then find all theſe things true of your natural condition. And let me tell you this too. If ever you come to be humbled, you will not find them Metaphors but realities; for the ſoul of a man is humbled under the real ſenſe of all theſe things when he turneth unto God; and yet when it cometh to a diſpute upon the power of God in working upon a mans heart, Creation, and the like, theſe are you ſay but Metapors. My Brethren, they have the greateſt reallity in them in the world.

To give you but an inſtance, that now your own heart may be judges; go take all the powers of man, when a man cometh to turn unto God, and do but ſee what a mighty oppoſition there is; go take the underſtanding of a man: God beginneth there; what doth he find there, He findeth not only ignorance of all Spiritual principles, and ſuch an ignorance as a man is not capable of knowing, he cannot know, ſo ſaith the Apoſtle, 1 *Cor.* 2. 14, 15. he is blind; *Now it was never heard* (ſaith he) *from the Creation of the World, that any man opened the eyes of one that was born blind*; yet this is the powe that muſt convert a man. But I ſay that is not all, there is not only an incapacity, a blindneſs; but there is an oppoſition, and the ſtrongeſt that may be, and this muſt be taken away.

I will quote but one place for it, it is in 2 *Cor.* 10. 4. He deſcribeth there (as the Text doth here) the mighty power of God in converting of a man. *The weapons of our warfare* (ſaith he) *are mighty through God*: *Mighty*? wherein lieth their might? That he might ſhew the Might that is drawn forth, he deſcribeth the oppoſition that the Underſtanding of a man makes againſt the ways of God; he telleth us that there are Strong-holds, *Pulling down of Strong-holds* (ſaith he) *caſting down imaginations, and every high thing that exalteth it ſelf againſt the knowledg of God, and bringing into captivity every thought into the Obedience of Chriſt.* Here lieth the Power, the Might that God ſheweth; he ſpeaks of that oppoſition that is in the Underſtanding of a man, as the Word νόημα, reaſonings implieth, high thoughts, a Devil to a ſtrong man. He compareth the oppoſition to what is in a beſieged Town, there is Strong-holds, and there are ſuch as plainly will take no quarter, they muſt dye for it or elſe they will never yield; therefore he calleth it *pulling down the Holds*, there is no way elſe to get them, the Holy Ghoſt muſt batter them about their ears, yield they will not. They conſiſt in reaſonings and in imaginations; a bottom light doth it. When a man cometh to turn to God, let him have never ſo much knowledge, when he ſhall come to turn to God in earneſt, he hath a thouſand diſlikes and not fancyings of the ways of God, he hath a world of Arguments and Objections, and an infinity of Reaſonings againſt them. My Brethren, when a man's heart is put to it what is the right way of worſhipping God and ſerving him, perſonally and otherwiſe, there is nothing but a world of Reaſonings that come in againſt it; and there are High thoughts that exalt them ſelves likewiſe. Theſe muſt all be brought into ſubjection.

My Brethren, when a man turns to God (I will expreſs it to you in a Parliamentary Language) you muſt have this fundamental Law, this Bill paſs, this muſt be the Predominate Rule, the *Suprema Lex*, the higheſt Law that muſt guide a man's whole life, namely, That it is beſt to obey Chriſt in all things, at all times, and in all conditions, whatſoever the ſtate be: This Bill muſt paſs with the conſent of the whole heart. Now to advance Chriſt, to bring all, every high thought into captivity, into ſubjection to the Obedience of Chriſt; this will never be without an Army, without the mighty power of God, that muſt throw all theſe Strong-holds down, *our weapons are mighty through God*, ſaith he, they muſt be Mighty through him, they will never do elſe. Now do but think with your ſelves what an uproar there muſt needs be in the State of the Soul at the introducing ſuch a Law as this is into a man's heart, if it be in earneſt, if he ſees he muſt live by it for ever. You ſhall have all the three States againſt it, both the Underſtanding, Will and Affections; you ſhall have big ſwelling Reaſonings and thoughts of abſurdities. What? if this Law take place we muſt all come down then, all projects, all corruptions muſt go down.

My Brethren, if all the Apoſtles were now alive, and ſhould ſet themſelves to perſwade one man; and beſides them if God ſhould ſend all the Angels down from Heaven to the Earth to perſwade one man, they could not make this Law paſs in a man's heart, they could not perſwade him to it; it muſt be the might of God to throw down all oppoſite Reaſonings. And God doth this, he doth come with a little Light, a bottom Light into a man's heart, (for he createth there) and letteth him ſee that excellency that is in himſelf and in his ways; and he doth not ſtand reaſoning much with him neither (though all Reaſonings are for it) but God letteth in a Light, anſwereth all Objections, *throweth down all Strong-holds, bringeth every thought into the obedience of Chriſt*. *Paul* was in his hight, how oppoſite was he unto God? what a world of Reaſonings had he againſt Chriſt in his heart? Jeſus Chriſt did but tell him, *I am Jeſus whom thou perſecuteſt*, and there was a Light ſhone in his mind (as much as that which ſhone

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round about him) and in an inſtant, ſaith he, *Lord what wilt thou have me to do?* All the diſputations in the World would never have wrought thus. So the poor Jaylor, he cometh in trembling at Midnight, *Sirs, what ſhall I do to be ſaved?* He was converted before Morning. All the Reaſonings in the World, and all the Moral perſwaſions that Men or Angels could have brought, would never have done this, it was the *mighty power of God caſting down Strong-holds*, putting in a Light that goeth beyond all a man's objections.

Come to a man's Will, and you will have as much to do there. A man's Will muſt have a new end put upon it. And come to the Will and Affections, you ſhall find as much difficulty there to oppoſe. For Example; There are two great Principles in the heart of a man, that if ever God's Spirit cometh to deal with in good earneſt, will hold tug with him as long as they can. What are they? you ſhall have them in 2 *Tim.* 3. 3, 4. *Men ſhall be lovers of their own ſelves*; there is the Firſt: and then followeth *covetous, proud, boaſters*, &c. And the laſt is at the *4th.* verſ. *Lovers of pleaſures more than lovers of God.* Here are the two Principles that are in a man's Will and Affections, and they will try it too. This ſame ſelf-love, that is the General, that goeth before, the Captain; and love of Pleaſure, that is the Lieutenant that followeth after this Army: One is the firſt, the other is laſt, backs all theſe Luſts that are between.

Love a man's ſelf (firſt begin with that;) It is the great Devil, abſolutely it is *Beelzebub*, it is the *Prince of Devils*, it is the bottom of Original Sin; and to throw this Devil out of a mans heart, to depoſe him, to bring him down, it muſt be a mighty power indeed to do it. It was a great pawer to caſt the Devil out of a man; but to caſt out this great Devil out of a man's heart, to depoſe him, and bring another King in, this is a hard work. When God was thrown out of a man's heart when *Adam* did ſin; then Self-love was next Heir, and ſtepped up into the Throne. All that God had (ſaith Self-love) I will have, I will ſerve my ſelf as much as ever I did God: Now as all the heart was for God before, in the ſame manner it is for it ſelf now. All the ſtrength that a man hath doth back Self-love, ſtands for the King: It is a King of an abſolute Soveraignty; ane becauſe it is a King, therefore when God cometh and tells a man you muſt be ſuject to me; Self-love buſtleth; What? I am abſolute, ſaith he; it is enmity againſt the Law and againſt all that ſhall proclaim War againſt Self-love in a man. I am for my ſelf (ſaith he) and all that is within me is for me; there is but poor Conſcience that ſtandeth conteſting a little; but the whole heart is for it, that is certain. Now when the Holy Ghoſt ſhall come to depoſe this great King, this abſolute Monarch, as it is in a man's heart, eſpecially it ſhall be a Forreigner that ſhall go about to do it, as God and the Spirit of God is. *Love is ſtrong as death*, (it is a Proverb, *Cant.* 8. 6.) Self-love much more; all the ſtrength that a man hath is for himſelf, he will give all for his life, for the life of this King, a man will never yeild, all in nature will riſe up againſt him that ſhall go about to depoſe it, all will be in Arms. Yet notwihſtanding, *though the Heathen imagine a vain thing, though the People and Kings of the Earth rage againſt Chriſt*, and though all in a man thus be up in Arms; yet *God will ſet his Son upon this Holy Hill*, upon a man's heart before he hath done.

My Brethren, this muſt be an Almighty power that muſt do it; it is not all the perſwaſions in the world will do it. You may perſwade Self-love to much, to ſerve God, and to do many things ſo far as will ſtand with its Prerogative, ſo that he may remain King ſtill; but to depoſe him, and that God ſhall be King, and he God's Favourite, this muſt be an Almighty power to do it.

So likewiſe for the love of Pleaſures; (that is the ſecond thing) When Self-love cometh to be depoſed thus (as in converſion it is) from being King, ſaith every Luſt, every poor inferiour Luſt, if this Government be altered, I ſhall loſe this pleaſure and that pleaſure, if you turn the World upſide down thus. There is nothing in the heart, my Brethren, but is for pleaſure in ſome kind or other. A man liveth in pleaſure, (that is the expreſſion) as a Fiſh doth in its Element. Take him out of carnal natural pleaſures in ſome Creature or other, his Soul dieth; it will fight for pleaſure as for his life. Saith the Apoſtle, 2 *Pet.* 2. 14. *They have eyes full of Adultery, they cannot ceaſe from ſin*, they cannot till a further power cometh. *Luk.* 14. 20. *I have married a Wife* (ſaith he)

And in plain terms *I cannot come*, he makes that his excuſe; for ſuch luſts as theſe are, have a mighty power upon a Man's heart; how great? See what Chriſt's own expreſſion is, that was the Saviour of Souls,and knew what belonged to the converting of them, for he died for them. In *Matt.* 19.24. There was a rich man came to him and he was an ingenious man;Chriſt preached the Goſpel to him moved his heart a little, he uſed all Moral perſwaſions to him that could be, told him *that he ſhould have Eternal Life*;yet he goeth away:what doth Chriſt inferr upon this? You ſhall find the ſtory of that young man is the Introduction to the words I quote this place for, *A rich man* (ſaith he) *ſhall hardly enter into the Kingdom of Heaven*: Hardly? that is no great matter. What doth our Saviour Chriſt? He riſeth higher in his expreſſion, *And again I ſay unto you, it is eaſier for a Camel to go through the eye of a Needle, than for a rich man to enter into the Kingdom of God*; not for one that is rich ſimply, but *Mark* telleth us *cap.*10. *for one that truſteth in his riches*, that is his expreſſion,

Firſt he ſaith it is hard.

Secondly, it is ſo hard, as it is *eaſier for a Camel to go through the eye of a Needle.* It was a Proverb among the *Jews*, and it is in many of the *Rabbins* extant to this day. You will ſay that is an abſurdity to uſe ſuch an expreſſion, *a Camel to go through the eye of a Needle*; the more abſurdity there is in it, the more it expreſſeth the impoſſibility.

In the Third place, ſaith Chriſt, *With men this is impoſſible, but with God all things are poſſible*; it is impoſſible for all the men in the world to do the work for another man; that is, ſimply impoſſible, *but with God all things are poſſible*; why doth he ſay *all things*? If it were a ſlight work he would not ſay ſo, but ſaith he, with God that works all things elſe, that hath an omnipotent power *to ſubdue all things to himſelf*, with him it is poſſible, he muſt do this.

I find this word, *All things are poſſible*, uſed but in one or two caſes. It is uſed upon the Incarnation of Chriſt, when the Angel had told *Mary* that Jeſus Chriſt ſhould be born of her, ſaith he, *with God all things are poſſible*, and that was the higheſt work that ever he did, *he ſhewed ſtrength with his arm* there. So it is ſaid of his working in us, *Epheſ.* 3. 20. and the like you have *Phil.* 3.21. *According to the power whereby he ſubdueth all things unto himſelf*, that is the power that works in us; that is the power that muſt work a man off whoſe heart is ſet upon his riches, and is ſet upon any pleaſure.

My Brethren, it is not the offers of Eternity, it is not all the perſwaſions of men and Angels,nor of the Holy Ghoſt himſelf,if they be but meer moral perſwaſions,will make a man part with a Bird in the hand for two in the buſh;my meaning is that will make a man part with his Luſts, or his pleaſures and ſin, and take and accept the offers of Eternity; but it muſt be the power of God with whom *all things are poſſible*, and he muſt put forth as much power to work this as he putteth forth to work all things elſe. And ſo now you have ſeen the power that is ſhewn in deſtroying this oppoſite, ſin.

I will but ſpeak a word of the power that is in Creating. There is yet ſomething to be done, there muſt be a new Creation beſides this deſtruction. There is a taking away the old heart, *old things paſs away*, you ſee what a power that requireth. The Second thing in *Ezekiel* that I mentioned (becauſe that place holdeth this out) is a New Heart and a New Spirit, and to work that, is a work of Creation, it is an Almighty power of God. Now Creation is a work that hath no matter to work upon, that is properly Creation, and therefore requireth an infinite power. *Create in me* (ſaith he) *a clean Heart*, *Pſal.* 51. Saith he in *Job.* 14. 4. *Who can bring a clean thing out of an unclean*? If a man's heart be unclean, if he come to have a clean heart, certainly it muſt be created. We are therefore ſaid to be the *Workmanſhip of God, created to good works*, in that Second to the *Epheſ.* Mark it, it is not only a working upon the heart, but a workmanſhip it is called. And if you will know the manner of ſetting up and producing it, it is by way of Creation.

I might be large in ſhewing you, that beſides this deſtroying old things, there is a Creating of new principles, and Gracious diſpoſitions in the heart before a man turenth to God, which are the foundations of his turning to God, *Turn me an I ſhall be turned*. I will name but a Scripture or two; and then I will ſhew you the mighty Power that goeth to create this diſpoſition.

Firſt I will ſhew to you, becauſe thoſe that make the power of God to be only external, aſſiſting, do detract from the power of God, it lieth in creating new diſpoſitions in the heart, and then aſſiſting, and then working upon them. I will name a Scripture or two. I have ſhewed you what goeth to deſtroy the old, I will ſhew you then what power alſo goeth to the creating and rearing up of the new.

Firſt, I will ſhew you that there muſt be a new Principle created: Saith he, *Joh.* 3. 6. *That which is born of the Fleſh is Fleſh, that which born of the Spirit is Spirit.* See how I argue out of theſe words. Here you ſee there is Fleſh and Corruption, which is by one birth; here is Spirit, a diſtinct thing from the Holy Ghoſt, that is a fruit of a Second birth. Now my Brethren, take a man in his firſt birth, all the world yieldeth that there are habitual Principles and diſpoſitions unto evil, there is an habitual averſion from God, and converſion to the Creature; there are diſpoſitions and inclinations only to what is evil. Now then in the ſecond birth, anſwerably the Spirit that is made and born by the Holy Ghoſt muſt be oppoſitely Holy, and have diſpoſitions to the contrary; for otherwiſe, Nature is not healed if the Holy Ghoſt only works Acts in a man, and did not work Habits; the ſecond *Adam* did not anſwer the firſt: And therefore you ſhall find *Gal.* 5. 17. the Apoſtle ſaith, *The Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh; for theſe are contrary.* I appeal; Dare any man ſay the Holy Ghoſt luſteth in us againſt the Fleſh? No, it is the Spirit, an habitual frame of Heart that luſteth in us againſt corruption. So now there is a New Spirit wrought, that is, there are diſpoſitions that are contrary unto ſin, as ſin is unto Grace: As there are habitual diſpoſitions to ſin, both through Nature and Cuſtom; ſo there are habitual diſpoſitions to good that do luſt againſt the Fleſh in a man. Therefore he compareth this Spirit in that 5th. to the *Galatians*, to a Root, *The fruit of the Spirit is Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith, &c.* He compareth the Spirit or frame of Grace, begotten by the Holy Ghoſt, unto a Root; now mark you, (to follow this) in *Matt.* 13. 21. ſpeaking of thoſe that are temporizers, what doth he ſay of them? he ſaith they wanted a Root in themſelves; that is, they had not habitual diſpoſitions of Grace created in their hearts, that might be a Root to the fruit of the Spirit; for you know the Root and Fruits anſwer one another. Nay, if you ask me what that Root is? the Parable there explaineth it, *a good and honeſt man*, a heart made Holy; therefore our Saviour Chriſt ſaith, *Matt.* 7. 17. compared with *Matt.* 12. 24. *make the Tree good and the Fruit will be good*, but the Tree muſt be good firſt. Therfore you may read in *Matt.* 25. the *Fooliſh Virgins* they had *Lamps*, they had aſſiſtance from the Holy Ghoſt for preſent performances; but the *Wiſe Virgins* took Oyl in their veſſels with their *Lamps*, when themſeves were aſleep, and their *Lamps* were out, yet they had a Holy diſpoſition, a Spirit of Grace, they had Oyl remaining in their hearts. I will not ſtand to open this; *It is the Law written in their hearts.* I could ſhew you that the written Law in the heart is not the Holy Ghoſt, for he is the writer, as it is 2 *Cor.* 3. 3. It is called the *Inner man* renewed daily. It is the Holy Ghoſt that *ſtrengtheneth the inner man*; it is not the Soul that is the inner man properly, but the inner man is that which is oppoſite to corruption, and he ſaith, *Epheſ.* 3. *They were ſtrengthened with might by the Spirit in the inner man.*

Well, here therefore is an inner man to be wrought, to be created: Now if there be an inner man to be created, and Holy and Gratious diſpoſitions; here is an Almighty power to do it.

My Brethren, you know that *John Baptiſt* was ſanctified in the Womb, he had not the Holy Ghoſt only working upon him in way of Acts; for he did not actually believe and actually repent; Children do not. If you take away habits of Grace, you muſt take away all Grace from Infants, from that pure part of the Church as one calleth them, *Puriſſima Eccleſiæ*, for ſo they are.

Now for the Creation of theſe habits of Grace, all Holy diſpoſitions, there muſt be an Almighty power go to do it. I will give you a Scripture for it, it is 2 *Pet.* 1. 3. *According as his Divine Power hath given unto us all things that pertain to Life and Godlineſs, through the knowledge of him that hath called us to Golry and Vertue, whereby are given unto us exceeding great and precious Promiſes, that by theſe you might be partakers of the Divine Nature, having eſcaped the corruption that is in the World through luſt.*

Here you ſee wherein the mighty power of God is ſeen in working upon a man's heart, it is *in giving him all things belonging to life and godlineſs.* The meaning is this, He furniſheth him with Tooles, it is called a workmanſhip. If you would ſet up a man's Trade, you will furniſh him with all inſtruments, with all Utenſils neceſſary to a trade; ſo here, it is a workmanſhip created, he hath all habits in him neceſſary, all things pertaining to life and godlineſs, and this a mighty power muſt do anſwerable to the Creation, yea let me tell you this, that although the Creation of the World and of a man's Soul be a mighty work, yet to create Grace, eſpecially the ſecond time, to fit a man for Heaven is a greater work, it is more than all the firſt Creation, it is a tranſcendent thing. There is no work that God doth, ſo great as this, eſpecially this new Creation of Grace, for it fitteth a man for Heaven. Therefore ſaith the Apoſtle, 2 *Cor.* 5. 5. *He that hath wrought us for the ſelf ſame thing*; he hath wrought us for Heaven. *Adam*'s grace did not fit him for Heaven. That which muſt carry a man into Heaven is a Grace, (as the grace of Faith is,) higher than what *Adam* had in this World, he was not fitted for Heaven by what he had; *but we are made meet* (ſaith he,) *for the inheritance of the Saints in light.* It muſt be a more tranſcendent grace than what *Adam* had, raiſed up to higher acts at leaſt.

Though grace be but an accident in the Soul of a man, yet it is more worth than all men's Souls. It is not ſo in Philoſophie, that will tell you otherwiſe, that will tell you that a ſubſtance is better than an accident: But it is ſo in Divinity: Saith he, *James* 1. 18. *Of his own will hath he begotten us, that we ſhould be a kind of firſt fruit of his Creatures.* The meaning is, Hath he put Grace into us? To what end hath he done it? He hath made us thereby ſaith he, the choiceſt of all his Creatures, as Chriſt is called the firſt fruits of them that ſleep, the choiceſt of them; ſo ſaith he, we are made the choiceſt of all the Creatures, having Grace wrought in us, he having begotten us. *Iſrael* is called, *Jer.* 1. 3. the firſt fruits of God, becauſe he was the choiceſt of all the World; and though that word ſeemeth to be a diminiſhing, yet the truth is here it heigtneth it, it is ἀπαρχαί τινα and it is *of the Creatures*, κτισμάτων, in the plural number, it makes a man moſt excellent of all Creatures whatſoever. It is a good ſaying of *Aquinas*, *The good of grace* (ſaith he,) *is a greater good than the good of the world, it excelleth all Creatures.*

And therefore my Brethren, let me but ad this, of all Creations, the Creation of Grace is the greateſt next to that of Glory; and for my part I muſt profeſs unto you, I think as great, for it is that which fitteth a man for glory, it is the beginning of glory. Of all Creations it is the greateſt, there is but two to be compared with it. I ſhall give you Scripture for it. I remember the laſt day I quoted the ſecond to the *Coloſſians*, and the 10, 11, 12*th.* verſes, where it is ſaid that Faith is of the operation of God, and ſpeaking of Sanctification, he ſaith, *it is a Circumciſion made without hands.* There are but two things in the Scripture that are ſaid to be made without hands, and it is to ſhew the excellency of their Creation above all Creatures elſe, (as you ſhall ſee by and by.) It is a phraſe uſed of the glory of Heaven, *We look for a Houſe not made with hands*, ſaith he, 2. *Cor.* 5. 1. It is uſed likewiſe of the framing the body of Chriſt, and uniting it to the Godhead, *Heb.* 9. 11. It is ſaid to be *a Tabernacle made without hands.* And what is the meaning of *made without hands* there? The Apoſtle himſelf explaineth it, *That is* (we tranſlate it,) *not of this building*, but in the Greek it is, *not of this Creation. Adam*'s body was made and created, but ſaith he, his was made with hands in compariſon with the body of Chriſt, take it with all his Graces. *It is not of this Creation*, ſaith he, it is a higher creation, ſo the phraſe *made without hands* implieth, and it is uſed but of the body of Chriſt, and of the glory of Heaven, and to create grace is as much.

To confirm this to you, that it is ſo taken, *made without hands*, is not only in oppoſition to the work of man, but to the work of God too, and to the work of the firſt creation, I will give you a Scripture for this, (compare but two Scriptures together,) that the phraſe is ſo taken, *Acts.* 7. 49. There *Stephen* doth quote *Iſai.* 66. 7. to prove that God would not dwell in a Temple made with hands; ſaith he, verſe 47. *Solomon built him a Houſe, Howbeit the moſt High dwelleth not in Temples made with hands.* That is, you will ſay, in Temples

Sermon XXIV.

made with man's hands; but you ſhall ſee it is not made with God's hands by the firſt creation, *As ſaith the Prophet*, (he quoteth the Prophet for it,) *Heaven is my Throne, and Earth is my Footſtoole, what Houſe will ye build me ſaith the Lord? Hath not my hands made all theſe things?* Not made with hands, hath an oppoſition not only to the Temple made with man's hands, but to the whole creation made with God's hands at firſt; for otherwiſe how cometh in this phraſe *hath not my hands made theſe things?* That is, theſe are but my own creatures, Heaven and Earth are not, an ordinary ſort of creatures, and all the things in the world you ſee are but an ordinary ſort of creatures, and theſe (ſaith he,) my hands have made, but I will have ſomething to dwell in made without hands; that is, it ſhall not be of this creation, it ſhall be of a higher creation, What is that? Look in *Iſai. With him will I dwell that is of a poor and an humble ſpirit, that trembleth at my word.* Doth God create anew? Doth he create grace in the heart? It is not of this creation Heaven and Earth was made of, it is of a higher creation, yet there was an Almighty power in creating them; and yet ſaith he it is not of that creation, the making of Heaven and Earth it is but an ordinary ſort of work; but the making grace in a man's heart is a creating without hands in compariſon of Heaven and Earth.

To uſe but a ſcripture more, and it is but a falſe teſtimony, when the falſe witneſſes brought an accuſation againſt Chriſt, they ſaid, *We heard this man ſay, I will deſtroy this Temple made with hands, and within three days I will build another made without hands*; which though it were a falſe teſtimony, yet it may ſerve for this.

But I ſay the phraſe is only uſed of us, and of the framing of the body of Chriſt, which are all tranſcendent and above the firſt creation. So that to work grace, to work the love of God in the Soul, to put the leaſt life of grace into the Soul, it is a new creation, it is a work made without hands.

My Brethren, I will end all this in one word. You ſee here is a work of a new creation, that doth put into a man's heart that which is above all creations; you will ask me what that is?

I will anſwer you in a word, It is putting in all things belonging to life and godlineſs, ſo the Apoſtle *Peter* expreſſeth it, 2 *Pet.* 1.8. The vaſt Ocean of the heart of man, let his heart be never ſo far wrought upon by ſelf love, never ſo much ſtirred, there is not the leaſt drop of godlineſs in it, the leaſt drop of the love of God in it, not the leaſt aiming at God more than at a man's ſelf, or having a man's affections ſtirred upon conſiderations drawn from God and not from a man's ſelf. All ſuch diſpoſitions of heart coſt more power to work them than the making of the frame of Heaven and Earth, *All theſe things have my hands made*; this is made without hands, it is not of that creation, it will never go to Hell with thee.

I ſhould make this more manifeſt to you, it is a practical point this which I have handled, and I have ſtood the longer upon it to this end, not only to ſtand diſputing with men of the greatneſs of the power of God in converſion, but to give you an account of it, and I have ſpoken the things we have known and felt and ſeen, and for to go and diſpute with reaſons it will never convince a man. I remember that Eccleſiaſtical ſtory; *There was a man that was a Philoſopher, and he held out diſputing againſt fourſcore Biſhops that met together in a Counſel, held them all work, anſwered all their reaſons, there came but in a poor, a mean man that gave him but an account of his Faith, and of the work of God upon him.* Saith he, *while theſe Biſhops with all their words ſpake words I had words to anſwer them, but this man's words came with power that I cannot reſiſt.* My Brethren, to diſpute what power goeth to the work of grace, men will put it off eaſily, but to give you an account of it, wherein it lies, and to do it out of the word, and out of a man's heart, and the experience of the people of God; this often times hath a power going along with it that no man can reſiſt.

SERMON XXV.

EPHES. I. 19, 20.

And what is the exceeding greatneſs of his power to us-ward, who believe, according to the working of the might of his power.

Which he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his own right hand in the Heavenly places.

WE are handling of this, the *Exceeding greatneſs of the power* which God in this life putteth forth toward Believers. I have proved at large, that the Power here extended toward Believers, is not to be reſtrained only to the Reſurrection at the latter day, that he will raiſe up our mortal Bodies, as he raiſed up Chriſt's Body unto glory; but that he ſpeaks of the Power of God in this life, as the ſame Apoſtle expreſſeth it, *Chap.* 3. *verſ.*20. *According to the power which worketh in us*, that worketh at preſent; that is the Power he here meaneth.

The Power of God is either ſeen in the firſt work of turning us to God, and that is mainly and eminently in the Apoſtle's eye; for ſaith he, (in a Coherence to theſe words in the ſecond Chapter, *verſe* 1.) *And ye who were dead in ſins and treſpaſſes* (it muſt have a Verb) *hath he quickned*, ſpeaking of their Converſion, and ſo at the *5th* and *6th* Verſes you find it plainly expreſt.

Or elſe this Power is ſhewed toward us in continuing the work of Faith; and it is hard to ſay, in which more power is ſhewn and ſpent.

I have made entrance upon the firſt, as an inſtance and a demonſtration enough of all the power that works afterward; *For we are kept by the power of God unto ſalvation*, ſo ſaith the Apoſtle.

The Power that God ſheweth, *The exceeding greatneſs of his power.* I propounded for the method of handling it theſe theſe Two things.

The former, That there is an *exceeding greatneſs of Power* ſhewn in it.

The Second, That it holdeth proportion with that Power which wrought in *Jeſus Chriſt*, when he was raiſed from the dead.

For the former, For the demonſtration that an *exceeding greatneſs of power* is ſhewn in working Faith, and in quickning us at our firſt Converſion unto God; that Power I ſaid was ſhewn in Two things.

Either Firſt, (I went by degrees in it) in what he doth for a Believer, though not upon a Believer; the word εἰς ἡμᾶς will not only bear what is done *in him*, but what is done *for him*, and done *toward him*. As the throwing out of Satan out of a man (as I ſhewed out of *Luke* 12.) it is a work that is done for a Chriſtian; but it is not a work ſo much upon him as upon Satan that is caſt out.

Now (ſaith he, *Joh.*12.31.) *is the judgment of this world, now ſhall the Prince of this world be caſt out*; he ſpeaks, when the World ſhould be converted to Chriſt, that Converſion is called the *Judgment of the World*; as in *Joh.*16.11. *He ſhall convince the world of Judgment*, that is, of that Holineſs and Righteouſneſs which they ought to take up and walk in; and he addeth, *for the Prince of this World is judged.* That this is done by a ſtrong hand, I ſhewed in the laſt diſcourſe; *If I by the finger of God caſt out Devils.* The Finger of God muſt go to it.

Then Secondly, If you come to the work that he doth in us, it ariſeth not only to a greatneſs of power, but to an *exceeding greatneſs of power.* I parallel'd it with the firſt Creation, in which there was a greatneſs of power ſhewn; there was a making of ſomething, yea, of all things out of nothing, and between nothing and the leaſt thing there is an infinite diſproportion. But when he comes to work upon the heart of a man, that is dead by nature in *ſins* and *treſpaſſes*; he doth not only find nothing to work upon, but he findeth all things againſt him, ſo that his power is not ſimply drawn out in creating Grace out of nothing, but in ſubduing and deſtroying of corruption; and ſo I ſhewed you the Scripture expreſſeth it: There is not only nothing to help or further, but there is all things to oppoſe. I ſhewed this at large in the laſt diſcourſe, and how to ſubdue that which oppoſeth, there is required a greatneſs of power.

But then in the Second place, There is an *exceeding greatneſs of power*, there is a doubling of power. There is not only a power to deſtroy what is oppoſite, (as I ſhewed both upon the Underſtanding, the Will and Affections,) but there is a putting in and a creating of a new principle, a contrary principle, maugre all the oppoſition that the heart of man makes againſt it. And ſo, becauſe there is a doubling of power, there is an *exceeding greatneſs of power* cometh to be ſpent in this work.

In handling of this I ſhewed, that the very Creation it ſelf of the *new Creature*, was of a higher kind (as the Scripture expreſſeth it) than the firſt Creation was, becauſe that Grace is the moſt excellent of all God's Creatures. *Jam.*1.18. ſpeaking of the work of Converſion, and of God's begetting us again, *Of his own will* (ſaith he) *he hath begotten us*; And what followeth? *That we ſhould be a kind of Firſt-fruits*; but (as I ſhewed you in the laſt diſcourſe) the eminent Firſt-fruits, *of all his Creatures*, the choiceſt of all; for ſo doth the Grace given by Regeneration, make a man.

And that it was a higher Creation than the firſt, the putting in of new principles thus into the heart, I ſhewed you by the phraſe that is uſed *Coloſſ.*2.11. where he calleth the ſanctification of a ſinner, the *circumciſing the heart*, which as in *Deuteronomy* is that we may love God. He calleth this new work in us Sinners, *A circumciſion made without hands.* I obſerved this upon it, that that phraſe, *made without hands*, it is uſed only of three things, whereof Grace or the new Creature is one. It is uſed of that Glory which God will put upon his Saints and Children hereafter in Heaven; which all the World muſt acknowledge, is a work tranſcending that firſt Creation; *We have a houſe not made with hands*, ſaith he, 2 *Cor.*5.1. It is uſed ſecondly of that framing the body of Chriſt, the Humane nature of Chriſt both Body and Soul, and uniting it to the Godhead; that Humane nature ſo united, is called a *Tabernacle made without hands*, *Heb.*9.11. And then Thirdly, here in this *Coloſſ.*2.11. he calleth the Sanctification of a Sinner, and working Holineſs and Grace in him, circumciſing the heart to love God, he calleth it a *Circumciſion made without hands.*

You have the like (as you ſhall ſee by and by) in *Iſai.* 66.1, 2. Only obſerve firſt what followeth there in *Heb.*9.11. when he ſaid, that the Body of Chriſt is a *Tabernacle made without hands.* What doth he add by way of explication? He ſaith, *That it is not of this Creation*, ſo the word in the Original is, as if he ſhould ſay, the Tabernacle and the Bodies of men, of ordinary men; though the one made by man and the other made by God, yet they are a more ſlight, a more ordinary kind of work: But, ſaith he, this Body of Chriſt is *made without hands*; that is, it is not of this Creation, it is not of the old Creation, it is of a more tranſcendent Creation: And ſo is Grace.

I backed this Interpretation with *Act.*7.48. compared with *Iſai.*6.1,2. In *Acts* 7.48. there *Steven* proveth, that God will not dwell in Temples made with hands; ſaith he, *Howbeit the moſt high dwelleth not in Temples made with hands, as ſaith the Prophet.* Now mark what the Prophet ſaith, *Heaven is my Throne and Earth is my footſtool, what houſe will ye build me ſaith the Lord of Hoſts? or what is the place of my reſt?* therefore man's hands cannot make him an Houſe good enough. Nay, Heaven and Earth, the old Creation is not good enough for him; *For* (ſaith he) *hath not my hands made all theſe things?* Well, what is it that he will have now to dwell in, that both exceedeth all the Houſes man can build, and exceedeth the Houſe that himſelf hath made, if you take the material Heavens; and the Earth, that is his Footſtool? Look in *Iſai.* 66. you ſhall find that it is a gracious Heart, that is a thing *made without hands*; that is not of this ordinary Creation of God, for it is ſpoken in oppoſition to things made with hands; *All theſe things* (ſaith he) *hath my hand made*; he ſlighteth them ſo, theſe are but an ordinary ſort of works, *I will not dwell in them; but to him will I look that is poor and of a contrite ſpirit, and trembleth at my word*, ſo it is verſe 2.

So that now, to have the leaſt ſpark of Grace begun in a man's heart, it is a work made without hands, in compariſon. It is of a higher kind of work than all the works of Men and Angels, yea, than the works of the firſt Creation; *Theſe things hath mine hand made; but I will dwell in a circumciſed heart made without hands*; that is not of this Creation, that is of a higher Creation than all this. And ſo much for the General, That the putting in of Grace into the heart, it is a matter of a more tranſcendent power than the firſt Creation was.

Now, my Brethren, as I ſhewed you in particulars the power of God in deſtroying what oppoſeth; (I went over the Underſtanding, ſhewed what oppoſeth there, what a mighty power went to deſtroy the ſtrong holds there. I went over the Will and Affections, ſhewed you what oppoſeth there likewiſe, Self-love, and all inordinate Affections and love of Pleaſures, and the like:) As I did this in the Negative part, in the deſtructive part; ſo I will do the ſame alſo in this Poſitive part. And I will ſhew you (this is the ſcope,) that for God to work Grace in your underſtandings, to know things aright (which you think is moſt eaſie) there is an *exceeding greatneſs of power* going to it, no leſs than went to the firſt Creation; yea, much more, it is not of this Creation: ſo likewiſe to put you in holy principles into your Will and Affections. Therefore all that goeth to frame a Chriſtian from firſt to laſt, it muſt needs be an *exceeding greatneſs of power.* I am forced thus to repeat things, that I may clear my method as I go along.

And Firſt, What God doth upon your Underſtandings when he doth convert you. Why, it requireth an *exceeding greatneſs of power*(though you little think it) to believe; *Who believe* (ſaith the Apoſtle) *according to the working of his mighty power.* I will not run over all things that may be ſaid of believing, but I will ſpeak of Spiritual knowledge, to know things ſpiritually and aright as Chriſtians do, that it requireth an *exceeding greatneſs of power* to work it. I ſhall demonſtrate this unto you in the firſt place in a more general way; And ſecondly more particularly by two things.

In the firſt place in the General. For to make a Soul to take a thing upon God's bare Authority, and therefore to believe it is as great a work as any God doth; and it requireth as much power (mark what I ſhall ſay to you,) it requireth as much power to work Faith in the heart to believe God will do ſuch a thing, as it is for God to do it.

For Inſtance, to explain my ſelf, (though I ſhall not follow my Inſtance in the opening of it, but for illuſtrations ſake) this is my meaning. At latter day, God will raiſe up all our Bodies from the Duſt to glory. To believe this ſpiritually and aright, and to work your hearts to believe it, requireth as much power as for God to do it, when he cometh to do it. So you have my meaning.

Sermon XXV.

I ſhall give you a place of Scripture for it, and it is in *Mar.*9.21,22. There is a poor man cometh to Chriſt to have a Miracle done for him; what doth he ſay to Chriſt? *If thou canſt do any thing* (ſaith he) *wilt thou heal my Son, and throw the Devil out of him?* *If thou canſt do any thing?* ſo he ſaith to Chriſt. Then mark what Chriſt ſaith to him; *Jeſus ſaid unto him, If thou canſt believe, all things are poſſible to him that believeth.* To open theſe words a little. You ſee when the man ſaid, *If thou canſt do any thing, help my Child?* Saith Chriſt again, *If thou canſt believe, all things are poſſible.* He makes it of equal poſſibility for him to do the thing, and for the man to believe. It was as hard a matter for the man to believe this, and required as much power to work Faith in him, as it was for Chriſt to effect it: Therefore our Saviour addeth, *To him that believeth all things are poſſible,* (for Faith commandeth all the power in God,) as if he ſhould ſay, There is as great an infinity of power required to work Faith in thee to believe it, it is all one and to do the thing. So far as any thing is poſſible, ſo far it is credible, it is believable.

☞ Let me put you a Suppoſition. If God ſhould reveal by me infallibly, as he did ſpeak by the Prophets and Apoſtles, That he would make a new World to morrow. It were as hard a thing for God to work this Faith in you, as for him to make this World; he might make this World upon the ſame rate, as he would work this faith in your hearts. To believe a thing upon Divine Authority doth require an Omnipotent power: To believe things upon ſlight grounds, that is eaſie, *The Fool believeth every thing,* ſaith *Solomon* in the *Proverbs*; but to believe this in earneſt, it is a work of an Almighty power.

And ſo much in General, That the *power of God* in doing any thing for us, it is but proportionable to the working of Faith in us, that he will do it, or that he is able to do it; yet you think this is eaſie, and yet you ſee what the Scripture ſaith.

To come now particularly to ſhew you, what a *mighty power* goeth to work Faith and Spiritual knowledge; and it is but to believe the thing, not to believe that it is yours, but to believe the thing in a Spiritual manner requireth an *exceeding greatneſs of power.* I ſhall ſhew you it by Two things.

The Firſt is, to work a principle of Faith. You know I told you in the laſt diſcourſe, that this new Creation, much of the power of it was ſpent in working Habits as we call them, that is, inward Abilities, to work a formal principle, ſuch as is to work ſight in a blind Eye. You know there is the act of Seeing, or Seeing it ſelf, and there is a principle of ſeeing, a power to ſee; a framing of an Eye and of a Soul to ſee, (as I may ſo expreſs it,) or of a faculty of ſeeing. Now in the Underſtanding, to underſtand things ſpiritually and aright, there muſt be an Almighty power go to it, to put a new principle in you, to make you capable to believe and know Spiritual things.

I remember in the laſt diſcourſe, when I ſhewed what expreſſions the Holy Ghoſt uſeth to expreſs the work of Converſion, I quoted *Rom.*12.1,2. where it is called a Transformation, an altering the form of the mind, the ſhape of the mind; it is a Metamorphoſis, as I then expreſt it, and indeed the word is ſo in the Greek. Now the transformation there, what is it applied unto? It is applied unto the Underſtanding of a man, it is but the changing of the Underſtanding that that word is uſed of. You think, that to believe and to know Spiritual things is no great matter, and that all the difficulty lies in doing of them, and in being affected with them. But the Apoſtle ſaith plainly, *That you may know things aright,* that you may approve of them in a Spiritual way, of their goodneſs and excellencies; you muſt be Metamorphoſed, ſaith he, in your minds, you muſt have a new form come in to your underſtanding; ſo the word ſignifieth.

He uſeth two words there, *Be not conformed to the World,* ſaith he; and the word he uſeth for that is συσχηματίζεσθαι, it ſignifieth an outward form, an *artificial form*; for the World is but an empty ſhew, an empty ſhape (as the Apoſtle calleth it, *The faſhion of the World paſſeth away,* it is the ſame word.) But when he ſpeaks of the other, the transformation of the Underſtanding; the word is μεταμορφοῦσθαι, it ſignifieth an inward cauſe, ſuch as the Soul is to the Body, a *Natural form*, not an Artificial; and Inward one, not an Outward one.

So that now, for a man to approve of Spiritual things in a Spiritual manner, look as if he would make a *Beaſt underſtand as a man*, you muſt bring a new Soul, a new form: ſo if you will make an unregenerate man underſtand Spiritual things aright, you muſt bring a new form, a new Soul (as it were) into his underſtanding. The Apoſtle expreſſeth it 1 *Joh.* 5. 20. *He hath given us an underſtanding that we may know him*; not but the ſame for ſubſtance, the ſame natural power of underſtanding is in a wicked man and in a godly man: But there is a new ability, a new principle, a new quality put in that fits him to underſtand Spiritual things, which the other cannot do.

To illuſtrate this further unto you, and to ſhew you that to work this requireth no leſs power than in the Creation. Look firſt into 1 *Cor.*2.14. (I ſhall tell you to what purpoſe I quote that by and by) *The Natural man* (ſaith he) *receiveth not the things of the Spirit of God, neither can he know them, becauſe they are ſpiritually diſcerned; but he that is ſpiritual judgeth all things, yet he himſelf is judged of no man.* To open theſe words; By a Natural man he meaneth, a man that is not regenerate, that is not born again (for he doth oppoſe him to a Spiritual man) a man that hath no other principles in him in reſpect of Grace, than what he brought into the World; he hath the ſame natural underſtanding he had without any Spiritualneſs put upon it by the Holy Ghoſt. This is a Natural man. *Now*, ſaith he, *this man receiveth not the things of the Spirit of God; Nay*, ſaith he, *he cannot know them. But he that is ſpiritual*, he is both able to receive them, and he can know them; ſo the oppoſition runneth. And all cometh to this, that there muſt be a new principle put into the underſtanding of a man; not only a new light come in, but a new principle, if you would have this man underſtand Spiritual things aright. And that is the ſcope I quote this place for, that the underſtanding muſt be altered, a new principle muſt be put into it, a new habit as we call it. All the expreſſions do carry it to that ſenſe.

For, Firſt he ſaith, otherwiſe, if he be not made Spiritual he cannot receive Spiritual things, that is, he wants a capacity. It is ſuch a phraſe, as if you would ſpeak to a Deaf man, you will ſay, he cannot receive what you ſay, for he wanteth a faculty of hearing. If you bring a Blind man into the Sun, he cannot receive the light of it, for he wants a natural faculty ſo to do. He expreſſeth it in a way of Nature, he is not capable of it, which argueth, I ſay, a want of a principle whereby to do it.

And not only ſo, but he ſaith in the following words, *He cannot know them*; he wants a δύναμις, a *power*; οὐ δύναται γνῶναι, a *Potentia*, as the Philoſopher calleth it; for the Apoſtle ſpeaks ſuitably here to Philoſophical principles. That, as we ſay in Philoſophy, nothing can work but it muſt have a principle of working: A man cannot ſee without the faculty of ſeeing; ſo this man wants a faculty of knowing Spiritual things, therefore he cannot know them.

Thirdly, The Reaſon he giveth evidenceth this, for what is the Reaſon why a Natural man cannot know them? *Becauſe*, ſaith he, *they are ſpiritually diſcerned.* (He ſpeaks juſt like our Schoolmen, for we uſe to expreſs in a way of diſtinction, in a Spiritual manner, that is, *ſpiritually.*) The meaning is, To ſee it in its own Spiritual nature, abſtracted from all conſiderations beſides, ſo he cannot ſee it, that is the meaning of this, *He cannot diſcern it ſpiritually.* If he would know it aright, he muſt know it as it is in it ſelf, now ſo he hath not a principle ſuited and fitted to this object as it is Spiritual in it ſelf; he may know it otherwiſe in other conſiderations, but take it as it is Spiritual and he cannot know it.

Sermon XXV.

As for Example, It is as if he ſhould ſay, the Mind of a man, or the Eye of a man rather, it cannot ſee an Angel; Why? For an Angel is ſpiritually diſcerned. One Angel can ſee another; but take an Angel meerly as he is a Spirit; let him not take a ſhape, take him in his Spiritual nature, and the Eye of man cannot ſee him; Why? For he is a Spirit, and he muſt be diſcerned ſpiritually. Juſt ſo it is here, Take Spiritual things in their own nature, and he wants a faculty, a Spiritual principle to ſee them with, to know them with.

Therefore in the Fourth place, which is a fourth Reaſon why that the Apoſtle here would have a Spiritual, a new principle to go to help a man to ſee Spiritual things ſpiritually; This is a Fourth Reaſon, in that he calleth him that diſcerneth a *Spiritual man: He that is ſpiritual*, ſaith he, *diſcerneth all things*. What doth he mean by a *Spiritual man*? You have it interpreted *John* 3. 8. *That which is born of the Spirit is Spirit*. What is it that is born of the Spirit? It is not an act of knowing, but it is a principle of knowledge; for alwaies that which cometh by birth is Nature, it is Natural diſpoſitions that are derived to us by our birth, therefore we uſe to ſay of what is a man's diſpoſition, He hath it by nature. Therefore now his meaning is this, He is a Spiritual man, he is regenerate, he hath a new underſtanding, a new principle put into him, a quickneſs, a diſpoſition of underſtanding, which a Carnal man wants, and therefore he is not fitted to know Spiritual things as he is. You ſhall find in 1 *Cor*. 15. 44. that the Apoſtle ſaith, *There is a natural body, and there is a ſpiritual body*, they are the ſame terms in the Greek that is uſed here, *A Natural man and a Spiritual man*. Now by Spiritual body there, what is meant? Spiritual endowments; As to ſhine like the Sun, to have agility and nimbleneſs to move as an Angel, to have all ſuch Spiritual endowments put upon it; herein lieth the ſpiritualneſs of the Body, in oppoſition to this Natural body of ours. So a Spiritual underſtanding lieth in having new endowments, which enableth a man to know Spiritual things in ſuch a manner, as no Natural man in the world can know them.

Well then, this is the ſcope of this place, and ſo I will leave it. That if you deſire to know Spiritual things aright, you muſt have as great a change wrought in your Minds to make them ſpiritual, as your Bodies one day ſhall have to make them ſpiritual at the Reſurrection; new qualities and endowments put upon your underſtandings, new forms, ſo the Apoſtle expreſſeth it, to be transformed in the *renewing of your minds to know him*, in that 12*th* of the *Romans*.

Now then to gather up this firſt Head, This muſt neceſſarily be done by a Creation, no leſs power than went to create at firſt. Nay it is not of this Creation neither.

To make that plain to you, That a man cannot know Spiritual things, cannot have this principle of knowledge unleſs he be made a new Creature; it muſt be a Creation that muſt do it. For this I do quote 2 *Cor*. 5. 16, 17. Read what the Apoſtle ſaith there, he ſpeaks of the different knowledge he had when he was an unregenerate man, and a regenerate man. See how he expreſſeth it. *Wherefore* (ſaith he) *henceforth* ἀπὸ τοῦ νῦν, that is, hence from the time of my Converſion, (for indeed a Chriſtian reckoneth his life from his Converſion,) *Wherefore henceforth*, that is, from the time of my Converſion, *know we no man after ter the fleſh; yea, though we have known Chriſt after the fleſh, from henceforth know we him no more*. He ſpeaks of knowledge you ſee, and of ſuch a knowledge, as he had wrought in him from the time and inſtant of his Converſion, differing from that before.

Before, I knew men *after the fleſh*. That phraſe *After the Fleſh* referreth both to the *things known*, that is, I valued all men and things as they were in the fleſh; if I looked upon a man that was rich and honourable, I valued him by his Riches and Honours, and what he was in fleſhly things, by this I did ſet my eſteem upon men, and accordingly upon things alſo; and this was all the underſtanding I had both of Things and Perſons. Or the phraſe referreth unto his manner of knowing, or notes out the principle by which he knew them; *Knew them after the fleſh*, ſaith he, that is, from Carnal principles; my Underſtanding was nothing but fleſh, *That which is born of the fleſh is fleſh:*

And ſo was my Underſtanding, like the things I valued, ſuited to them; as the things were fleſhly, ſo I valued them as ſuch, by reaſon of my fleſhly underſtanding; and ſo the Apoſtle uſeth the phraſe *Rom.*8.5. *They that are after the fleſh, mind the things of the fleſh*; that is, the diſpoſition of the Mind, and the things, are ſuited each to other as a Natural object and the Faculty, as the Eye in the Body and Corporeal objects. A man that is nothing but of a fleſhly underſtanding, all his delight, and knowledge, and approbation of things, is according to the fleſh. As on the contrary, in the ſame place, he *that is after the Spirit*, he ſavoureth and knoweth the *things that are after the Spirit*, valueth them according to what they are in God's Book, at a Spiritual rate. Now, ſaith he, when I was thus Carnal, I knew all things thus after the fleſh; I counted my ſelf (ſaith he in *Phil.*3.2,3.) to have theſe and theſe priviledges, I was a *Benjamite*, an *Hebrew*, *touching the Law a Phariſee*, *concerning the righteouſneſs which is in the Law*, *blameleſs*. He was a Scholar, and profited more than his equals, and theſe things he valued himſelf and others by. And the truth is, a Carnal man, take him practically, and thus he knoweth and eſteemeth of things: *Yea* (ſaith he) *I knew Chriſt after the fleſh*. It is the higheſt Inſtance that can be: One would think, that if he ſhould know any thing ſpiritually, he ſhould know Chriſt ſpiritually, if he knew him at all; for there is no Carnal comelineſs in him to deſire him, that Object is ſo ſpiritual as is not capable of fleſhly knowledge. Yes, ſaith he, *I knew Chriſt after the fleſh*; for the truth is, when he was a *Phariſee*, he thought the *Meſſiah* would have been a great King, and ſhould have come in pomp and ſtate to deliver his Nation, as you know the opinion of the *Jews* was, *Luke* 17.20. *The kingdom of God cometh not with obſervation*, or *with pomp*, for ſo good Interpreters render it, and the oppoſition in the *22th* verſe makes for it, *The kingdom of God is within you*, it is Spiritual. Now, as the reſt of the *Jews*, ſo I valued the *Meſſiah* thus, and I thought thus carnally of him; But, ſaith he, when I came to be converted, *from henceforth*, from the time I was converted, *I knew him ſo no more*. I ſaw then the *Meſſiah* to be ſuch a one as the 14 and 15*th* Verſes hath deſcribed him, not one that ſhould come with pomp, but one that ſhould be crucified, and die, and riſe again, and thereby take away our ſins, for ſo in the 14*th* Verſe he is deſcribed, which is the occaſion of this ſpeech. This was the *Meſſiah* I began to know when I was converted, and I valued him according to pardon of ſin and working Grace in me. He came to know this *Meſſiah* ſpiritually, and after another manner.

Well now, to draw up to that I aim at How came the Apoſtle, or what was the reaſon the Apoſtle, after his converſion, ſhould have this change in his knowledge, that before he ſhould know all things *after the fleſh*, and now he knoweth all things in another manner?

Read the next words, *Therefore*, or as the word ὥστε will bear, *Therefore*, *Becauſe*, (ſo *Piſcator* renders it, and ſays it is an Illative particle put for a Rational, or the reaſon of what went afore, *Wherefore*, or *Becauſe*,) *he that is in Chriſt is a new Creature*; *Old things are paſt away*, *behold all things are become New*. As if he ſhould have ſaid, Will you have the reaſon why that I know nothing, nor even any more after the fleſh, no not Chriſt himſelf? It is becauſe I am a *new Creature*, that is the reaſon of it, I have had a new principle wrought in my underſtanding, by which all my thoughts are turned, all my former thoughts periſh, as a man's doth when he dieth. I do not ſet a value upon men for Honour and Riches, and for their comforts in this life. I ſet that value once upon Chriſt himſelf, and judged of him; but now I judge of men and things in a ſpiritual way, according to what they are in Holineſs and the World to come, I judge by God's Books, and not what they are in Men's Books or in the World's Books: You ſee that which cauſed this was a new Creation. *Old things are paſt away*, *behold all things are become New*.

So that for a man to have true Spiritual knowledge, which yet men are apt in their thoughts to ſlight, and think to be the leaſt of all things to be wrought, it muſt have no leſs power than what went to the Creation, it muſt have the *exceeding greatneſs of the power of God* to go to it. So much for the Firſt particular, The work on the Underſtanding.

Sermon XXV.

Now then Secondly, When this new Creature is wrought, that is, when a man hath a new Eye given him, there muſt be another Creation before a man will know any thing actually, before he will ſee it. This new Creation, this new Underſtanding giveth him a new Eye, a capacity indeed which a Natural man hath not; the other is blind, he hath an Eye: But ſtill his Eye will not help him to ſee; this new Underſtanding will not ſee, except God doth ſomewhat more, it will not ſee aright and ſpiritually. You will ask, what is it that is further required?

As great a thing as the former. It is this, It is for the Holy Ghoſt to create in your underſtandings a new Image of things, a new *ſpecies* or repreſentation of things, ſuch as never any Carnal man in this world had; and this muſt go to Spiritual knowledge, or you will never know things aright; you all come eaſily by it, but this power goeth to work it. It is the Point in hand. You ſhall find too, that an act of Faith is expreſt by an act of Sight; *He that ſeeth the Son, and believeth on him*, that is the expreſſion of Chriſt, *John* 6. 24. There is ſuch a ſight of God and of Chriſt, by the Underſtanding of a man renewed, when he doth know them, when his mind works upon them ſpiritually, there is ſuch a ſight wrought in his mind of them, as all the men in the World have not, nor are any way capable of. If all the Angels in Heaven, (mark what I ſay) ſhould go and deſcribe God and Chriſt upon their own knowledge, and all their excellencies, (they ſaw Chriſt upon Earth, they ſee him now he is in Heaven;) if a man ſhould go and quicken up his Underſtanding and Natural parts, yea, and have the utmoſt aſſiſtance of the Holy Ghoſt, (ſo as not to renew his Underſtanding;) all theſe will but raiſe up a ſhadow of Chriſt, in compariſon of what a godly man hath of him in his heart. It will be but a φαινόμενον, it will be but as we call a *falſe Sun*, you know there is ſometimes more Suns than one appears in the Clouds; look what that is in compariſon of the true Sun; ſuch will all that knowledge be that a man hath, that is meerly a Natural man. Take a man in Nature, raiſed never ſo high, all his knowledge is but a falſe *Sun of Righteouſneſs* in compariſon of what a godly man ſeeth, becauſe the Holy Ghoſt createth in him, ſtampeth upon his mind another manner of image and repreſentation of him, than he doth in the heart of the moſt enlightned men in the World.

To open this unto you a little.

I told you even now of raiſing up a *falſe Sun*, and ſeeing the *true Sun*, they are like you know, but they are mighty vaſt, wide, d fferent things. Saith the Apoſtle, *Epheſ.* 4. 21. when he exhorteth them to put off the Old man, and to put on the New; *If ſo be* (ſaith he, ver. 20.) *that ye have heard him, and have been taught by him, as the truth is in Jeſus; that ye put off concerning the former Converſation, the Old man*, &c. Theſe words, *If ſo be ye have heard him, and have been taught by him as the truth is in Jeſus*, they are a correction of himſelf in what he ſaid before. All Chriſtians, ſaith he, are taught not to walk as the *Gentiles* walk, *Ye have not ſo learned Chriſt*; but yet becauſe many Chriſtians do learn Chriſt, and know Chriſt, and yet do otherwiſe, he correcteth himſelf, *If ſo be* (ſaith he) *ye have heard, and have been taught by him as the truth is in Jeſus*; If you have ſeen him in truth, ſaith he, if you have ſeen the true *Jeſus* as he is in himſelf, if you have ſeen *ſpiritual Jeſus* ſpiritually; then ſaith he, it will have this fruit upon you, that *ye will put off the old man, and put on the new*; it is impoſſible it ſhould be otherwiſe.

The thing I gather from hence is this, The Apoſtle you ſee diſtinguiſheth the knowledge of Chriſtians, all have learned Chriſt in the outward learning of him; but there is, ſaith he, a learning of him in the mind, *as the truth is in Jeſus*. There is a falſe knowledge, a knowledge of a falſe Jeſus, but of an appearance of him, a ſhadow of him, which all Carnal men that live under the preaching of the Goſpel have; but if you have ſeen Jeſus in truth, this followeth upon it, you will *put off the Old man, and put on the New*. So that from hence it is evident that there is ſuch a knowledge of Chriſt, which a man is taught, and hath wrought in his heart by the Holy Ghoſt, ſuch an image and repreſentation of him which is in truth, and in compariſon of which other knowledge is a falſe knowledge.

My Brethren, ſhall I ſhew you the difference wherein this lieth?

All the World yieldeth, that the difference of mens knowledges ariſeth from the different image or picture of things, (if you will ſo call it) which the mind takes in. That you will eaſily grant. If you take two men, and the one ſees the Picture of a man, and the other ſees the Man himſelf, he that hath ſeen the Man himſelf hath ſuch a knowledge of him, as he that hath ſeen but the Picture hath not, nor cannot have, except he ſee the man himſelf. Why? Becauſe there is a different Image begotten in the mind and fancy of him that hath ſeen the man, and him that hath only ſeen the Picture. Hence ariſeth different knowledges.

Here then is the thing I infer, That the Holy Ghoſt, when he reneweth the Underſtanding of a man, he doth beget in him by his Almighty power another repreſentation of Chriſt and of God, and of all Spiritual things in their ſpiritual nature; whereas other men have but the Pictures of them, they do not know them as the truth is in *Jeſus*, as I ſaid even now.

All knowledge is either *Per ſpecies Acceptas à rebus*, when we take the Images off from the things themſelves; as when we ſee a man himſelf, or when I take the Image of him at ſecond hand from ſomething that repreſenteth him. Now herein lieth the difference of the knowledge of a godly man and others, that the Holy Ghoſt createth *Proprias ſpecies*, a proper likeneſs and repreſentation of Spiritual things, of God and Chriſt; whereas all men elſe know him at ſecond hand, they hear of him, and have been taught by him; but not as the truth is in *Jeſus*.

Hence is that phraſe of the Apoſtle in 1 *Cor.*2.9. (I take it, that which I am now handling openeth that phraſe, and is pertinent to the meaning of it.) Saith he, *Eye hath not ſeen, nor Ear heard, neither hath it entred into the heart of man* (that is, a Natural man) *to conceive the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit.* I plainly take the meaning to be this: There are ſuch Revelations, (ſo the Apoſtle here calleth them) ſuch Images, ſuch repreſentations of Spiritual things begotten in a godly man's heart, as never entred into the heart of any Carnal man in the World, and that is the reaſon why he cannot know them. Now Jeſus Chriſt you know is abſent, *In whom, though we have not ſeen* (ſaith he) *we believe*; He is in Heaven. And God is abſent, he is a thing not ſeen, you hear his Word and ſee his Works; but beyond all theſe, the Holy Ghoſt begetteth in your minds an Image of God and Chriſt, makes him real to you, makes him ſubſiſt; makes God that is abſent, preſent, Chriſt that is abſent, preſent. Therefore it is called a *ſight*, ſo the Scripture expreſſeth it, *He that ſeeth the Son, and believeth on him*; therefore *Heb.* 11. 1. where there is a deſcription of Faith, he calleth it the *ſubſtance of things hoped for*; they have a ſubſtantial Image of the things begotten in them. It is not a meer Notion.

Now, my Brethren, this is the higheſt Art, the greateſt power (conſider what I ſay) to beget a real and ſubſtantial Notion and Image of God, and of Chriſt, and of any Spiritual thing in the mind and heart of a Believer, and is more than to create a World. Why? The excellency of any Creature lies in this, in its ability to repreſent God to a man; therein lay the excellency of the Creation at firſt, that it declareth God and his Glory, and *ſheweth forth his handy work*, as the *Pſalmiſt* ſaith.

Now the Image that the Holy Ghoſt begetteth in a man's heart of himſelf, of God and Chriſt, and of all Spiritual things, doth more lively repreſent God to a man than all the Scripture, ſimply, or than all the works of God, yea, than it was done to *Adam*; For, ſaith he, *Eye hath not ſeen, neither hath the Ear heard, nor hath it entred into the heart of man from the beginning of the world*, (ſo it is in *Iſai.*64 4.) no not into the heart of *Adam* himſelf.

This all Divines acknowledge, That Faith is a knowledge of God *in ſe*, not of God by his works at ſecond hand, but a knowledge of God in himſelf; As when you know the Sun by a beam of himſelf, and this is the knowledge that the Holy Ghoſt works, and therefore there is required as much to it and more, than to create a World.

Sermon XXV.

To give you a Scripture for this, and that pertinent and proper to the thing in hand. It is in 2 *Cor*.4.6. The Apoſtle there compareth the Spiritual knowledge which was in his own heart, and which by his Miniſtry the Holy Ghoſt had begotten in the heart of others, he compareth the very knowledge of it to no leſs than the creating Light out of Darkneſs at firſt. Read the Scripture, *For God* (ſaith he) *who commanded the Light to ſhine out of Darkneſs, hath ſhined in our hearts, to give the Light of the knowledge of the Glory of* God, *in the face of Jeſus Chriſt.* He compareth, I ſay, the knowledge which God wrought in his own heart being converted, and which by his means (being an Apoſtle) was begotten in the heart of others, to that great work of creating Light out of Darkneſs. Saith he, *The God, the ſame God that commanded Light to ſhine out of Darkneſs, the ſame God hath cauſed us to have the knowledge of God*; and mark it, why doth he add, *in the face of Jeſus Chriſt*? The Word in the Original is, *in the Perſon of Jeſus Chriſt* ἐν τῷ προσώπῳ, It is a perſonal knowledge, it is a real knowledge of God; that knowledge I have deſcribed all this while, it is not a notional knowledge, it is the knowledge of his Perſon brought down into our hearts by the Holy Ghoſt, which is an Artifice that tranſcendeth the power of any Creature, it is peculiar to the Holy Ghoſt to give a Subſiſtence of Chriſt to a man's Soul.

And that the Apoſtle ſpeaks here of a *mighty power* that works this knowledge, is evident in the next words; for going on in the next Verſe, he ſaith, *We have this treaſure in earthen Veſſels*: That we ſhould have ſuch a knowledge in us, and be able to convey it to others, it is a Treaſure indeed this gift, and it is in Earthen Veſſels: To what end? *That the excellency of power*, Hyperbole, *that the greatneſs of the power may be of God*, may be aſcribed to him, that thus createth by an Almighty power, the Light of the knowledge of the Perſon of Chriſt in the heart of a man.

So that now you ſee, that the working of knowledge (I do not tell you of all the great difficulties, for to draw a man to believe in Chriſt, and to lay hold on Chriſt, and to love Chriſt, all which require the ſame power; but I ſpeak ſimply of Spiritual knowledge, to believe the things themſelves in a true, real, ſubſtantial manner) this is from an Almighty power. *That ye may know* (ſaith he) *what is the exceeding greatneſs of his power to us-ward, who believe according to the working of his mighty power.* To work Faith in the very Underſtanding of a man; all this is required. So much now for the firſt part; that to believe, to have Spiritual knowledge wrought in a man, requireth exceeding greatneſs of power. I could not have made this plain under leſs time than what I have now ſpent upon it, and Faith you ſee is in the Text, for it is *to us-ward who believe*; I have therefore a little larger inſiſted upon it.

I come now in the Second place to the Will of a man (I will be brief in it) and that which is put in there too it requireth an exceeding greatneſs of power to make that Holy, to make a man conformable to the things he knoweth. I will inſtance but in one thing.

That the Will of man ſhould be raiſed up to aim at God's Glory in all that he doth, and to make God the Chiefeſt Good, it muſt be an Almighty power that muſt put this Principle into a man's heart, a higher power than ſimply was in the firſt Creation, to do it as Believers are inabled to do it. Go take all Creatures that were made by God's Almighty power, take Men, take Beaſts, they have nothing of this in them at all, not of Holineſs to aim at the Glory of God; take Nature ſimply conſidered in it ſelf as man hath it now, there is no ſuch thing in him, nor in all the Creatures beſides man; but Angels that had it created in them at firſt after the Image of God that created them, indeed they had it, and *Adam* had it ſo too. To put therefore ſuch a Principle as this is into a man, that his Spirit ſhall love God naturally as now he loveth himſelf, and ſubordinate himſelf unto God: (and herein lieth Holineſs) My Brethren, this is the greateſt work in the World.

You may eaſily know the greatneſs of the work from the excellency of the thing. This putteth down all Creatures, it makes a man differ from other men, as a man doth from a beaſt. A man hath three lives that he liveth; the life of a

Plant, the life of a Beaſt, and the life of Reaſon; here is a fourth life, to aim at the Glory of God. It is called the *Light of life*, *Joh.* 8.12.

My Brethren, this is bringing in a new Form indeed, a new Soul indeed, to put this principle into a man's heart; this is Trasformation indeed. Why? It bringeth a new end into a man's heart; and *Idem eſt finis in moralibus, quod forma in naturalibus*, and ſo *quod anima nova*: That is, what the form is to natural things; that is, what the Soul is unto a man's Body, that is a mans end to his Soul when he is converted. It is the beſt definition I ever heard of Converſion, that it is the change of a man's utmoſt end, and upon that a man's Soul is turned to God: A man was before for himſelf, and ſo long as himſelf is his end, let him have never ſo many changes, yet ſtill he turneth upon himſelf; now do but put Holyneſs into him, to aim at God in all things, it changeth the whole man preſently, it changeth all his Courſe, all his Affections, every thing in him. It is a new *Loadſtone*, it will make him ſail after another Compaſs. Now to work this, to make a man's heart to be for God as he is naturally for himſelf, it requireth a mighty power of God to do it. Saith the Apoſtle in 2 *Pet.* 1. 4. *According as his Divine power hath given to us all things that pertain to Life and Godlineſs.* Haſt thou any Godlineſs in thy heart? a Principle of Godlineſs to aim at God? (for that properly is Godlineſs) to ſet him up? it muſt be a mighty power that muſt do it; *according* (ſaith he) *to his Divine power*; it is a power that only belongeth to God to do this.

Aquinas ſaith well, *Elevat hominem*, ſaith he; when a man hath Grace to aim at God, it raiſeth a man up above all the Being and Power of Nature. Therefore it is more than all the Creation of Nature ſimply conſidered; it is called therefore a *Divine Nature*.

My Brethren, you may know the great power that goeth to work this from the Excellency of it; for the more excellent a thing is in Being, certainly the more power goeth to work it. This excelleth all Beings, raiſeth a man beyond all Beings; for it raiſeth a man up *to live the life of God*. A man liveth the life of a Beaſt, when he liveth in pleaſures; of a Man, when he liveth in honour and in things the Reaſon is capable of; but all this while he is a ſtranger to the *Life of God*. But to add to the life of a Beaſt the life of Reaſon, and to the life of Reaſon the *Life of God*, you will ſay that there muſt be an *Exceeding greatneſs of power* to do this. To make a man to aim at God and his Glory, is more than to make a Man, or Beaſt, or Stocks, or Stones, or Worlds. Saith the Apoſtle *James* Chap. 1. 17, 18. *Every good gift, and every perfect gift is from above and cometh down form the Father of Lights.* Ἀνωθέν ἐστι, it is from above, wholly from above, thoſe gifts that are good, κατ᾽ ἐξοχὴν, by way of eminency, they are wholy from above, they are wholy by a Divine power. He ſpeaks of Grace, read the words after; *he hath begotten us again according to his will, that we ſhould be the firſt Fruits.* And he ſpeaks of Grace before as well as in the words after, it is a thing wholy from above, no power can do it. I told you before that the Phraſe, *made without hands*, noteth out a Tranſcendency of working, it is applyed to Chiſt's Body, and to the Glory of Heaven. Well this Phraſe, ἄνωθεν, from above, it is applied to none but Chriſt, and it is to argue the Excellency of Chriſt above all others. Read *Joh.* 3. 31. When *John* would prove Chriſt to be greater not only than himſelf, but greater than all, what ſaith he? *He that cometh from above*, ſaith he, (he uſeth the ſame Phraſe that the Apoſtle doth here of Grace) *is greater than all*; ſo here, *Every good gift is from above*, it is wholy Divine, and cometh from the *Father of Lights*. For a man to aim thus at God I ſay it cometh wholy from him.

I will ſhut up this point only with this. Do but now look into your hearts, have you any of this *perfect gift that is* thus wholy *from above*, and draweth you up to above, to aim at God more than your ſelves, and that that ſteereth your Courſe? My Brethren, to be thus turned to God is to have a new end, it throweth the Soul upon new hinges, it toucheth the Soul as a Loadſtone that toucheth the knife, draweth it toward God in every thing. There is nothing of it in Nature, no diſpoſition of it, there is nothing of it in all the Creature: Go take man as ſimply conſidered, as reaſonable; and take Beaſts and all this inferiour World, there is no ſuch thing. There is a World indeed, a Being, where there are thoſe that aim at God. But take this World, all the Creatures, Sun, and Moon, and Stars, take all the Sons of men, they have not ſuch a Principle as this: It is a higher Principle than Reaſon it ſelf, it is the *life of God*; the other is but the life of Reaſon, or the life of Beaſts. Do but examine now whether you have any ſuch thing in you, if you would know whether the *Exceeding greatneſs of his power* hath wrought in your hearts or no.

I may compare a man that is turning to God to one that is going with full Sail to ſuch a Countrey or Port, and hath taken in Lading fitting and ſuitable to that Countrey, and he hath a Compaſs to guide him thither, he hath the Wind fair for him. By Nature a man loadeth himſelf with a world of Vanities, he is ſhipped for this World, and that is it which his eye aimeth at, to make himſelf happy in the World in ſome thing or other. Now my Brethren, God meets with him by the way, takes him off from all his Ends that were for himſelf, putteth in a new Pilot, ſetteth up a new Load-ſtar, giveth him a new Compaſs, ſendeth his bleſſed Spirit into his heart, that as a Wind bloweth him clean another way, all the Lading he hath by Nature he cannot vent any of thoſe commodities, he throweth them all overboad. Thus God dealeth with a man when he turneth him.

Paul was a Ship richly laden, I was a Schollar, ſaith he, and profited in the *Jewiſh* Language more than all my Teachers, I had much to boaſt of; God comes, and he throweth them all overboard, *I count all things but as droſs and dung in compariſon of the knowledge of Christ*, &c. What made *Paul* do this? God had touched his heart with this Loadſtone, to the direction of which all muſt be conformed. He turneth out all old commodities, putteth in a new Rudder, a new Pilot, a new Compaſs; and now ſaith he, I muſt needs aim at God's Glory in all things. My Brethren, herein lieth the work of Converſion, wherein lieth it elſe? then it lieth in this or it lieth in nothing. Now to work ſuch a work as this in a man, to touch a man's heart thus, is as much as to throw the Earth off its Center. Take the Earth, if it move as ſome ſuppoſe it doth, if it move ſtill upon its Center, this is no great matter; but if you ſhould ſee the Earth go off his Center, and fix it ſelf in the ſame Sphere with the Sun, and go along with the ſame pace and with the ſame motion, you would think an Almighty power muſt go to do all this: This God doth. A man moveth himſelf, move him which way you will, if you will move him to God, as Self-love Love will ſomtimes do, yet ſtill he is upon his own Center, all is for himſelf. God cometh and turns him off his own hinges, takes him from his own bottom, placeth him in the ſame Sphere with himſelf, makes him aim at him in all things. This is Holineſs; and to put this Principle into a man's heart, nothing but the Almighty power of God can do it. It is above all the Creation.

SERMON XXVI.

EPHES. I, 19, 20.

And what is the exceeding greatneſs of his power to us-ward, who believe according to the working of his power, &c.

COncerning the working of his power to us that believe, here mentioned, I have ſhewn already that firſt it is not only to be reſtrained to the raiſing up of believers at the latter day. Nor ſecondly only to the power of the Spirit of God keeping us unto that day, as it is in *Peter, kept by the power of God to ſalvation.* But that Thirdly, and more eminently the power he prayeth here they might know, was that power which wrought in them when firſt they were turned and converted unto God, for ſo he explaineth himſelf in the ſecond Chapter from the firſt verſe to the 11*th.* Here he ſpeaks of the power that raiſed up Jeſus Chriſt from death to glory; from the 20*th.* verſe of this Chapter to the end; he ſaith, the ſame power that wrought in Chriſt in raiſing him up, works in us. And then in the ſecond Chapter he makes up the compariſon, *And ye* (ſaith he,) *who were dead in ſins and treſpaſſes*; there he deſcribeth their death, and when he hath done, ſpeaks of their quickning and being raiſed up together with Chriſt, And indeed as in the ſecond Chapter from the firſt verſe to the 11*th* he ſheweth the greatneſs of the work of grace and deſcribeth it; ſo here he ſheweth the greatneſs of the power that goes to work it, which that they may be thankful for, as he provoked them thereunto by his own example, *I ceaſe not to give thanks for you* ſaith he, verſe 16. ſo he prayeth that they may know it.

In opening of this I have already done two things. I have firſt ſhewn that this is the intention of the Apoſtle in this place, (that I did at large,) namely to ſpeak of the power of God in quickning and converting men.

In the ſecond place, I came to ſhew you what work it is that doth draw forth ſo great a power as here is ſpoken.

I ſhewed this two waies.

Firſt, By ſubduing the old frame of heart which is enmity to God. In the underſtanding, caſting down ſtrong holds, as in 2 *Cor.* 10. 4. In the will, depoſing of ſelf-love from that predominacy and regency, killing the great King, indeed the great Devil, that is in all mens hearts. Not to root it out, but to depoſe it from being the predominant principle; which when God cometh to do, all in a man is up in arms againſt him.

Secondly, By mortifying all luſts, giving them a deaths wound, by deſtroying in part the body of ſin, the love of pleaſures, or whatſoever elſe is neareſt or deareſt to a man, as ſomething or other is. That there is an Almighty power in all this I have ſhewn at large.

I ſhewed in the ſecond place, (beſides the negative works, which God deſtroyeth,) what it is he putteth into the heart inſtead of this; new Principles and habitual diſpoſitions, which muſt be at leaſt created, *Not only Old thing paſs away, but all things become New*; as the Apoſtle ſaith.

Sermon XXVI.

Concerning this, I ſhewed in the laſt diſcourſe, that in the Underſtanding there muſt be a new Spiritual diſpoſition, to make that capable of Spiritual things in their Spiritual nature; elſe a man cannot know them *ſpiritually*, as the Apoſtle ſaith, 1 *Cor*.2.14,15. And this will require no leſs than a *Creation*, for which I quoted 2 *Cor*.5.16,17.

Secondly in the Will, to put in a new and great principle, to put a new Spring into the Watch, that ſhall turn all the Wheels another way naturally; to put in Love to God. And, my Brethren, God will be loved more than your ſelves, or he will not be loved at all. To touch the heart with this, is more than to create Heaven and Earth. This I ſhewed, and gave you proof for it.

So now you ſee what it is in the work of Converſion, that doth draw out this *exceeding greatneſs of his power*. Two things then are diſpatched: Firſt, to clear it, that it is the meaning of the place. And then Secondly, what it is that draweth forth the Almighty power.

There is a Third thing, and that is this, What it is that occaſioned this great Controverſie and miſtake, That there is not ſo great a Power as this ſpoken of, that goes to the converting of men. That is the Third thing, I ſay, which yet remaineth to be ſpoken to, which ſome have denied, that there is ſo great a power as this needful to Converſion. I do not ſay, what occaſioneth the miſtake of their Interpretation of this place, that is not my meaning; but of the thing that doth miſguide men in interpreting this place. There would never have been ſo great a ſtir concerning the manner of Converſion, and the work of it, and about the power of God put forth in it, had not there been ſuch workings upon the hearts of men as have leſs power than this here ſpoken of.

I have, ever ſince I diſcerned into matters of this nature, judged the occaſion of the miſtake in this Controverſie, as likewiſe in that other of falling away from Grace; that the ground of the miſtake in both hath been this, to ſpeak plainly, That there are certain inferiour and lower ſorts of works of the Holy Ghoſt upon mens hearts, movings of the Spirit of God upon mens hearts, which do not hold proportion with this *Exceeding greatneſs of power* here ſpoken of, which yet are works above Nature, are works of Power indeed; but they do not come up to this *Exceeding greatneſs of power* here ſpoken of. There are workings of the Spirit of God upon men that hold proportion with the Doctrines of thoſe men, that hold there is not ſuch a power put forth.

In handling of this point, which will conduce much to the clearing of all, my ſcope is not to ſhew you exact differences between theſe inferiour and lower workings of the Spirit of God, which men take for Grace, and true Grace it ſelf; but my main ſcope is to ſhew, that there is a different proportion of power requiſite to the producing of inferiour works of the Spirit of God upon mens hearts, and that effectual ſaving work which puts men into the ſtate of Grace. To thoſe *Embrio's* that never have a reaſonable Soul in them (as we expreſs it) there is leſs power goes to thoſe Falſe-births that do miſcarry, than to a perfect Conception, which putteth a man into the rank of Mankind. There goeth this *Exceeding greatneſs of power* here ſpoken of to the one, but to the other a leſſer power ſerveth.

You may remember I obſerved out of the words [*According to the working of his mighty power*,] that God had ſeveral proportions of working; he putteth forth more power in ſome works than in others, Why doth he ſay elſe, this work holdeth proportion with the *Exceeding greatneſs of power*, which he ſhewed *when he raiſed Chriſt from the dead*? In ſome actions God putteth forth more power, and in ſome leſs. There is leſs needed power to the producing of ſome things, than of others. Now that this *Exceeding greatneſs of power* is not needful in working in theſe lower waies, inferiour works of the Spirit, is the main thing I am now to handle.

That I may proceed the more clearly in it, you muſt know this, That there are workings of the Spirit of God, by the Word, upon mens hearts under the Goſpel, which are above nature, which are works of a great power, make a great deal of buſtle in the hearts of men, and cauſeth men to make a great noiſe in their profeſſions in the world, and yet there is not *an exceeding greatneſs of power* put forth in working ſuch works.

I ſhall need to inſtance but in that place, *Heb.* 6. 4, 5, 6. for that is the higheſt inſtance; which I ſhall open by and by. You may read here of men enlightned, that are made partakers of the Holy Ghoſt, and have taſted of the Heavenly gift, have taſted the good word of God and the powers of the world to come, if they ſhould fall away it is impoſſible to renew them again unto repentance. Here is you ſee a work of the Spirit, for they are partakers of the Holy Ghoſt, and how elſe do theſe men when they fall away, ſin againſt the Holy Ghoſt? It is a work above nature, for it is a taſting of the Heavenly gift. It is a work of power, for they taſt of the powers of the world to come, and the things of another world which they are enlightned to apprehend which have a powerfull impreſſion upon their hearts.

But though they be works of the Holy Ghoſt, yet you muſt know that the Holy Ghoſt hath works of ſeveral ſizes, as all Artiſts have, they have ſlighter works and they have more exact and curious works. The Holy Ghoſt is not as a natural Agent that works *ad ultimum virium*, to the uttermoſt he can work in all the works he putteth forth in a man's heart, or as fire that burneth as much as it can burn: But he is *Agens Liber*, he worketh freely, ſo ſaith the Apoſtle, 1 *Cor.* 12. 11. *There are diverſity of opinions, and all theſe things* (ſaith he,) *worketh that one and the ſelf ſame Spirit, dividing to every man ſeverally as he will,* He worketh according as he will, and hence therefore he putteth forth more power or leſs power as himſelf pleaſeth.

Now then the different proportion of power that the Holy Ghoſt putteth forth in theſe ſlighter works, (as I ſhall prove that in the *Hebrews* to be, but a ſlighter work in compariſon of true grace,) and that not ſo great a proportion of power is requiſite to work them as is to work true grace, converting ſaving grace, that is the thing which now I am to handle. And perhaps that may be one reaſon why it is called *the power of Godlineſs,* 2 *Tim.* 3. 5. He doth difference it from a *Form,* Why? Becauſe there is a greater power from God that goeth efficiently to work it. So that as the Apoſtle ſaith of Miniſters, 1 *Cor.* 4. 19. that ſeemed to be ſomething but were flat, and yet took upon themſelves to be Apoſtles, *I will come* (ſaith he,) *and know not the ſpeech of them that are puffed up only but the power.* So now let us conſider the power that goeth to the working upon the hearts of theſe men, and you ſhall find that it doth not hold a proportion with that *Exceeding greatneſs of power* here ſpoken of.

To explain this unto you yet a little more, that I may be underſtood before I come to the point. You muſt know this, that man's nature being now corrupted and faln into ſin and miſery, the Holy Ghoſt makes a trial of all ſorts of concluſions upon corrupt nature beſides that of converſion. God propoundeth this to himſelf, ſaith he, I will make trial how far corrupt nature, remaining ſuch, unchanged, without a principle of the Love of God put into it, how far it will go, how far it may be elevated and raiſed and yet not converted, how much ſupernatural good and working toward ſalvation it is capable of without making it a new Creature.

I will quote but a place for this, it is *Gen.* 6. 3. *And the Lord ſaid, My Spirit ſhall not alwaies ſtrive with man, for that he alſo is fleſh, yet his days ſhall be an hundred and twenty years.*

To open theſe words unto you.

He ſpeaks theſe words, not of all mankind in the generallity. Mark but the words before, he ſaith *that the Sons of God ſaw the Daughters of Men that they were fair, and they took them Wives of all that they choſe;* ſnatched them away by force and violence, mingled themſelves in unlawfull marriages. Who were they he ſpeaks of? Thoſe that were the *Sons of God.* Whom meaneth he by thoſe? Not they that were his own Children by regeneration, for the Text expreſly ſaith in *Peter,* ſpeaking of thoſe that were drowned in the Flood, *that he ſwept away the world of the ungodly.* But you muſt know this; that there were *Cains* ſeed and *Seths* ſeed. There were *Cains* ſeed, ſpeaking of that generation, he calleth the Daughters of them the Daughters of men; *Cain* he was baniſhed from the

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Ordinances, *Gen.* 4. 14. caſt out from the preſence of the Lord, and ſo was his poſterity, and therefore they are called *Men*, that is, Men left wholly to the ſwinge of their natural corruption, without Ordinances, without the enjoyment thereof to work upon them or reſtrain them and to convey the Spirit to that end. Then there were the Sons of *Seth*, thoſe that lived in the Church, enjoyed the means of grace, the preachings of *Noah* and other of the *Patriarchs*, and thoſe were the *Sons of God*, for ſo you know they that do ſo are called the Sons of God, *I have brought up Sons and they have rebelled againſt me, and ye are all the Children of God*, 14th. of *Deut.* 1. for God had taken them into the boſome of the viſible Church. Now then thoſe Sons of God, living under outward means and in a ſort the Goſpel, (I may call it ſo, for they lived under the preaching of *Noah*, a preacher of ſure righteouſneſs Chriſt namely, and under the preaching of other Patriarkes,) it is ſaid the Spirit of God did ſtrive with them, the Spirit of God going home to their hearts with the word.

Compare therefore with this the 1 *Pet.* 3. 18. it is a difficult place and it is opened by this. Speaking of Chriſt there, ſaith he, *He was put to death in the fleſh and quickned by the Spirit*, that is, quickned by the Holy Ghoſt and by the Godhead, *by which alſo he went and preached to the Spirits in priſon, who ſometimes were diſobedient when once the long ſuffering of God waited in the days of Noah while the Arke was a preparing.* I ſay theſe words in *Geneſis* open thoſe in *Peter*. Our Saviour Chriſt after his death was raiſed by the Spirit, by the Holy Ghoſt, (for that Spirit that raiſeth up our bodies dwelt in him and raiſed up his, as it is *Rom.* 8.) This Spirit of his ſaith he, went with the Miniſtry of *Noah*, (who preached the ſame Goſpel we do,) and preached in the days of the Old World. *Moſes* ſaith here, that his Spirit contended or ſtrove with them; and *Peter* alludeth to it that this Spirit by which Chriſt was raiſed had formerly preached to theſe men, who were now but Spirits, (for that was their eſtate,) they were now dead, they were in Hell, *the ſpirits that now are in priſon*, that is his meaning. And as *Moſes* here ſaith, that God gave them 120 years warning to repent, *The days of man* (ſaith he,) *ſhall yet be* 120 *years*. So *Peter* ſaith, he was long ſuffering, and that he waited, *when once the long ſuffering of God* (ſaith he,) *waited in the days of Noah, waited* 120 *years, while the Ark was a preparing.*

Now then that which I quote this place for is this, (to come to it,) That this Spirit of God contended or ſtrove, with theſe Sons of God that lived in the Church. It did ſtrive, that is all his phraſe, he put forth ſo much ſtrength as to try whether he ſhould overcome corrupt nature or corrupt nature over come him, he put forth only a ſtriving ſtrength, as in wraſtling you know, if a man only ſtrive, he doth as it were feel the ſtrength of another. There is a ſtriving ſtrength that the Holy Ghoſt putteth forth upon the hearts of men, and there is an overcoming ſtrength. There is a ſtriving ſtrength as here; there is an overcoming ſtrength, as in 1 *John* 4. 3. *He that believeth overcometh the World, for greater is he that is in you, than he thats in the World*, But here he putteth forth ſo much power as ſhall be a ſtriving, and yet they remain fleſh ſtill, (Mark that,) that is, he doth not put forth ſo much ſtrength or power as doth alter corrupt nature, they ſhall remain fleſh ſtill; for ſo you know it followeth, *He alſo is fleſh*; and ſo the *Septuagint* puts an Emphaſis upon it, *He alſo is but fleſh.* Theſe Sons of God that had all this means ſaith he, I have tried how far it will go, and I ſee they are but fleſh ſtill, they are corrupt ſtill; and while I deal with them thus in a lower way, it will not overcome their corrupt nature, they remain fleſh for all that; therefore *Peter* ſaith, *they were diſobedient and are now in Hell.* And upon this, what concluſion doth God make? *I have tryed* (ſaith he,) *all concluſions with corrupt Nature, all but one, fully to overcome it; I have given it all helps, I have ſtriven, I have contended, I have wrought thus far, I have given them* 120 *years, yet longer*, and the concluſion of all is, in the 5th. verſe. *God ſaw that the wickedneſs of man was great upon the Earth, and that every imagination of the thoughts of his heart was only evil continually*; and that corrupt nature would be corrupt nature ſtill, would be fleſh ſtill, unleſs he put forth an Almighty power beyond ſtriving, to change it.

To clear this yet a little more unto you, becauſe it is the foundation of what I ſhall afterwards proceed in; you may obſerve that God hath tryed all ſorts of concluſions with the hearts of men, according to ſeveral ſizes. He afforded corrupt Nature a little light of Truth, which the Apoſtle ſpeaks of, *Rom.* 1. *A Light that ſhined in a dark place*, whereby they knew many things of the Law; as that there was a God, and that that God muſt be worſhipped; this the Heathens and all men more or leſs have it in their hearts. He tryed what corrupt Nature would do with this, and he finds that generally they did impriſon it in unrighteouſneſs, they put this Prophet of God into Priſon; that is, they went againſt their knowledg, they ſlighted it. The Light of Conſcience then will not do it. Yea he went ſo far with one man, he gave inſtance of one man in the World that went ſo far as to dye for this, that there was but one God, and yet knew nothing of the Scripture; So *Socrates* was the higheſt inſtance how far the Light of Nature would go. God tried this concluſion firſt with the Heathens.

I will give you a Scripture for that: It is 1 *Cor.* 1. 21. *After that in the wiſdom of God, the World* (that is the World of the *Gentiles*, for he ſpeaks of them there) *by wiſdom knew not God*; then when he had tried this concluſion, that all the Light of Nature, which he calleth the *wiſdom of God*, yet becauſe of that corrupt Carnal wiſdom in mens hearts, would not turn them; then he ſendeth Preaching to convert them: After this ſaith he, *it pleaſed God by the fooliſhneſs of Preaching to ſave them that believe.* This was trying a concluſion you ſee, for after that he ſaw that this Light of Nature would do no good, then he ſendeth Chriſt into the World, and by the preaching of the Goſpel to convert them.

Well, having tried the Light of Nature, and ſees that will do no good, he cometh to the Light of the Law, and tries that with the *Jews*, he gave the Law to them; *He dealt not ſo with any Nation, neither have the Heathen the knowledge of his Law.* This was but trying a concluſion too as the other was. He would ſee how far the Light of Nature improved by the Light of the Law added to it, would go. Now what ſaith the Apoſtle in *Rom.* 8. 3. *What the Law could not do in that it was weak through the Fleſh.* He would try what the Law would do; he gave them a perfect Rule, thev had the ſame help for the the external means that *Adam* himſelf had, (mark it) for they had the ſame Law. How cometh it to paſs that the Law could do no good, could not work upon men's hearts, though a Spirit went with it? (For ſo the Law had, *Neh.* 9. 13.) ſaith he, *it was weakened through the Fleſh*; corrupt Nature weakened all the power of it, it was too hard for that Light of the Law. He tried that concluſion too, and for that, as he gave *Socrates* the higheſt inſtance under the Light of Nature; ſo he gave *Paul* the higheſt inſtance under the Law, a man that never ſinned againſt his Conſcience in his life, but was concerning the Law blamleſs till his Converſion; *I have kept a good Conſcience*, ſaith he, *to this day*; he ſpeaks it to the *Phariſees* that knew him before.

Well, he hath given us the Goſpel, he will try how far corrupt Nature will go there too, will be wrought upon by the Goſpel, which hath a power of the Spirit accompanying it, as all theſe had; for certainly they were all Supernatural, that muſt be acknowledged, it was more than corrupt Nature of it ſelf would have done. He makes a trial I ſay with the Goſpel too; for that you have that eminent inſtance in the *6th.* of the *Hebrews*, of men that are *inlightned, and partake of the Heavenly gift, &c.* and yet the Apoſtle tells us plainly at the *9th.* Verſe, that there are better things than theſe which God works in mens hearts when he ſaveth them; *We are perſwaded*, ſaith he, *better things of you, and ſuch as accompany Salvation.* The Holy Ghoſt elevateth, and raiſeth, and works upon corrupt Nature to ſee how far it will go under the Goſpel.

And here he hath ſeveral ſizes of working too. That Parable in *Luk.* 18. and *Matt.* 13. ſheweth it. *The ſtony ground receiveth the Word with joy, but falleth off in perſecution; The thorny ground* holdeth out in perſecution, but *cares, and riches, and pleaſures grew up with it and choaked the Word.* God hath ſeveral works upon Nature, and trieth theſe concluſions with it.

And

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And what is the reaſon he doth it ?

In one word the Reaſon is this; Becauſe he would ſhew, by a compariſon of the work of Grace with other lower workings of his upon mens hearts, what an excellent thing Grace is, that it is *precious Faith* indeed, which is the Faith of God's Elect, as the Apoſtle *Peter* calleth it 2 *Pet.*1.1. There is nothing in nature but hath a counterfeit. Go up to the Heavens, there you ſee the beams of the Sun, and you have ſtreams in the Air; you have Stars, you ſhall have falling Stars and Comets. Go down to the Earth, you have precious Stones, and you have the counterfeit of them, *Briſtol* Stones like to Diamonds; and the excellency of the one is ſet off by the other: And God endeareth his Children ſo much the more to him by this. Saith he, *I have wrought ſo far upon another man's heart, but it was not Grace; I might have done ſo with you, but I overcame you, I ſtretched forth the exceeding greatneſs of my power to you.*

And he doth do it too for this end, that all may ſee their own weakneſs, that as the Apoſtle ſaith, *the Law was weak through the fleſh*, ſo the Goſpel ſhall be weak through the fleſh, and all ſorts of Aſſiſtances (but what doth the deed) ſhall all be weak through the fleſh too. God may ſtrive with men, but if he doth not put forth a power to overcome them, they will overcome him. He doth it I ſay, to ſhew the corruption of man's nature, and to ſhew the weakneſs of it, the utmoſt pravity of it, how it weakneth all means of Grace; therefore he complaineth, *What could have been done more in my Vineyard, that I have not done in it?* that is, by way of Means.

And (which moſt of all I would have you obſerve for the underſtanding of this,) whereas you will ſay, *If God give not ſufficient Grace to convert, why doth he try theſe concluſions?*

I Anſwer you thus; Though it is not ſufficient Grace to convert a man in the ſtate of corruption, yet take a man as he was in *Adam*, (and God conſidereth every man as he was in him,) the ſame helps he affordeth now to corrupt Nature, would be ſufficient to have kept *Adam*, and God is not bound to any more. It is ſufficient I ſay, not in regard of the ſtate of corruption to convert; but in this ſenſe it is ſufficient, that the ſame abilities and aſſiſtance given to *Adam* in Innocency, (and it is the fault of all Mankind, their Sin, that they are fallen from it) would have enabled him to have ſtood, and God (as I ſaid) is not bound to any more.

And to clear God in this too, let me add this, That all theſe workings upon mens hearts, as they are trials of corrupt nature, ſo they mightily tend to leſſen mens puniſhments, for they keep them from many ſins. Yea, that which is wrought in the heart is in ſome way acceptable to God, this is more, God accepteth of it, though not for Grace it ſelf, yet he likes it well that corrupt Nature will be wrought upon ſo far, though it be not turned to him effectually. You know he loved the young man that ſaid, he had *kept all thoſe things from his youth*; and ſo to ſee a man affected at a Sermon, God is pleaſed with it, he accepts it according to its kind. As bring me a braſs ſhilling, I ſay it is not a ſhilling, it will not paſs for Coin; but if you ask me whether it be worth any thing? I ſay it is worth ſomething in its kind, it is worth ſomething as braſs, though it is not worth ſomething as a ſhilling: ſo theſe workings are acceptable unto God in their kind, though he takes them not for Grace, they are not currant Money.

Having thus explained to you and laid this foundation, That the Holy Ghoſt hath lower kinds of workings upon the hearts of men, which yet notwithſtanding do not ariſe to true Grace. I will come now to ſhew you, That God doth not put forth the ſame power in theſe, as he doth put forth in a ſaving work. That is the point which I am next to handle.

To demonſtrate this unto you. The explication of it I refer to two Heads.

Firſt, That all lower working of the Holy Ghoſt upon the hearts of men, are but a reſtraint of corruption in them, and an Elevation of corrupt nature. A reſtraint and an elevation, that is, it is not a deſtroying corruption, but a reſtraining corruption, Nature remaineth corrupt ſtill as it was. And it is not a changing of corrupt nature into its contrary, into Grace; but it is an aſſiſting of it, an elevating of it, a ſtrengthning of it to go ſo far as he is pleaſed to carry it, remaining corrupt, and the ſame it was before.

And then the Second thing that will demonſtrate, that not the ſame power is needful, is this, That there is not a putting in of new principles of Grace into the heart, ſuch as Love to God, that was not there before; a new ſpiritual diſpoſition in the underſtanding, to take in Spiritual things, as I ſhewed in the laſt diſcourſe; but it is only working upon the old principles, improving them. And to both theſe, there is not ſo great power required as is there mentioned to Converſion.

For the firſt Head, you ſee it conſiſteth of two parts: There is firſt, but a reſtraining of Corruption, not a killing of it. You know when I ſhewed you what power lay in working of Grace, I told you it was a *putting off the Old man*, it was a paſſing away of all things that were old, it was a Circumciſion made without hands; it was a deſtroying of the *body of ſin*, a depoſing of that corrupt principle of *Self-love*; and let me tell you this, till that be depoſed a man is an unregenerate man. Now you ſhall ſee, that in all theſe inferiour workings of the Spirit, theſe ſtrivings of the Spirit; there is not a taking away of Corruption, there is but a reſtraining of it, the heart remaineth the ſame that it was.

To make this plain unto you. I will but give you one Scripture, which ſpeaks of theſe kind of workings. It is 2 *Pet.*2.20. He ſpeaks of men that have been enlightned and wrought upon by the knowledge of Chriſt. Saith he, *If after they have eſcaped the pollutions of the world, through the knowledge of our Lord and Saviour Jeſus Chriſt, they are again entangled therein and overcome, the latter end is worſe with them than the beginning.* This is a place that is mightily alledged for falling away from Grace; whereas ſay we, the work here mentioned, namely *the eſcaping of the pollutions of the world through the knowledge of Chriſt*, did not riſe up to true Grace.

You will ſay to me, How do you prove out of this place, that here is only a reſtraining of Corruption, or a driving of it in? As I remember he ſaid of *Abimelech*, Gen.20.6. *I kept thee in, and ſuffered thee not to touch her*, ſpeaking of *Sarah*, *Abraham*'s wife; he reſtrained his luſt.

I prove it thus, By the ſimilitude that the Apoſtle uſeth in the following words, *It is happened unto them according to the true Proverb, The Dog is turned to his own vomit again, and the Sow that was waſhed to her wallowing in the mire.* Here is eſcaping of the pollutions of the World, here is a waſhing of the Sow, a waſhing off her dirt; here is a keeping of her from going into the Mire again, for a while after ſhe is waſhed; but here is not a changing of the Swine's nature, here is a Swiniſh diſpoſition ſtill; *For*, ſaith he, *the Swine is returned again to wallow in the mire.*

To confirm it yet more unto you, you ſhall find in 2 *Pet.*1.4. that I may ſpeak pertinently to the point in hand, and compare that place with this in the ſecond Chapter, verſe 20. and ſo to the end; he ſpeaks there of the work of Grace indeed, and what ſaith he of it? *According* (ſaith he) *as his divine power hath given us all things that pertain to life and godlineſs, whereby are given unto us exceeding great and precious Promiſes, that by theſe you might be partakers of the Divine nature, having eſcaped the corruption that is in the world through luſt.* I confeſs, I was much puzzled at this a long while (for he uſeth in appearance the ſame phraſe here, that he doth in 2 *Pet.* 2. 20. *If after they have eſcaped the pollutions of the world through the knowledge of Chriſt, they return again*; here is one work. *Having eſcaped the corruption that is in the world through luſt*; here is another.) till this reconciled it; and I pray conſider it. Here is a work upon mens hearts which makes them eſcape; But what? *The pollutions of the world*, the word in the Greek is μιάσματα, ſignifying the groſs defile-

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defilements, the outward defilements that in mens lives they run into, *through the knowledge of Chriſt*, without changing of their nature; for you ſee they are Swine ſtill, though they do not wallow in the mire. But compare this other Power, which giveth us all things pertaining to life and godlineſs, he telleth us, *We are alſo made partakers of the Divine nature.* And he doth not ſay only, They eſcape the *groſs defilements* of the World, as I ſaid the word there ſignifieth; but ἀποφυγόντες τῆς ἐν κόσμῳ, ἐν ἐπιθυμίᾳ φθορᾶς, *They have eſcaped the Corruptions that are in the world through luſt.* Therefore there is a change not only in reſpect of outward defilements, but a change in reſpect of inward diſpoſitions, the *Corruptions that are in the world through luſt*; theſe, a man having a new Nature put into him that luſteth contrary, he is free from the bondage of it in ſome meaſure. Here is now a world of difference between waſhing of a Swine from the outward defilement of the Mire ſhe hath wallowed in, and altering her Swiniſh nature, there is no ſuch work of power comparable in the one that is in the other. To waſh off the pollutions, the groſs defilements of the world that men lived in formerly, though it be through the knowledge of Chriſt; it is nothing to the ſtamping of a new Nature upon them, to the making them partakers of the Divine nature, that they ſhall eſcape the *Corruption that is in the world through luſt*; that is, to kill the inward diſpoſitions of ſin, to deſtroy them, to alter the root and frame of the heart; this ſaith he, is a Divine power.

In a word, The one is but like laying *Sampſon* aſleep, and then bind him, all his ſtrength remaining, and when he awakes he *breaks aſunder all his bonds.* But if you come to the work of the Holy Ghoſt, which is effectual upon corrupt Nature, *it is killing of Sampſon, it is giving him a deadly blow, which all in corrupt nature doth oppoſe; it doth not oppoſe the other ſo much, therefore it is not a work of ſo great a power.*

So much for that firſt Particular, It is but a reſtraint of corrupt Nature, whereas the other is a paſſing away of Old things, a deſtroying in part of the *Body of ſin.* Now to deſtroy, and ſubdue, and bring to nothing, therein lies the *exceeding greatneſs of power*, not in reſtraining, though it be a work of the Goſpel *through the knowledge of Chriſt.*

In the Second place, There is an elevation, or an aſſiſting of the Spirit of God, whereby the Holy Ghoſt doth joyn with a man's Spirit, and enableth him to perform actions above nature, which of himſelf he would not do. And, my Brethren, there are thoſe in the World that ſay, that Grace is nothing elſe but an aſſiſting, an acting of the powers of a man. They acknowledge an inward Calling, as well as an outward; but the inward Calling is nothing elſe but an elevation, the Holy Ghoſt elevateth a man's Spirit, and joyneth with it, and ſtrengthneth it with a ſupernatural ſtrength put into it, and ſo by his aſſiſtance and joyning with it, it is enabled to do that which of it ſelf it would not do.

To expreſs the difference concerning this, becauſe much dependeth upon it. You know in the Old Teſtament, that *Angels* did appear in the likeneſs of Men, and perhaps had the Bodies of men, for that time created for them by God, as ſome Divines think, make that ſuppoſition: They did all things as a man, the *Angels* acted that Body, uſed the Tongue to ſpeak with, and the Feet to move, and the Hands to do this, and that to pull in *Lot* (as you know they did) when they ſtruck the others with *blindneſs.* They were created Angels that did it, that the Text is clear in. Now there is a great deal of difference between their aſſiſting and joyning with theſe bodies, and that work of God when he did create a Soul, and breathed it into man's body at firſt; there is an infinite difference between them in the power put forth, for an Angel can do the one; but to breath the *breath of life*, the *Soul*, into a Body thus formed and faſhioned, God only could do it. The one is a work of *exceeding greatneſs of power*; but meerly to aſſiſt *Tanquam forma*, and not *Informans*, (as the Philoſopher ſpeaks) an *aſſiſting form*, and not an *informing form* (as the Soul is to the Body;) this is not a work of ſuch great power, for you ſee an Angel can do it.

I

I ſhall not need to ſtand explaining of it largely. You ſhall find, *Eph.* 3. 16. that there is not only a ſtrength put to the Inner-man, but there is an Inner-man too which God createth in a man, and then to ſtrengthen it indeed, is ſomething: But ſimply to joyn, and ſtrike in and mingle it ſelf with corrupt nature, as Fire doth with Water (according to the Opinion of ſome) when it makes it hot; though Water be cold in it ſelf, yet Fire can and doth mingle it ſelf into the pores of the Water and heat it, (for there are pores in the Water, as Philoſophers do acknowledge,) yet the principle of heat is in the Fire, not in the Water, which of its own nature is ſtill as cold as it was, for it returns to its coldneſs again. So here, For the Holy Ghoſt to inſinuate himſelf into the Spirits of men, and act them, and raiſe them up to do things above Nature, but yet puts not into them a formal principle of life; thus I ſay, to joyn with mens Spirits, is no ſuch great work of power, in compariſon of that which I have deſcribed formerly unto you, *viz.* to put in a new light, the light of life; to give you all things belonging to life and godlineſs, to put in that great principle of the Love of God into the heart (which is more than all the Creatures themſelves without it.) This is a new life, a new principle, my Brethren.

Thoſe, who as you think in their Opinions do deprave the Grace of God, (and you ſpeak of them as ſuch, the *Arminians*,) They do not hold that a man can do any thing of himſelf; they acknowledge that which Chriſt ſaith, *Without me you can do nothing:* But, ſay they, it is but an aſſiſting, it is but the joyning with men a ſupernatural ſtrength; it is not putting in of a new principle, ſay they. Why, ſay I, this is not a work of ſuch mighty power. Why? Take Cordials, they will joyn with a man's Spirit, to ſtrengthen you: Take an Angel, he will joyn with a man's Spirit, and ſtrengthen you; as we ſee in wicked men, the Devil joyneth with their corruption, a man ſhall have his affections blown up with Satan, like the waves of the Sea by the wind, ſtronger than by nature they would be. You ſhall read of an Angel, *Dan.* 11. 1. a good Angel it was, (and whether it was Chriſt, or a created Angel I need not diſpute,) certainly a created Angel can do as much, *he ſtrengthned* or *confirmed* the Spirit of the King of the *Medes*; it was in a good buſineſs for the Church, and he joyned with the Spirit of the King in it: And *Luke* 8. you ſhall find a man ſo ſtrengthned by Satan, that *no man could hold him*, no *though he were bound with chains.* And as one ſaid of him that killed *Henry* the Fourth of *France*, that he had the ſtrength of Ten men in him, *Satan filled his heart*, as the expreſſion is *Act.* 5. So on the other ſide, For the Holy Ghoſt to ſtrengthen a man's Spirit by an external aſſiſtance, enabling him to do theſe and theſe actions, by mingling himſelf with a man's Spirit; this is not ſo great a power, for an Angel can do it. But to make a *workmanſhip created unto good works*, to put a new Soul into a man, (as the Scripture compareth it, and therefore I may ſo expreſs it,) that is, to put a new principle of life and grace into a man, and then to enable him to act that Grace. Here lieth that work that beareth proportion with the *exceeding greatneſs of his power*; that other doth not.

Now, my Brethren, I will inſtance in particulars. I will ſhew you a work upon the Underſtanding of a man, that a man ſhall be *enlightned*, (as it is *Heb.* 6.) with a new light about Spiritual things, and yet not have a work of Grace that anſwereth to the *exceeding greatneſs of God's power* to work it.

To make this plain unto you. You may read in *Numb.* 24. 2, 3. that the Holy Ghoſt is ſaid to fall upon *Balaam*. *Balaam* (ſaith he) *the Son of Peor hath ſaid, and the man whoſe eyes are open hath ſaid*, (the Hebrew is, as it is in your Margins, *The man who had his eyes ſhut, but now are opened,*) *He hath ſaid, which heard the words of God, which ſaw the viſion of the Almighty, falling into a Trance, but having his eyes open:* And the thing he ſaw was the happy condition of the People of God, as you may read afterward. Here was a man that had his eyes opened by a new light, a new work of the Spirit upon him, yet remained fleſh for all this; there was no New creature wrought upon him at all, for you know he is brought in as an inſtance of one that went after the waies of *unrighteouſneſs*, yet you ſee what glorious things he ſaith of himſelf.

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My Brethren, mark it, here is new light indeed cometh in, and the mind is raiſed up to new Objects it never knew afore; but here is no new Eye made, no Underſtanding given, (as the Apoſtle expreſſeth it;) here is not a being *born again* to ſee the Kingdom of God, here is not the Image of God created, here is not that *New Creature*, (as I deſcribed it in the laſt diſcourſe;) a new Spiritual underſtanding and diſpoſition in the Mind to receive Spiritual things, as they are in themſelves. And, my Brethren, thus meerly to put a new light in the Mind, to ſuggeſt things that never were before; this is not a thing that requires an Almighty power. Whereas he knew worldly things before, now to propound Spiritual things to him, and to open his eyes to ſee them; the old Eye is capable of this, for you ſee *Balaam's* was.

I ſaid before, an Angel can do as much: An Angel can fall upon the Underſtanding, irradiate an object and preſent it to the mind. There were no Fantaſticks, Enthuſiaſts, if the Devil could not do this; he turneth himſelf into an Angel of light, and he can do it. I will give you Scripture for it, 1 *Sam.*18. 10. It is ſaid, *an Evil Spirit fell upon Saul, and he prophecied.* Here was *Saul's* Eye opened, as *Balaam's* was; here was prophecying as he did. Herein lieth not then the greatneſs of God's power to enlighten them, and to reveal to them the things of the World to come; though they knew nothing afore but of the things of the preſent World. Here is a new light brought in, like the bringing of a Candle into a room; but here is not a new Eye, as there is in a godly man, and ſuch a repreſentation made as anſwereth to the Creation.

My Brethren, to work Faith in men to believe the things of the World; to work a Faith, that a man ſhall be fully convinced and believe this is the Word of God; ſimply to do this, is not a work of an Almighty power; Why? Becauſe the Devil can make a man believe a lie, he can work upon the Underſtanding ſo, who hath not an Almighty power in working. Look in 2 *Theſſ.*2. 9, 10. where ſpeaking of *Antichriſt*, *Whoſe coming* (ſaith he) *is after the working of Satan, with all power, and ſigns, and lying wonders, and with all deceiveableneſs of unrighteouſneſs in them that periſh, becauſe they received not the love of the Truth that they may be ſaved; and for this cauſe God ſhall ſend them ſtrong deluſions that they ſhall believe a lie.* He ſpeaks indeed of the Papiſts, the learned ſort of them, who are knowing men: But here you ſee Satan cometh with *deceivableneſs of unrighteouſneſs*, and maketh them *believe a lie*, through God's permiſſion. *Who ſhall perſwade Ahab that he may go up and fall at Ramoth-Gilead? And there came forth a Spirit and ſtood before the Lord, and he ſaid, I will go forth and be a lying Spirit in the mouth of all his Prophets. Go* (ſaith God) *and do ſo, and thou ſhalt prevail.* He went and did ſo work upon the underſtandings of the falſe Prophets, as he made them believe it; he imitated God ſo. So on the other ſide, for God to come and fall upon a man's Spirit, and enlighten it ſo as he ſhall be fully convinced of the truth, that he is perſwaded that theſe things that are delivered in the Word are true, which he did not before; this is no more a work of an Almighty power, than that other by Satan is, he can do as much in another way, as the Holy Ghoſt in this way. So that to work upon the underſtanding is not a work of an Almighty power.

My Brethren, let me tell you this, If a man have never ſo much knowledge wrought in him by the Holy Ghoſt in a way of enlightning, when he cometh to turn to God, he findeth all that knowledge new, and it differeth as much from the other, as the Reaſon of a man from the Fancy of an Ape, (let me ſo expreſs it, there is a reality in the proportion that this expreſſion holds forth.) It is called the light of life. Take but the pooreſt Soul, that hath but the underſtanding of Jeſus Chriſt given unto him by the Spirit of God, he hath that knowledge which all the Learned men in the World have not: The one is a work of an Almighty power by Creation, the other is but an enlightning. So then, God may work upon the Underſtanding, and not by an Almighty power.

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Come to the Will and Affections. In a man you know there is Love, there is Joy, there is Fear, there is Deſire. The Holy Ghoſt by way of an aſſiſtance may ſtirr all theſe affections in a man, and yet not in a way of an Almighty power. You ſhall find in 1 *Sam.* 11. 6. it is ſaid there, that *the Spirit of the Lord came upon Saul, and he was exceeding angry.* It was upon a juſt occaſion, upon an indignity offered his People by *Nahaſh* the *Ammonite*; he would make a Covenant with the People, but the terms were, that *he might thruſt out all their right Eyes.* Hereupon now the Spirit of the Lord fell upon *Saul*, and raiſed up his anger. The Holy Ghoſt ſometimes raiſeth the affections of wicked men, (*Saul* was ſo,) without creating any thing, but meerly inſinuating himſelf and joyning of himſelf with their Spirits; as the Wind joyning with the Waves of the Sea, you ſee it makes them riſe: ſo doth the Holy Ghoſt blow upon mens affections ſometimes at a Sermon, upon their Fear he terrifieth them, upon their Love, upon their Deſires, as he did upon *Balaam's*, *O that I might die the death of the righteous!* This is not a work of an Almighty power; why? Still, becauſe an Angel can do as much to the Spirit of a man, an Angel can ſtirr a man's affections. There are many inſtances in Hiſtories, how the Devil hath raiſed Mens affections to love Women, and Womens to love Men, ſo long as the Inchantment hath laſted. *Who hath bewitched you?* It was a bewitching, that of the *Galatians, Chap.* 3. 1. In 1 *Sam.* 16. 15. you ſhall read there, that an *Evil Spirit from God troubled Saul*; it did terrifie his Spirit.

By this you ſee, my Brethren, that the Holy Ghoſt can, and doth work upon the affections of men; yet all this while there is not an Almighty power put forth. Here is an elevation of a man's Spirits, a ſtirring of his affections; but yet all this is without an Almighty power, why? Becauſe there is no change wrought in him, there is nothing of a new Creation to make him ſuitable to Spiritual things as ſpiritual wrought in him.

And that is the firſt Head; He works either by way of reſtraint or outward aſſiſtance. Aſſiſtance I may call it, but I call it outward aſſiſtance, becauſe it is not a vital diſpoſition put into the Soul, but only a bringing in of a new light, and a ſtirring up of the affections. That is the firſt way, whereby I demonſtrate, that theſe inferiour works of the Holy Ghoſt have not an Almighty power accompanying them.

The Second Head I propounded is this, and I would have you mark it moſt of all, if I ſhall be able to explain my ſelf in it. The Holy Ghoſt, when he works theſe inferiour works, theſe ſtrivings with the Spirits of men, he doth not put in new principles, only works upon the old, and improves them in a ſupernatural way. It *is an Eduction* (as I may call it,) it *is not a Creation.*

I will give you an inſtance to expreſs it. The Sun works upon the principles that are in the Mudd by its heat, and there are living things begotten in it: The Sun (as ſome men think) doth not create a new life. The truth is, a Senſitive life is but the ſpirits of the Element, which the Sun concocts and boileth up to ſuch a height. But when God made Creatures, then indeed there was Creation. The Sun doth but meerly work upon the principles in Nature, and boileth them up and concocts them, and there is a Creature produced that hath ſome life. But when God created at firſt, he made living Creatures immediately. This is the difference between *Eduction* (as Philoſophers call it) out of principles in Nature; and putting in of new principles. The work of Grace is a work of *Creation*; and why a Creation? Becauſe 'tis *ex nihilo.* It doth not depend upon any pre-exiſtent matter; but it is a putting in of all new. When *Adam's* Body was made, God did not draw the Soul out of the Body, as the Sun doth theſe Creatures out of the Mudd, *Ex putridâ materiâ*, there being ſome ſeeds of them in it before: But it is Creation, and ſo the Schools ſay; it is a thing that doth not depend upon Matter, God putteth it in of nothing.

This helpeth to expreſs clearly and fully, the difference between the work of the Holy Ghoſt upon corrupt Nature in a lower way, and in this higher way; and it differenceth the power, that there goeth not ſo much power only to work upon the old principles, as doth to put in new. There is an Almighty power goeth to the one, there doth not go an Almighty power to the other.

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In *James* 1.17. he ſaith, that *Every good and perfect gift cometh from above.* He ſpeaks of the work of Grace, of Regeneration, that is plain, for it followeth, *Of his own will begat he us.* I quoted this place in the laſt diſcourſe, and it is now full for my purpoſe. I told you then, that the phraſe *From above*, is applied to none but to Chriſt, whoſe birth was altogether Heavenly, and unto Grace, in the whole Scripture. It is applied to Chriſt *John* 3. 31. *He that cometh from above, is above all.* And here he ſaith, *Every perfect gift* (ſpeaking of Grace) *is from above. Every perfect gift*, why doth he put in the word, *Perfect?* My Brethren, you muſt know there are gifts that do come partly from above, that are not perfect. Look into *Heb.*6.4. He ſpeaks of men that are enlightned, that *have taſted of the heavenly gift.* Here is a gift you ſee from Heaven, and yet he plainly ſaith, that a little *Love of God* is worth all theſe things he ſpeaks of; for ſo he ſaith Verſe 9. *We are perſwaded better things of you, and things that accompany ſalvation.* Better than what? Better than all theſe Enlightnings (that is his meaning plainly.) There are Graces, ſaith he, that the Holy Ghoſt works, that have ſalvation in them, (ſo the word ſignifieth.) And what are they? Read Verſe 10. *God is not unrighteous to forget your work and labour of Love, which you have ſhewed toward his Name.* Men deſpiſe Signs altogether; you ſee the Holy Ghoſt mentioneth *Love* to God and *Obedience* ſpringing from that Love, to be better than all thoſe enlightnings and taſtings of the powers of the World to come, which corrupt nature is capable of.

Now then, The one is an Heavenly gift as well as the other; why? Becauſe that corrupt nature could not have any ſuch thing in it, if the Holy Ghoſt from heaven did not work it; but yet it is not wholly from above, it is partly from Heaven and partly from Earth. I may ſay of it, as *John* ſaith of himſelf comparatively, to Chriſt, *John* 3.31. *He that cometh from above* (ſaith he, ſpeaking of Chriſt,) *he is above all.* His coming is wholly from above, He is the *Lord from Heaven*, he came not from the Earth, as other men; the Spirit of God made his Body in the Womb of the Virgin, and put in his Soul; *but he that is of the Earth is earthy, and ſpeaks of the Earth.* All other men, (and he includeth himſelf too) they are perfectly from Heaven; their Souls are from thence, but their Bodies are made after the ordinary ſort of mens Bodies. Theſe inferiour Gifts, they are partly from above and partly from below, that is, they partly ariſe from the principles of corrupt nature, improved by the Holy Ghoſt; hence now they are not perfect, but *Every perfect gift cometh from above*, wholly from above.

But compare with this *Luke* 8. where he ſpeaks of theſe inferiour workings, in the Parable of the Sower, and he ſaith of the *ſtony ground*, that they did not *bring forth fruit to perfection.* Theſe are perfect gifts, and wholly from above; thoſe other works are imperfect, becauſe not wholly from above, only the Holy Ghoſt takes the ſame old corrupt heart, and works upon principles already in it.

I could give you many Similitudes, which I omit, as that of the Chymiſt: The Chymiſt will fetch Salt out of any body, out of a man's Arm, give him but leave to uſe his Art, to put fire to it, he will extract and draw Spirits out of it. You would think here were a mighty alteration. Here is no great alteration, no alteration like the Creation; why? Becauſe he works but upon what is in it already, only he draws it out.

So it is here. The Holy Ghoſt falleth upon a Carnal heart, he would extract joy in the Word, make an affection taſte of the powers of the World to come; it is but an elevating, it is but a raiſing and boiling up principles that are there already.

Now to make this plain unto you. I ſhall do it by theſe Three things. The work of Grace, as I told you, is wholly new, all becometh new; it is not a working upon the old. Indeed, there is the old Nature, I mean there is the ſame ſubſtance of nature, the Underſtanding, and Will, and Affections, that were before. A man could not love God if they were not in him; but, I ſay, here is but a working upon the principles that were in nature, without putting in new.

To make this plain, I will ſhew you,

Firſt, What principles are in corrupt nature capable to be wrought upon by the Holy Ghoſt.

Secondly, I will ſhew you, that there are things in the World ſuitable to work upon theſe principles of Nature, if the Holy Ghoſt ſetteth them home.

Thirdly, That the Holy Ghoſt doth but improve theſe principles, by ſetting home thoſe things in the Word ſuitable to them.

You will ſay, What are thoſe principles in a man's Nature, that are capable thus to be wrought upon and improved by the Holy Ghoſt without putting in of new, that a man ſhall ſeem to have abundance of Religion, and be exceedingly affected with Spiritual things?

I will go over ſome. Take a man's Underſtanding, there is a light of Conſcience in it, whereby a man knoweth there is a God; as you may read, *Rom.*1. There is the *letter of the Law written in their hearts*, *Rom.*2.14. Now the Holy Ghoſt (without putting in of a new Eye) can reveal more and farther things of the Law to their Conſcience, than Nature of it ſelf ever knew, and yet is capable to take in. Here is now but a work upon the old principle, a raiſing of it up higher, a revealing new objects to it.

There is naturally in a man's heart the knowledge that there is a God. There is naturally in all mens hearts devotion to a Deity. The Holy Ghoſt cometh and works upon this principle, and convinceth a man's heart, that the God that made Heaven and Earth is the true God, and that Jeſus Chriſt is the Saviour of the World. Now take a man that is brought up in *Turky*, the ſame principle of natural devotion to a Deity carrieth him to worſhip *Mahomet*, that carries another that is brought up in the Church to worſhip Chriſt. The principle is one and the ſame, only here is the difference, The one hath the happineſs to live in the Church, and to have the knowledge of the true *Meſſiah*; But, I ſay, the principle is the ſame in him, that is in the heart of a *Mahumetan*. Then the Holy Ghoſt cometh and works further upon this principle, and convinceth it with more ſupernatural knowledge concerning this Chriſt, that through it he eſcapes the pollutions of the World. This is for knowledge.

There is likewiſe in a man a natural deſire of happineſs. All men have a deſire of the chiefeſt good. What is the reaſon elſe you go and heap up ſo many things together, Riches, and Honours, &c? Now the Holy Ghoſt cometh and works upon this principle in nature, and convinceth a man, that Heaven and to be with God is the only happineſs: And a man out of love to himſelf liſtneth after this happineſs; and, *O that I might die the death of the righteous!* as *Balaam* did.

So likewiſe for the matter of believing that a man is the Child of God, there is ſuch a ſelf-flattery in the heart of a man, that if he hear any good news out of the Word that men ſhall be ſaved, I am the man (thinks he) that God will honour, as *Haman* thought himſelf the only man whom the King would honour, and ſo every man thinketh; this ſelf-flattery makes out the concluſion preſently. The Holy Ghoſt comes and terrifieth a man's Conſcience, letteth it ſee Sin as it is (for Conſcience is to be ſubject to God, for it is his Vicegerent) when the Conſcience is terrified; he heareth of the Goſpel and of Pardon of ſin, the Holy Ghoſt makes him believe it, and thereupon he is filled with joy. And that very natural principle, which in a man condemned to die, if he hear of a general Pardon, makes him believe himſelf to be in the number of thoſe that ſhall be pardoned, and ſo is joyful in believing it, the ſame will make a man joyful at the *hearing of the Goſpel*, as you have it in *Matt.*14.

And beſides, a man's Spirit is capable of a joy by the preſence of the Holy Ghoſt, they are ſaid to *taſte of the powers of the World to come.* You know, naturally a man's Conſcience, if he do well, hath peace in it; ſo in the Law. So in the work of the Goſpel too if a man hears of a pardon, and doth any way reform through the knowledge of Chriſt, to encourage him he hath a joy in his ſpirit, which the Holy Ghoſt works, and yet ſtill the principle is the ſame;

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for God doth it to encourage men; men ſhall not go a ſtep toward him, but he will come a ſtep toward them.

I ſhould ſhew you, that all this is far from the *exceeding greatneſs of power* that goeth to the putting of new principles in the heart, to give a new underſtanding to ſee ſpiritual things as ſpiritual, to put in that great principle of the Love of God, not only ſtir up old Self-love.

Believe it, my Brethren, that the ſame affection that makes men to love worldly things, when Conſcience is convinced, diverteth a man to Spiritual things though not as Spiritual. As for inſtance, *Felix* trembled when *Paul* preached to him of Judgment to come; the ſame affection that made him tremble, when *Paul* arreſted his Conſcience, the ſame would have made him tremble, if *Paul* had arreſted him with Sentence of death from *Cæſar*. It is but the ſame affection diverted to a new Object.

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EPHES. I. 19, 20.

And what is the exceeding greatneſs of his power to us-ward, who believe, &c.

FOr the opening of theſe words, I have diſpatched two things already. Whereof the firſt is, that they are meant and intended principally by the Apoſtle, of the power that God putteth forth in the work of converſion, or quickning us when we were dead in Sins and Treſpaſſes, as himſelf interpreteth it in the Chapter following from the firſt verſe to the *11th.*

The Second thing that I have already diſpatched in opening of theſe words is this, What it is in the work of converſion that draweth forth and requireth the manifeſtation of ſo great a power, *The exceeding greatneſs of his power.* I ſhall repeat nothing of theſe.

In the Third place, I entred upon this, to ſhew you what was the occaſion of the miſtake, (as I apprehend it,) why that it is denied by ſome, that ſo great a power as there is mentioned is not needful to convert men unto God.

The ground of this miſtake I reſolved much into this. That there are indeed inferior workings of the Holy Ghoſt wherein ſo great a power is not manifeſted; not ſuch a power as raiſed up Chriſt from death to life. There are workings of the Holy Ghoſt upon corrupt nature, wherein he works but upon the common principles that are in corrupt nature already, and he doth proportion and apply thoſe workings to the liberty of man's will exceeding much; he doth but ſtrive with them, that often times they do reſiſt them, and yet they cloſe with them; yet becauſe he workes but upon fleſh it remaineth fleſh ſtill. Their turning to God, (if I may call it ſo,) is but a fruit of the fleſh, and therefore withereth and decayeth as all fruits of the fleſh do. There is indeed an underwork of the Holy Ghoſt which men fall from, wherein God doth not put forth, (in the manifeſtation of his power,) ſo great a power as this here mentioned. And (my Brethren,) although the preſervation of man's natural liberty of his Will, be the great Armory whence all the Arguments are fetched to ſhew that the power of God in converſion is not infallible, yet the groundwork which occaſioneth and ſtrengthneth men in this Diſpute (a real experience, which the moſt men's hearts that live under the Goſpel, more or leſs, can ſeal to,) is this, That there are workings upon their hearts which they often times do reſiſt, which have higher effects in ſome than in others. Some are ſo far overcome as to cloſe with them, and yet becauſe fleſh is only wrought upon, it remaineth fleſh ſtill, hence they fall away; and theſe workings men take for all the work of converſion, therefore they deny any further power in a further work.

Now, the ſcope of my undertaking is this, It is not to diſcourſe ſo much of the work it ſelf, and of the particular differences between a true work and a falſe, or rather an under inferior work of the Spirit and that which putteth a man into the ſtate of Grace; as it is to ſhew the different Make or Workmanſhip, the different Woof, or the different power rather that goeth to theſe two works. And to handle this, I judged it not impertinent to the Text, for when he ſaith, *the exceeding greatneſs of his power to us-ward, who believe according to the might of his power which he wrought in Chriſt when he raiſed him from the dead;* he

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he ſeemeth to make a kind of difference from all other workings that are upon the hearts of other men.

Theſe inferiour workings of the Holy Ghoſt upon the hearts of men, the higheſt of them that are mentioned in the Scripture are in the *6th. Heb.* from the 4*th.* verſe and ſo on. He ſpeaks of men enlightned, that taſt of the powers of the world to come, and are partakers of the Heavenly gift, and taſt of the good word of God, if they ſhall fall away; he makes a ſuppoſition of it. And you ſhall find it likewiſe in the parable of the Sower, *Matt.* 13. *Mark* 4. *Luke* 8. There is the ſtony ground that received the word with joy, and there is the thorny ground that held it out in perſecution.

For the underſtanding fully my ſcope, what I aimed at, to clear my meaning concerning theſe inferiour works of the Holy Ghoſt, upon mens hearts; I did the laſt give you two premiſes.

The Firſt was this, That the Holy Ghoſt in his working (being a free Agent, for he worketh according to his will; ſo ſaith the Apoſtle 1 *Cor.* 12. 11. *There are diverſions of operations, but all theſe worke that one and the ſelf ſame Spirit according as he will*;) though there be the ſame omnipotent power (that is, for the root of it,) in all the works the Holy Ghoſt doth, (for all are works of Omnipotency in that ſenſe,) yet compare work with work there is a greater manifeſtation of power in one than in another according as he willeth; as though his mercy be the ſame he ſheweth to all mankind, to all his Children, (it is the ſame mercy in God, and there is no difference, take mercy in the root of it, as it is an Attribute of God,) yet in the manifeſtation of it, he ſheweth more mercy to one man than another, to godly men than to wicked men, upon whom yet he ſheweth a great deal of mercy.

The Second premiſe I gave was this, That ſeeing he works according to his own Will, and proportioneth his work accordingly, he meaneth to try concluſions with corrupt nature in all things where he doth not mean to convert. He will try how far corrupt nature will be raiſed and elevated to good, and yet not changed, and will therefore proportion his working accordingly. He tryed (as I ſhewed before,) how far the corrupt nature of man would go under the meer light of nature, ſo he did in *Socrates.* He tried how far corrupt nature would go under the meer light of the Law, ſo he did in *Paul*; and he tryeth how far corrupt nature will go being aſſiſted, (yet remaining corrupt, take in that too,) under the Goſpel, as in theſe *Heb.* 6. and the Parable of the Sower. Which he doth to convince all mankind of that weakneſs and impotency that is in corrupt nature to attain to true good of it ſelf; that when he ſhall carry it on to all the good it is capable of, yet it falleth ſhort of that true good that is ſaving, all might ſee their own weakneſs and flie unto Chriſt. This is intimated as the reaſon in *Rom.* 8. 3. *What the Law* (ſaith he,) *could not do through the weakneſs of the fleſh.* Men are apt, corrupt nature is, to boaſt they can do ſomething: God trieth the weakneſs of it, and how is it tried? By nothing more than this; ſaith the holy Ghoſt, I will aſſiſt you, I will help you thus and thus far, and yet all that help, if I will not put forth more, it ſhall be but weak through the corruption of your fleſh, it ſhall not be able to ſave you. That was the ſecond premiſe.

Theſe two things being premiſed, I come to particulars of this great point in hand, which is this; That there is an under work of the Spirit of God, in which compare work with work there is not that exceeding greatneſs of power ſhewn as there is in true grace. What power is ſhewn in working true grace, I have ſhewn formerly, I muſt not now repeat it. Compare I ſay work with work, for that is the ſtate of the Queſtion, and there is not that proportionable meaſure of power put forth, (manifeſted I mean, take that too,) in the one as there is in the other.

There are two parts of corrupt nature, and ſo there are anſwerably two parts of the Image of God, or rather of the work of grace upon us. There is ſubduing corruption, and there is a quickning us to good, a raiſing of man's nature to what is good, to what is holy. Now there is an under work, an inferiour work of the Holy Ghoſt, of a lower alloy, wherein, Firſt, He ſubdueth corruption by reſtraint, keepeth it in, which yet ariſeth not to a killing of corruption; there is a driving in of the diſeaſe, but he doth not take it away. I expreſſed this in my laſt, I ſhall not need to repeat it. Then ſecondly, in raiſing up of corrupt Nature to good; there is a working upon it by way of aſſiſtancy, he joyneth with corrupt Nature, elevateth it, when yet he doth not work in it new vital principles of life. And meerly to elevate and aſſiſt it, requireth not ſo much power, or at leaſt ſo much power is not manifeſted, compare work with work, as there is in putting in of a new principle of life. For example, Suppoſe a dead Body lay here before us, you might chaſe it and bring heat into it: Let an Angel come and take up that body, it ſhall ſpeak, it ſhall walk, it ſhall (by an aſſiſtance which he putteth into it,) perform all the actions of life; yet the Body is dead ſtill. So doth the holy Ghoſt joyn with corrupt Nature, he raiſeth it up to good, to much good, yet the heart remaineth dead, becauſe he doth not put in a new principle of life, which is the thing in the Text; for he ſaith, it is the ſame power that raiſed Chriſt from death to life, putteth a new vital principle in him. That was the firſt thing I ſhewed, and I was large upon it.

The Second particular of the demonſtration concerning the Holy Ghoſt's working good in the hearts of wicked men, in men remaining ſtill in the ſtate of Nature, to ſhew that it is not the ſame power manifeſted that is manifeſted in converting truly and ſavingly, was this; That all the workings of the Holy Ghoſt in inferior works, are but by improving the principles that are in nature already, by adding to them, but raiſing and winding up to a higher key what is in the heart already without putting in a new creature; and ſo it is but by way of Eduction, (that I may ſpeak as Philoſophers do,) out of principles there already, *Ex potentia materiæ*, as they ſay, out of the power of the matter that is wrought upon, the ſeeds, the principles are there already, or if you will, winding up of thoſe principles, it is all one. But in a ſaving work there is a putting in a new principle, and ſo it ariſeth to a way of creation, and therefore it is that there is that exceeding greatneſs of power manifeſted in the one that is not in the other. And that is the thing that I ſhall clear to you at this time.

Conſult with Philoſophy, and Divinity, and what elſe you will, all will acknowledge, experience will do it too, that the extracting of any thing out of principles already, winding them up, ſtretching them, and not adding new, is not a work of that difficulty anſwerable to a new creation. As for example, To beget a Beaſt, and to beget a Man. To beget a Beaſt, there is as ſome ſay, but the raiſing up of thoſe principles that are in the ſeed of ſuch a creature to a ſenſitive Soul, through natural heat, a boyling them up to life; for what is the Soul of a beaſt? It is but the Spirits of the Elements, it is but a bodily thing, and therefore of Beaſts it is ſaid their Soul is in their blood, becauſe the Spirits run in the blood, and that is their life. But if a Man come to be begotten, there muſt be a new Soul from Heaven put in. There is not only an extraction, a winding up of the Spirits of the Elements to a Soul of ſenſe, which is common to us with Beaſts; but there is a putting in by God a new Soul, a reaſonable Soul, tranſcendent above all the workings of ſenſe. Therefore *Heb.* 12. 9. he calleth God, the Father of Spirits in oppoſition to other Fathers that are but Fathers of our bodies. The Soul of man is immediately created and infuſed by God.

Now then, all Creation we ſay it is *Independenter a ſubjecto*, it is a work that doth not depend at all upon a ſubject, it is not to work upon principles already, to wind up them; but Creation it is out of nothing. Therefore Creation it is incommunicable to any Creature; God never uſed any Creature to create, but he hath uſed the power of a Creature to work upon the power of the matter, to ſtir up principles already in Nature, and to beget ſomething beyond what was in it at firſt. As for example, to clear it yet further. The Sun in the Summer falleth down with the beams of it upon Mud, there is a natural power accompanieth the beams of the Sun ſo to heat with ſuch a kindly warmth thoſe principles that are in the Mud that a living Creature is begot, for you may ſee in Mud a great many ſuch things crawling that have life in them. This is but meerly winding up the Spirits of the Elements that are in the Mud already, and theſe Philoſophers call *Animalia ex putridâ materiâ*, things begotten out of putrified matter and ſo

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come to a life. But when God came to make Man, and the firſt Beaſt that was, he uſed then no Creature to do it, he did it himſelf immediately, he did not work upon the principles in Nature, in a natural way; but he wrought upon nothing, and ſo Created.

Now, my Brethren, this difference I have always thought to hold true in this very thing, that in thoſe inferior works of the Holy Ghoſt which you read of in Scripture, there is indeed an educing forth of the principles that are in the heart already, a winding them up, beyond what they would be, but there is not a new Creation.

I gave you before that Scripture in *Jam.* 1. 17. *Every good and perfect gift* ſaith he, (he ſpeaks of regeneration plainly, read the next verſe, *Of his own will begat he us,*) is from above. It is ἄνωθεν, wholly from above, and therefore it is a perfect work. But there are other works which are temporary works, in oppoſition to which *James* ſeemeth to ſpeak, for he ſpeaks of a temporary believer in the 8*th.* verſe, of a double minded man that is unſtable in all his ways, a man that hath a heart, and a heart that is ſometimes moved to good, but yet falleth back again. And it appeareth likewiſe by the 22. and 27*th.* verſes, that he ſpeaks this in oppoſition to temporaries, to inferior works of the Spirit; for verſe 22. he ſpeaks of men that are hearers of the word and not doers, that have not pure Religion, ſo is his expreſſion verſe 27. Now here lieth the difference; the one is wholly from above; as Chriſt is ſaid to be from above, ſo is grace. But theſe lower works they are indeed partly from above, (for if the Holy Ghoſt would not ſtir corrupt Nature thus, it would not have any good in it,) but they are partly from below, therefore they are not perfect gifts, *for every good and perfect gift is wholly from above.*

Now, my Brethren, I ſhall explain my ſelf, (to open this thing unto you more fully,) by theſe particulars.

The Firſt thing I ſhall ſay unto you by way of premiſe is this, That if the Holy Ghoſt will be pleaſed to work upon the heart of a corrupt man, and not change it, create nothing anew; then neceſſarily he muſt work upon ſome principle that is in corrupt Nature already. This all will yield. If corrupt Nature remain corrupt, and the Holy Ghoſt mean not to change it, and yet will work upon it, he muſt work upon ſome principles that are in it already. That is the Firſt thing.

The Second thing I premiſe to underſtand it is this, There is in all men natural faculties of Will, and Underſtanding, and Affections, which are both the ſubjects of grace, and of theſe inferior works too; therefore they are not the principles, I mean ſimply conſidered. A man could not love God but he muſt have in him the affection of love; a ſtone could not love God. A man could not underſtand ſpiritual things unleſs he had an underſtanding. Therefore when I ſay he works upon the principles of corrupt Nature already, there my meaning is not only to expreſs this, that he works upon the faculties of the Soul, and the ſubſtance is the Soul in which theſe faculties are ſeated, that is not all, for that is common both to an inferior work, and to this other ſaving work.

Therefore Thirdly, that I may ſpeak clearly, There is in the Will and Underſtanding beſides the natural power of it, principles (whether left in corrupt Nature as relicks of the Image of God, as men call them, or whether put in, I will not now diſpute,) but there are principles in them, which the Holy Ghoſt works upon and windeth up as far as they will go, yet there is no true grace, no through change, the heart remaineth fleſh notwithſtanding.

Now, that which I am to do is this. I am to ſhew you theſe two things.

Firſt, I am to ſhew you what theſe principles are that are left in corrupt Nature that may be wrought thus upon, And

Secondly, How far they are wrought upon and the heart not changed. And when I have ſhewed theſe two things, this will plainly appear unto you, that in a lower work of the Holy Ghoſt he only works upon principles already, whereas in a true work he changeth the heart, putteth in new principles inſtead of them. The one is but improving what is there already; the other is a putting in of new.

Firſt let us conſider what principles there are in the heart, (I mean beſides meer Nature, that is, Underſtanding, Will and Affections,) by which a man is capable to be wrought upon by the Holy Ghoſt, and raiſed up to ſome good. Firſt I will ſhew you what the principles are. Secondly I will ſhew you plainly that the Holy Ghoſt may *work upon theſe principles, and raiſe them up to much good without changing the heart or putting in a new.*

Firſt of all there is in every mans Underſtanding ſeeds of truth, not only of truth to underſtand things of this World; but there are ſeeds of truth to underſtand the God-head, to underſtand many pieces of the Law of God.

This you have plain by two Scriptures, which I will not ſtand long upon, for you all know them. The one is *Rom.* 2.15,14. *The Gentiles* (ſaith he,) *which have not the Law, do by nature the things contained in the Law, theſe having not the Law are a Law unto themſelves, which ſhew the work of the Law written in their hearts, their Conſcience alſo bearing witneſs, and and their thoughts in the mean while accuſing or elſe excuſing one another.* This is by nature you ſee, that he plainly expreſſeth, that is, it is from a man's birth, I will not ſay it is from nature, for it is ſaid to be a thing written, I believe it is by the finger of God put in, for man hath loſt all light. But this is in every man's nature more or leſs, here is one principle, whereby he knoweth many things of the Law. Then here is another principle, in *Rom.* 1. 17. 18,19. and ſo on, He ſaith, there is a truth which was withheld by all the *Gentiles* in unrighteouſneſs, ſo he ſaith at the 18*th.* verſe: What truth was that? It was a glimmering light that there was a God; *Becauſe* (ſaith he,) *that which may be known of God is manifeſt in them,* this was not from nature, though it was by nature, for he ſaith, *God hath ſhewed it unto them.* It was God put it in over and above what was the due of corrupt nature, yet there it is, and it is you ſee in all mens hearts

Now, as there are in every man's heart ſeeds and principles of Reaſon, which by education and living in the World may be improved, a man may be exceeding wiſe, and yet wiſe only ſo far as thoſe principles will go and be ſtretched; he ſhall be wiſe in his generation. So bring this light of Conſcience which a man hath by nature, bring it to the word of God to be improved, it will be mightily enlarged; and yet ſtill all the light that is added to it by the word it will be but of the ſame kind, it will not riſe to grace, to a new principle, it is but inlarging the old. As for example, take the *Jews*; the Apoſtle in *Rom.* 2. after he had ſhewed in verſe 14. what the light of nature is, in the 17*th.* verſe he ſaith, *Behold thou art called a Jew, and reſteſt in the Law, and makeſt thy boaſt of God, and thou knoweſt his will, and approveſt the things that are more excellent, being inſtructed out of the Law, and art confident that thou thy ſelf art a guide of the blind, an inſtructer of the fooliſh, which haſt the form of knowledge, and of the truth in the Law.* Here you ſee that if the light of nature be brought to the Law of God, it is mightily improved. A man by nature hath ſome light that there is a God, let that light be brought to the Law and he will be confident; he hath ſome light by nature about duties belonging to God, bring that light to the Law and he will have a form of knowledge and of the truth in the Law. So that thoſe ſeeds of knowledge that are in the mind of a a man by nature, of God and of the Law, being brought to the Law and lighted at that Torch, his light is greater, but yet ſtill it is of the ſame kind, there is but an improvement of the principles of nature. There is one.

In the Second place, there is in man a natural devotion to a Deity, that is more. The Heathens had it, they all would worſhip ſome God or other, though this was their fault, that when they knew God they glorified him not as God; ſo the Apoſtle ſaith, *Rom.* 1. 21. You ſhall find in *Acts* 13. 50. that there were devout Women which the *Jews* ſtirred up againſt *Paul* and *Barnabas*: They had a devotion in them. There is a natural devotion in men; now bring that to the Law, to the word of God, and it will come both to know the true God, and to have a reverence of the true God too. All this is by nature, nature improved.

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Well in the Third place. There is a ſeed of light in the heart of every ſinner, that he deſerveth eternal death for his ſin, and that this God will puniſh him. There is this light too naturally in every man's heart, *Rom.* 1. 32. he ſpeaks of the *Gentiles* there plainly, *Who knowing* (ſaith he,) *the judgment of God* δικαίωμα, *that they which commit ſuch things are worthy of death*, worthy of eternal death, for it is the judgment of God; where by *Judgment* δικαίωμα, is evident he meaneth that part of the Law whereby God is revealed as a *Judge* inflicting puniſhment, the next words interpret it, they which do ſuch things are worthy of death. And ſo Chapter 2. 1. 2. it is evident that he goeth on to ſpeak of the κρίμα, the ſentence of God in puniſhing ſinners. And ſo *Ariſtotle* uſeth the word, in the 5*th*. Book of his *Ethicks*, and in *Revel.* 16. it is ſo uſed, ſpeaking of the Vials that were to be powered out, *Thy Judgments* (ſaith he, it is the ſame word,) *are made manifeſt*.

Now, a man having that natural light in him that there is ſuch a God as is angry when he ſinneth and will puniſh him, bring this man to the Law, to the word of God, then what followeth? *Rom.* 2. 1. *We are ſure that the Judgment* of *God is according to truth againſt them which commit ſuch things*; ſpeaking of the *Jews*. A man that cometh to be enlightned by the word, he hath this natural principle mightily ſtrengthned, confirmed and enlarged.

Then again in the fourth place. If a man come once to ſee his ſin, it is natural for him to think of a Mediator, to uſe ſome body to intercede for him to God. There is that principle in Nature. For that I will give you but a Scripture or two. I inſtance in all that the Heathens did, the Heathens, the wiſeſt of them, they acknowledged that there was but one God, but they ſaid there were many that were lower Gods, Mediators, they were their κύριοι, it is a notion that Mr. *Meade* did much inlarge. The Scripture I will give you is, 1 *Cor.* 8. 5. *Though there be that are called Gods, as there be Gods many and Lords many, yet to us there is but one God, and one Lord Jeſus Chriſt.* They had many Gods, or indeed rather one great God, and they called all other Gods but as Mediators to this great God. This was by Nature, they could not tell how to go to God without leſſer Gods, which were their Mediators, for ſo they called their Lords. Therefore *Simon Magus* you ſhall find deſired *Peter* to pray for him; and *Pharo* intreated *Moſes* to intercede for him. And it was uſual amongſt the Heathens to offer Sacrifices to theſe lower Gods to mediate for them with the great God.

Well, in the Fifth place, There is in every man's Will and Affections a natural deſire of happineſs, of a greater good than what this world hath; for it reſteth not in any thing in this World, it is like a Bee that goeth from one Flower to another, which ſheweth that it cannot be ſatisfied with any thing that is here.

There are all theſe principles in Nature that is corrupt, and ſo you ſee the principles, which was the firſt thing I undertooke to ſhew you.

Now, in the Second place, let me ſhew how the Holy Ghoſt may work upon theſe principles, mightily raiſe them, and yet not change a man's heart, raiſe them to a great deal of good, and yet all that he addeth to theſe is but of the ſame kind, it is not of this Creation, it is not grace. To make this manifeſt unto you.

There are two ſorts of Men that live in the Church under the Goſpel who pretend to any good, that have not grace.

Firſt, You have thoſe that are a civil kind of men, that is, all that they have to ſhew for their ſalvation is abſtinence from groſs ſins, and they have an ingenuity and honeſty of Nature, and they believe in Chriſt, and they profeſs the Religion of the State. To bring men to this, to improve the principles in Nature, ſo far, is a work of the Holy Ghoſt. But yet my Brethren, this falleth mightily ſhort of true grace. I will lay my foundation in theſe, you ſhall ſee how far they are carried on to God.

I told you before that there is a natural light in every man whereby he knoweth that there is a God, and being educated in the Church, he is directed to know the true God. But this man's principle of knowledge is the ſame that is in the heart of a *Turk*, who acknowledgeth the true God and doth ordinarily profeſs him, and his ſervice to God is no more but what an honeſt *Turk* doth; only here is his happineſs, he is directed by his education to the true God.

Well, a man living in the Church is enlightned by the Law how to worſhip this God, more than what Heathens are; he knoweth the Sabbath, and the duties of publick worſhip and private Prayer. Education likewiſe, and living under the preaching of the Word teacheth him this. Now the Heathens had waies of worſhipping their gods, they had Prayers, and Sacrifices, and Faſt-days: He by his Education is directed to the right worſhip, and there is all the difference.

Then Thirdly, Take Heathens, take a Turk, there is a natural devotion, you heard before, in every man's heart; that natural devotion that is in every man's heart to a Deity, he beſtoweth upon the true God, being directed to him by Education, and worſhippeth him with no more devotion than what a Turk doth his *Mahomet*. There is a devotion in every man's heart, which being improved may be raiſed up to the true God.

And then Fourthly, Look what is the Religion of the Nation, he is zealous for, as all Nations in the World are. Saith the Apoſtle, *Rom.* 10. 2. ſpeaking of the *Jews*, *They have a zeal of God*; they have for their Religion, for it is natural for every man to have ſo, to be zealous for that God he profeſſeth, and for that Religion he is educated in. The *Gentiles* had ſo.

Thus you ſee how far, in a Civil man, theſe Natural principles are improved.

Now, my Brethren, the Holy Ghoſt falleth upon the hearts of many men living in the Church with a further work than this; the ſame common principles he windeth up ſtill higher, and yet ſtill that work falleth ſhort of Grace. There are the ſame falſe ſtrings ſtill, only he windeth them up to a higher key; but the ſtrings are the ſame ſtill, but as falſe in the one as in the other, only mightily improved and wound up.

To manifeſt this unto you.

I told you firſt, That there is a light of Conſcience naturally in every man, whereby he hath a natural knowledge of the Judgment of God, which being improved by Education, a man cometh to know for certain, that thoſe that do ſuch things deſerve death. Now the Holy Ghoſt goeth with the Law of God that is preached, falleth upon a man's heart, and ſetteth this Law home upon the Conſcience, and becometh a Spirit of bondage to a man. But yet works but upon a principle of nature, improves it. So you have it *Rom.* 8. 15, and 20. *We have not received the Spirit of bondage again to fear.* The Holy Ghoſt becometh a Spirit of bondage to a man, bindeth his ſins upon his Conſcience. And whereas now he hath naturally a glimmering light, that there is a Judgment of God againſt ſuch Sinners as he is, and having heard it out of the Word, and learned it by Education, he is confirmed in it ſo much, that he knoweth for certain that the judgment of God is according to truth; yet he ſhifteth off this light. The Holy Ghoſt cometh upon him, and Conſcience is a tender thing, it is God's Throne, and it is as Tinder to Sparks; the Holy Ghoſt, I ſay, cometh and ſetteth this Conſcience on fire, all on a light flame. He works but upon the ſame matter that is in it already in all this, as he will do in Hell at the latter day; he will then ſet all the Conſciences of wicked men on fire, all their ſins ſhall be as ſo many barrels of Gunpowder in their Conſciences, all on a light flame preſently. And therefore, whereas he had before but a glimmering light of the puniſhment of ſin, now he feeleth it; God letteth into his Conſcience, which is a tender thing, ſcalding drops of his wrath. Here now a man beginneth to be mightily wrought upon, but yet it is but the ſame principle ſtill thus wrought upon; for afore Natural light did but whiſper, but now it crieth aloud.

Now to do this, the Holy Ghoſt ſhall not need to infuſe a new principle into you, or give you a Spiritual underſtanding; the old Underſtanding, and the old Conſcience will ſerve to apprehend all this. *The Word of God* (ſaith he) *is quick and powerful*, *Heb.* 4. 12. it will try and ſearch every vein in a man's heart. He ſpeaks it of temporary Believers plainly, it is a threatning againſt them, the types of whom were thoſe that fell away in the *Wilderneſs*, of whom he ſpeaks in the verſes juſt before. The compariſon the Scripture uſeth will help us in

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this. It is in 2 *Pet.*2.22. (I opened it in part in the laſt diſcourſe; but that I ſhall quote it now for, I did not open:) He ſpeaks of men that leave their ſins through a great deal of light. He compareth them firſt to Swine, (I ſhewed that before,) they were outwardly waſhed, it was but reſtraining of corruption. He compareth them ſecondly to a Dog; *The Dog* (ſaith he) *is returned to his own vomit again.* He compareth the natural Conſcience of a man to the *Stomach*; do but make this Stomach ſick, give it but a Pill or two to quicken nature, and it will vomit up all: So will a man's Conſcience, if the Holy Ghoſt fall upon it; if he give it but two or three of thoſe Pills of Mercury: *The Word of God is quick and powerful*, no Quickſilver is like it, it will make a man ſick, and ſick to death. Here is no new principle put in, it is a working upon the old ſtomach and humors thus, for though he vomit as the Dog doth, yet he loveth it ſtill; Sin and his Soul are as nearly united as before, the Dog returneth to his vomit again.

I might enlarge it to you by that Example of *Felix*, that trembled when *Paul* diſcourſed of *Judgment to come*, which I leave, becauſe I will haſten.

Now when Conſcience is thus wrought upon, and a man feeleth by a light of the Holy Ghoſt put into his Conſcience (which his Conſcience is capable of,) what the wrath of God is; what ſaith the Soul next? Oh, for a Phyſician, and Nature it ſelf, if it be thus wrought upon, will do this, will drive a man to the Phyſician; *The whole need not a Phyſician, but they that are ſick.* You heard before, there is a natural principle in us to uſe a Mediatour unto God. Now a man living under the Goſpel, hath heard that Chriſt is the Mediatour; Education hath taught him that, even as it teacheth a Turk, that *Mahomet* is the Mediatour to God. And by the ſame principle that *Agrippa* believed *Moſes* and the Prophets, he believeth the Goſpel and *Paul*'s Epiſtles, and there he readeth of a Mediatour, and that this Mediatour is Chriſt.

Now, my Brethren, in this caſe, a man's Soul having a further light, that natural principle being further enlightned, that light of Faith which he had by Education being now further improved by the Holy Ghoſt, a man cometh to remember his *Redeemer*; he forgat him all his days before.

There is an excellent expreſſion for this in *Pſal.* 78. 34, 35. *When he ſlew them, then they ſought him, and they returned and enquired early after God: and they remembred that God was their Rock, and the High God their Redeemer.* That Chriſt which a man before he was ſick had neglected, he would uſe him complimentally; but now he hath need of him, he remembreth him as never he remembred him before; he remembreth that he is his Redeemer, if ever he be ſaved. When men do come thus to ſtand in need of Chriſt, they conſider him after a new manner, they remember him anew.

Well then, in the Fourth place, The Goſpel that he knows, doth not only reveal Chriſt to be a *Redeemer* to him to pardon his ſin, but that there is a happineſs which he bringeth with him. This ſtandeth fully with a principle of nature too; for I told you there was this principle in nature to deſire happineſs beyond what is in this World, for no man is ſatisfied with what is here. All this ſuiteth with what is in Nature, and Nature improved by the light of the Holy Ghoſt will riſe hitherto; therefore they are ſaid to be *partakers of the heavenly gift*, the heavenly gift is Chriſt. *If thou kneweſt the gift of God*, ſaith he, *Joh.* 4. And they are ſaid to *taſte of the powers of the world to come*, *Heb.* 6. As they taſte of Hell, and know certainly there is a Hell; likewiſe there being a natural principle in them to deſire a happineſs beyond what is in this World, it is confirmed when they hear out of the Word, that there is a happineſs, and there are ſome taſtes of it too, of which this principle is capable.

Now lay this for a concluſion, That all theſe principles in nature are but improved, and ſee how eaſily a man will be wrought upon. For there is in every man, beſides all this, Self-love, which is the predominant principle in man by nature, he loveth himſelf more than he loveth God; herein lieth the bottom of man's corruption, (mark what I ſay unto you) that makes him fleſh for all this. Now if a man's Conſcience be thus awakened, he ſeeth need of a Phyſician, he ſeeth a happineſs which cometh with him, to which a man hath a Natural principle ſuited (the News of it is;) If this conviction be wrought upon a man's Underſtanding, Self-love will ſtrike in preſently, and all the affections in a man, the whole heart will be exceedingly ſet on work, and carried on to Spiritual things revealed in the Word, though not as Spiritual, as I ſhall ſhew you anon. Do but once awaken Self-love, make it but apprehenſive of the danger he is in of the wrath of God; make Self-love apprehenſive of a Saviour and a Redeemer, (which now he remembreth, and ſeeth he ſtands in need of,) and a happineſs that cometh with him, beſides the avoiding of danger. This natural principle of Self-love will buſtle and ſet all other principles afloat, and yet remaineth unregenerate.

For the Reaſon is this; Unregeneracy lieth in the predominancy of Self-love. Now, what will this man ſay out of Self-love? Is there a Phyſician to heal me, will he ſay; ſend for him, Oh, who will help me to him! It may be he loves not the Phyſician. It is one thing to ſend for him to marry him, another thing to ſend for him to heal one; in this extremity, Self-love will make a man do the one, but it muſt be Grace to make you do the other. It is Nature doth this, *Skin for ſkin, and all that a man hath will he give for his life*; all that he hath in hot blood, when he is put upon it. This is Nature, and this nature ſtirred to Spiritual things, to things out of this World, ſo I ſhould rather expreſs it.

To give you a plain Scripture for it. It is *Pſal.* 78. 35, and 37. Verſes compared: *When he ſlew them, then they remembred that God was their Redeemer,* (he remembreth that Chriſt is his Redeemer;) what followeth, *Nevertheleſs they did flatter him with their mouth.* What is the meaning of *flattering*? It is this, when one ſeeks one meerly out of Self-love. You know there is *Amor amicitiæ*, a ſeeking of one out of friendſhip; and when one hath an enemy, if he have need of him, he will ſeek him; but it is but *flattery*, it is out of Self-love: Thus they ſought after God, and *remembred that he was their Redeemer.* This, my Brethren, Nature calleth for; if a man be in any extremity, if nature be ſtirred, if Conſcience be made thus ſick, Nature calleth for it.

I will give you a Scripture for it; *Jonah* 1. 5. when they were all in a Storm, (and men are often Sea-ſick at a Sermon, and remain ſo a long while after) what do they do? The Text ſaith, *They cried every man unto his god*; and Verſe 6. *They awakened Jonah, and bad him ariſe and call upon his God, if ſo be that God would think upon them, that they periſh not.* A man's Conſcience being convinced that Chriſt is the Mediatour and Redeemer, remembring him. Self-love being this ſtirred, will put a man upon it to ſeek after Jeſus Chriſt; and Oh, what ſhall I give for this Phyſician!

Eſpecially in the Second place, when he heareth too that Jeſus Chriſt bringeth happineſs with him. *Balaam* you know was enlightned to ſee the happy eſtate of the People of God hereafter, *Numb.* 24. then nature works this, *Oh that I might die the death of the righteous!* There is a principle in nature, if once ſtirred, that will deſire this happineſs for Selfs-ſake. And if but for Selfs-ſake (mark it) ſtill a man is an unregenerate man; for the predominancy of Self-love is the very bottom of Original ſin, whether it be turned to worldly things, or to things out of this world, it is all one. Therefore you read in *John* 6. 33. when our Saviour Chriſt had told him that he was the *Bread of life*, and that he was able to make them happy; Oh, ſay they, *Lord evermore give us this Bread.* Yet he tells them, *verſ.* 36. that they *did not believe*, and *verſ.* 41. they *murmured at him*, and *v.* 66. *Many of them went back, and walked no more with him.*

Well, when Jeſus Chriſt is ſent for, the Phyſician cometh to treat with the Soul; he preſcribeth to him (for ſo the Word of God doth;) firſt ſaith he, you muſt leave theſe and theſe ſins. He is ſick, he hath took a Vomit, as I told you before. Well, it ſhall all come up. *Peter* telleth of ſome that *eſcaped the pollutions of the world through the knowledge of Chriſt*; it is an expreſſion of men that fall away, whom he calleth afterward *Swine* and *Dogs*, unchanged for all this, Nature remaineth corrupt; yet through the knowledge of Chriſt, through the dictates of the holy Commands of Chriſt they leave theſe ſins, refrain from what they have a mind to.

Yea

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Yea, when they are thus ſick they have no mind to their ſins, that's more; yet it is but Nature improved ſtill. For if you ſhould be ſick in Body or in Old age, you will ſay of all your pleaſures, *We have no pleaſure in them, Eccleſ.* 12.1. So when a man is ſick in his Conſcience, he is dead to all the pleaſures in the World, and yet this is not Mortification, the luſts are not killed; for when he grows well again, his luſts grow well with him and gather up their crumbs.

Jeſus Chriſt likewiſe tells him, the Word tells him, and the Miniſters tell him, and good Books that he reads tell him when he is in this caſe, that he muſt fall to theſe and theſe Duties, that he never practiſed in his life. If Self-love be thus ſtirred by theſe principles of Nature thus enlightned, thus wrought upon, he will do any thing, take up all ſorts of purpoſes. I will give you Scripture for it, *Deut.* 5.27. whenas God there had appeared to the People, and had appeared dreadfully, and their Conſciences were ſtruck with the greatneſs of his Majeſty. *If we hear the voice of God any more*, (ſay they) *then we ſhall die. Go thou near, and hear all that the Lord our God ſhall ſay; and ſpeak thou unto us all that the Lord our God ſhall ſpeak unto thee, and we will hear it and do it.* They take up all good purpoſes of doing, and yet mark what God ſaith of them, Verſe 29. *Oh that there were ſuch an heart in them, that they would fear me, and keep all my Commandements alway!* They wanted ſtill a principle of Regeneration; it was but Self-love ſtirred, that made them do all this.

And then, Thirdly, (that I may end this thing) In doing a man ſhall have a great deal of Joy: For as the Heathens in doing according to the light of their Natural Conſcience, had *peace*, they had an Excuſing; ſo it is ſaid *Rom.* 2. 14. So if a man in this caſe ſhall fall to good Duties, and reform his life, the Holy Ghoſt will give him Joy. No man ſhall do any thing for God, but he ſhall have a reward, Joy to encourage him; you know the *ſtony ground*, they *received the Word with joy*.

Now then, all Nature being thus wrought upon, a man falling thus a doing and reforming, and finding himſelf thus kindly uſed to encourage him, Self-flattery in a man makes up a concluſion, that he is in a ſtate of Grace. And the principles of Nature being thus wrought upon by the Holy Ghoſt, thus doth a man come to be a profeſſour of Religion, lancheth forth, walketh on ſtrongly; and yet all is but the principles of Nature improved, and but an under-work of the Spirit.

I have made up the Demonſtrations of it unto you. I will but give you ſome Corollaries from it, and ſo conclude.

The Firſt is that, which indeed is the point in hand: If there be ſuch principles in Nature, which the Holy Ghoſt works with, raiſeth and elevateth, ſo as he need not put in new principles, but only ſtir nature; the Holy Ghoſt beginneth indeed, but fleſh endeth. Then, my Brethren, ſuch a work as this doth not hold proportion with what the Text here ſpeaks of, wherein a man is raiſed up from *death* to *life*, as Jeſus Chriſt was; or whereby he is made a *workmanſhip, created to good works*, as the 10*th* Verſe of the *ſecond Chapter* hath it. For in all this working (if you mark it) there is but an Artificial kind of working in compariſon. As for Example, to expreſs the difference to you between one and the other; Go take an old piece of Cloth, by dreſſing of it you may raiſe a new tuft upon it out of the old piece, and it will ſeem new; but yet it is but the ſame principle newly raiſed up. But come to the work of Regeneration, what is it? It is not a dreſſing of the old garment, but it is a *putting off the old man, and putting on the new*, that is the expreſſion the Apoſtle hath *Eph.* 4. 22, 23, 24. *That ye put off, concerning the former Converſation, the Old man which is corrupt, according to the deceitful luſts, and be renewed in the ſpirit of your mind; and that you put on the New man, which after God is created in righteouſneſs and true holineſs.* To dreſs the Old garment, to dreſs Old nature and make it ſeem new; here is not a work now proportionable to the Creation, here is but a raiſing up the principles there already; but to put it off, and to put on the New man in all holy and gracious diſpoſitions ſuited to the ſpiritual part of the Word. This is by Creation, *Put on the New man, which after God is created*, &c.

Here is indeed a new gilding over of the old heart, which a Goldſmith you know can do, he hath an Artifice in that, but to turn this heart into Gold, (as I may ſo expreſs it.) This is the difficulty, the baſe Metal remaineth under all that guilt ſtill, it is but fleſh ſtill, Self-love ſtill, and while that remaineth, the predominant principle in a man's hearts is not changed: But to put in that which is more precious than Gold and Silver, the *Love of God*, into a man's heart; this is that which turneth baſe Metal into Gold, it is not gilding of it over. The old principles do contribute to ſuch a work as I have deſcribed. Take the old frame of the heart, hang ſome new weight upon it, as I may expreſs it by a Clock, and you may move it the clean contrary to what it went formerly: ſo here is but an Artifice in this, hang but the conſideration of Hell and Heaven upon corrupt nature, and Self-love will move contrary to what it did. But (my Brethren) it is a different thing for a man to be a *workmanſhip created unto good works*, to take this old frame in pieces, and put in a new workmanſhip (*created to good works*) to move naturally another way, as the word, *Created*, implieth. The other is a work of *skill* rather than a work of *power*, (though it is a work of great power too,) for it doth but apply ſuch conſiderations as ſhall work upon the heart, but putteth in no new principles.

In a word, Such a work as this it is not wholly *from above*, as was the expreſſion *Jam.* 1.17. It is partly from beneath, and partly from above; the *fleſhly will* of a man, (take Self-love as the predominant principle in him) contributeth to this work, and the Holy Ghoſt only hangs a weight upon *Self-love*, and ſo ſtirreth it; but where there is a perfect work, it is wholly from above, the Holy Ghoſt cometh and putteth in a new principle. Compare for this but the 18*th* Verſe of that *firſt* of *James* with the 13*th* Verſe of the *firſt* of *John*, that I may expreſs to you from the phraſes uſed in both thoſe Scriptures the difference in theſe two works. *Every perfect gift* (ſaith *James*) *is wholly from above.* What is that gift that is thus wholly from above? It is Regeneration; *Of his own will begat he us* (and that by Creation) *that we ſhould be a kind of Firſt-fruits of his Creatures*, the choiceſt of the Creatures; ſo it is in the Original, ἀπαρχήν. Now compare with it *John* 1.13. where he ſpeaks of true Regeneration, *To become the Sons of God that believe in his name, which were born not of blood, nor of the will of the fleſh, nor of the will of man, but of God.* What is that [*but of God*] oppoſed unto? It is oppoſed unto Three things.

Firſt, It is not by *Blood*, thoſe that are Noble or the Sons of Holy men, it goeth not by Blood. *Say not we have Abraham to our Father*; that is, it is not therefore that you are *godly*, though God may draw Election through the Loins of his Children.

Nor is it Secondly, of the *will of man.* Thou art a Holy man, and thou haſt many Children. *Abraham*, he would have *Iſhmael* ſaved; *Oh, that Iſhmael might live in thy ſight!* God would have *Iſaack*; he is not born of the *will of man*, *Abraham* could not have his will.

But here is a Third thing; It is not a work of the *will of the fleſh.* What is Fleſh? Profeſſedly it is this; It is *Self-love* in the height of it, when a man hath nothing in him but love of himſelf, it is the bottom of Original ſin, if you ſtudy it a thouſand years. Well, there cometh the Holy Ghoſt upon a man's heart, and there is indeed a work partly from above, yet it ſtirreth but the fleſh; it is partly from the Holy Ghoſt's ſtirring it, and partly from the will of the Fleſh ſtirred too. In oppoſition to which, ſaith *James*, *Every perfect gift is from above*, that is, *wholly from above*; but theſe imperfect works, they work upon the *will of the fleſh*, they work upon *Self-love*, and ſo far as that will carry a man to good, ſo far a man is carried. Whereas true Grace is not a work of the *will of the fleſh, but of the will of God*; it is wholly from above, for it depoſeth the will of the Fleſh, depoſeth Self-love, and ſetteth a man on work from a new principle.

So I have done with the firſt Corollary.

The ſecond Corollary is this: Go, take any man that hath had never ſo high a work, where only the principles of Nature have been wrought upon and improved, wound up to the higheſt; if God turn this man truly to him, there needeth as much power yet to do it, after all this that I have mentioned, as to create a World, as to raiſe up Chriſt from the dead.

To make this plain unto you.

All other kinds of workings upon the principles of Corrupt nature, ſome ſay, are diſpoſitions preparing for Grace. And I will yield it thus far they are, that whenever God works upon any man, he beginneth to ſtir Self-love firſt; for there is no other principle to begin withal. But let the Holy Ghoſt wind up all theſe principles in man never ſo far, never ſo high, yet if he will ſavingly convert that man, he muſt put a new principle into him; that requireth as much power as to make Heaven and Earth, and all the other will not contribute *this* to it. I will yield, that ſuch workings as theſe make a man nearer to the Kingdom of heaven; but you ſhall ſee what Chriſt ſaith in *Mark* 12. 34. He ſpeaks of an ingenious *Scribe*, he went beyond the *Phariſees*, they put their Religion in Duties. No, ſaith the *Scribe*, it lies in loving God above a man's ſelf; *Thou art near* (ſaith Chriſt) *unto the kingdom of God.* But how near? Suppoſe there be two Kingdoms, and one man liveth in the borders of his Kingdom, next the other; he is indeed nigh to the other Kingdom, nigher than one that liveth in the head City, or in the heart of it: So here, this man is at the borders, at the utmoſt confines of the Kingdom of Death; but if he come to be tranſlated into the Kingdom of Life, this an Almighty power muſt do it. *Coloſſ.* 1. 12. *Giving thanks unto the Father, which hath delivered us out of the power of Darkneſs, and tranſlated us into the Kingdom of his well-beloved Son.* He is nearer indeed, but he is in the borders ſtill.

I will make a Suppoſition or two unto you to explain my meaning.

Suppoſe that Opinion were true, (I do not ſay it is,) which ſome Philoſophers ſay concerning the forming of a Man in the Womb. They hold there are three Souls in a man; The Soul of a Plant, whereby he groweth; the Soul of a Beaſt, whereby he hath ſenſe; and the reaſonable Soul, which is put in over and above all theſe. Now, ſaith *Ariſtotle*, the Child in the Womb liveth firſt the life of a Plant, and it groweth; then afterward it liveth the life of ſenſe, the life of a Beaſt; there is a ſenſitive Soul added to that, as they interpret him: Yet when it is grown up thus far, to bring the reaſonable Soul in it requireth the Almighty work of Creation, it is created, and with creation infuſed, and with the infuſion created. Juſt ſo it is here. If the Holy Ghoſt have wrought upon Corrupt nature never ſo far, to bring in a true principle of Spiritual Faith, and to bring in a true principle of Love to God above a man's ſelf, (wherein Holineſs lies;) all this is no way conducing to it, it muſt be a creating anew, it can never be educed out of man's Nature; no principle in man will be wound up to this, it muſt be (as the reaſonable Soul is) infuſed from heaven.

I will give you another Inſtance; And the Inſtance I ſhall now give, is more proper to the ſimilitude in the Text, which is an alluſion to the *raiſing of Chriſt from death to life.* Go, take two dead Bodies, (I will give you inſtances of two Dead bodies in the Scripture that were raiſed to life.) Take one juſt as the Prophet *Eliſha* did, 2 *King.* 4. newly dead, within an hour after, when the Soul is newly out of the body; and take *Lazarus*, his Body, that *had been dead four daies, and did ſtink.* Take this Child's Body, the Soul was newly out of it; there were a great many preparatory diſpoſitions to a Reſurrection, to bring life again one would think; What was there? There was natural warmth left ſtill, there was the blood remaining freſh in the Veins uncorrupt, there was a body fitly limbed in all the parts of it: yet for all this, if you will make this Child live you muſt put the Soul anew into it; that *Power that raiſed up Chriſt from the dead*, muſt raiſe up this Child newly dead. Come to *Lazarus*, *he ſtinketh* the Text ſaith, he had been buried *four daies*: Then here is indeed a greater work in this reſpect, that the putrefaction is to be taken away more, but yet ſtill there muſt be a putting in of a new life to both. And to put a new life into this dead Child, there was as much Power required, that is, as Almighty a Power, as into *Lazarus* his body, that had been longer dead, though there was ſome diſpoſitions in the one, that made a fitneſs, more than in the other.

So that ſtill, Let Corrupt nature be wrought upon, raiſed never ſo high; if God will ſave a man, there muſt be a new principle put in by an Almighty power, and all this will not help toward it, not to abate of the Power.

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I ſhould have ſpoken a little to this point of Preparation, whether there be preparations or no to Converſion; but I will omit it at this time.

I come to a third Corollary, and that is this: That look over all the Scriptures, where you find inferiour workings, which men fall from, and ſeem to be converted and fall away; you ſhall find in all thoſe Scriptures, that thoſe men are ſtill unregenerate, they are but fleſh. Look over them all.

I ſhewed, how that Corrupt nature may be thus wrought upon, remaining ſuch; I ſhewed the Reaſons of it; you ſhall ſee the Scripture reckoneth thoſe to be fleſh and unregenerate. My meaning is not, that there is fleſh in them, for ſo it is in godly men; but that they remain ſtill corrupt, unregenerate, unrenewed. Take that for a Rule, While Self-love is the predominant principle, though a man go never ſo far in ſupernatural actions, he is but fleſh ſtill.

It is a Queſtion that Learned *Camero* ſtarteth upon *Heb.*6. *Whether that a man enlightned, that falleth away, be a regenerate, or an unregenerate man, or a third thing between them?* He dare not ſay, he is a third thing; Why? Becauſe then there muſt be a third place, there muſt be ſome third thing between the ſtate of Nature and the ſtate of Grace; but he would make him to be one that is in order to Converſion, and ſo he is in the way of it, and ſo he is neither. As the *Embrio* in the Womb, before the reaſonable Soul cometh into it, is neither a Man, nor a Beaſt, nor a third thing; but a thing in order to be a man. But I do not ſuppoſe alwaies, that God uſeth ſuch works to prepare men for Grace; many a man that hath never been a Temporary, is wrought upon at firſt: So *Paul* was, and ſo the Thief upon the Croſs, and the Jaylour, and many others.

Now this Third thing, which I have mentioned by way of conſequence from the former Doctrine, tendeth to two things.

Firſt, To anſwer all thoſe places that are alleadged for falling away from Grace. The Scripture ſpeaks of glorious works they fall from; but if it be manifeſted to you, that they are all this while but fleſh, then here is no falling from Grace. Here is falling from the work they had indeed; but they are where they were, they are in the ſtate of Nature ſtill.

The Second thing for which I alleadged the point is this. It is the greateſt comfort in the World. You are troubled at theſe Doctrines, many of them; comfort your ſelves with this, let them go whether they will go, let them be wound up never ſo far, they are but fleſh, they are but unregenerate men ſtill. I ſhall make application of it by and by. But,

Firſt, I ſay, I mention it to anſwer all thoſe places that are urged for falling away. There are three places in Scripture, which are more eminently alleadged for falling from Grace; that men have true Grace wrought in them, and yet fall away.

The Firſt is in the 2 *Pet.*2.20. I opened that before. I ſhewed they were unrenewed, they were *Swine* and *Dogs*, and eſcaped but the groſs defilements of the World, not the corruptions that are *through luſts*. I ſhall not need to ſtand upon that now.

The Second place is the Parable of the *Sower*; where there are four ſorts of grounds, three were wrought upon by the Holy Ghoſt in hearing of the Word. There is the *ſtony ground*, that *received it with joy*; and there is the *thorny ground*, that goes farther, and yet bringeth not forth fruits to perfection.

Then Thirdly, There is that place in *Heb.*6. that hath troubled all men almoſt that have had any work upon them, where he ſpeaks of men that were *once enlightned, and have taſted of the heavenly gift, &c.* Now this is it I will prove, that all thoſe that had theſe workings upon them were unregenerate men ſtill, and that will be home to the point.

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To manifeſt this unto you, I will begin firſt with the Parable of the *Sower*. It is in *Matt.*13. *Mar.*4. *Luke* 8. There are three ſorts of grounds wrought upon, whereof the laſt is ſaid to *receive the Word with a good and an honeſt heart*: And the other, one of them received it into a *ſtony ground*, and *received it with joy*. They alledge this to prove falling-away, for in the end they fell away, yet *believed for a time*. Then there is the *thorny ground*, *And the thorns grew up and choaked it*.

The difference between theſe two grounds in a word is this; As I take it, the *Stony ground* was one that was not much humbled, but when he had firſt news of Heaven, and Happineſs, and of the Promiſes of the Goſpel, having a new light opened to him; the news being agreeable to his Natural principles, he runneth away with joy. The *Thorny ground* being more deeply humbled, and having a ſenſe of the wrath of God upon their Conſciences, they hold out in *perſecution*; for all Perſecutions are leſs than that wrath they feel upon their Conſciences.

Now to prove, that both theſe Grounds remain ſtill unregenerate men.

Firſt, For the *Stony ground*, it is evident they were Unregenerate men, becauſe that Corrupt nature is compared to the *ſtony heart*. The ſame compariſon is uſed elſewhere, *Ezek.* 11. 19. *I will take the ſtony heart out of their fleſh, and give them an heart of fleſh*; that is, I will convert them. There is ſtill a *ſtony heart* remaining, for they *fall away* (ſaith Chriſt) *becauſe it was ſown upon ſtony ground*, It is ſaid, *They had not much earth*, that is the expreſſion *Mark* 4.5. But a ſtone lieth at the bottom of the earth. What is the meaning of that, *There is a heart and a heart*? That is, there are ſome principles in them that are affected with the things that are good, that lie in the uppermoſt part of their affections, the ſlabby part, and they receive the Word there with joy: But then they cannot deny themſelves, there is a *heart of ſtone* lieth at the bottom, the ſtone is not taken away. Still therefore they are unregenerate, ſay I. I may compare them juſt to the Earth in Froſty weather; When the Sun in the day-time thaweth a little, you ſhall find the uppermoſt part of the Earth ſlabby, melting a little; but thruſt but your finger in, it is hard underneath. Men are ſo far wrought upon, as to have good deſires and affections; for carnal principles in nature will afford thus much, when yet the heart is unchanged, it is ſtony ſtill.

Then for the *Thorny ground*, it is more evident that they are unregenerate; and if it be evident of them, it is much more of the other, for the *Thorny ground* went beyond the other. He ſaith plainly of the *Thorny ground*, that *the thorns grew up together with the Word*; therefore their root of luſts were not grubbed up, there was a cutting off of the tops indeed, but the roots were not digged up. Read but *Jer.*4.4. and compare it with that place in the Parable. Saith he, *Break up your fallow-ground, and ſow not among thorns*. Here is the ſame expreſſion the Holy Ghoſt uſeth, and what followeth? *Circumciſe your ſelves to the Lord, and take away the fore-skins of your hearts*. If you mark it here, it is all one to ſow among *Thorns*, and to have the *fore-skin* of the *heart* remain ſtill; What is it to have the Fore-skin of the heart remaining? To be unregenerate. That man is not ſanctified, is not circumciſed; Corrupt nature, the power of it is not abated in him, for it is called a *Circumciſion made without hands*. Now then, if an *uncircumciſed heart*, and a heart that is full of *thorns*, (though there be a ſowing upon it;) if that be all one, then the *Thorny ground* muſt needs be an unregenerate heart, an uncircumciſed heart. Compare but the phraſe of the Prophet with that in the Parable.

Come we next to the *6th* of the *Hebrews*, and that will interpret the Parable, and interpret all this. There you have mighty, glorious things ſpoken of; *They are enlightned, they taſte of the powers of the World to come, &c.* Here is the higheſt kind of Unregenerate men mentioned that are in the whole Book of God, yet they are no other than fleſh; there is ſtill a *thorny heart* remaineth, there is but a ſowing among Thorns. They are ſtill corrupt, and have not that true Grace which the *power of God* works in mens hearts.

How do you prove this?

Read the place. When the Apoſtle had ſpoke ſuch great things of men that fall away, What doth he ſay? That they might not be offended, he addeth two things. Firſt he doth give them a ſimilitude to diſtinguiſh them from godly men that are truly ſanctified, truly regenerate. And he giveth the very ſame ſimilitude that is in the Parable. of the thorny ground. *Paul* interpreteth Chriſt. *For the Earth* (ſaith he,) *that drinketh up the rain that cometh oft upon it, and bringeth forth Herbs meet for them by whom it is dreſſed, receiveth bleſſing from God; but that which beareth Thorns and Briars, is rejected, and is nigh unto curſing, whoſe end is to be burned.* Here is the Parable interpreted. Your good Earth what is that? The Earth that doth bring forth fruit meet for the Dreſſer, which God may reliſh, may delight in. Here is the honeſt and good heart in the Parable. What is the Earth that bringeth forth Thorns and Briars, that is nigh unto curſing, if they do not repent; but thoſe that have ſuch dews from Heaven, enlightnings, taſtings of the powers of the World to come, and yet bring forth Thorns, their hearts remaining ſtill unregenerate, they ſow among Thorns. Here you ſee the Apoſtle explaineth what Chriſt ſaith in the Parable, and both expreſs them to be unregenerate men.

In the Second place, that he may bring it more home to them, ſaith he at the 9th. verſe, *We are perſwaded better things of you, and things that accompany ſalvation, though we thus ſpake.* He had ſpoken great things about enlightnings of men that might fall away, diſcouraging things; Notwithſtanding all this ſaith he, *we are perſwaded better things of you.* What better things? He ſpeaks of graces, better then all theſe enlightnings in them, that accompany ſalvation, or as the words in the Original are ἐχόμενα σωτηρίας, that have ſalvation in them, *He that truly believeth hath eternal life, He that truly repenteth hath eternal life*; but all theſe enlightnings had not ſalvation annexed to them, (that is his ſcope,) they were not ſaving works, they did not put a man into a ſtate of grace, into the ſtate of ſalvation. So that they remain ſtill unregenerate, for why doth he ſay, *we expect better things of you*? Not better in the event only, for that is the only evaſion that is for this; better ſay they in event becauſe they fell away and the others held out. No, better things in themſelves, things that have ſalvation in them. And he inſtanceth in two graces, The love of God and of his Saints. You will ſay theſe were poor things to be put in compariſon with thoſe glorious things ſpoken of before? Yet he doth. Read the 10*th.* verſe, *For God is not unrighteous to forget your work and labour of love*, (this is a better thing than all thoſe enlightnings,) *which you have ſhewed towards his name, in that you have miniſtred unto the Saints.* To give a Cup of cold Water to a Diſciple in my name ſaith Chriſt; ſo to do the leaſt good to a Saint in Chriſt's name as he is his, is more than all theſe enlightnings, theſe are things that accompany ſalvation, theſe are better things.

I could much more enlarge upon this point, to ſhew you that they are unregenerate men out of theſe places. Only obſerve this, which is a Corolary drawn from this 6*th.Heb.* That ſaving workings and all theſe inferior workings wherein a man remaineth ſtill fleſh, (for they are nothing elſe but a principle of nature wrought upon, he remaineth corrupt ſtill,) they are different kind of things. Here he expreſſeth them to be better things, the things themſelves are better than all thoſe enlightnings, &c.

In *Luke* 8. 18. You ſhall find there, that when Chriſt had ended the Parrable of the Sower, how he concludeth, *Take heed therefore how you bear.* It is in the cloſure of that Parable, take in that firſt, and ſo I will open it. *Take heed therefore* (ſaith he,) *how ye hear, for whoſoever hath to him ſhall be given, and whoſoever hath not from him ſhall be taken even that which he ſeemeth to have.* Mark it, he ſpeaks it directly to interpret the Parable. *Take heed how you hear*, for there are Three ſorts of hearers that are not good, There is the high way ſide, but we will not mention that. There is the ſtony ground, they

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receive the word with joy; There is the thorny ground, and they indure perſecution, they have a greater work upon them, that is ſpoken in *Heb.* 6. Yet our Saviour Chriſt ſaith plainly in the cloſure of the Parable, *when they fall away*, that is taken from them that they ſeem to have. He ſeemeth to have true grace but he hath it not, yea he himſelf thinketh he hath it; he is not a perfect Hipocrite in that ſenſe, yet take him in compariſon of what is true, it is but ſeeming to have, it is but a guilding over of corrupt Nature as I may ſpeak. It doth differ from the other in kind.

I come now to the laſt thing with which I conclude. *They are unregenerate Men.* I ſpeak this for the comfort of you that are Saints and have but the leaſt labour of love in your hearts, the leaſt love to the name of God. You read the *6th. Heb.* and you are terrified at it. Read the *9th.* verſe, *We are perſwaded better things of you*, What better things? you will expect ſome great thing? *Your work and labour of love which you have ſhewed towards his name*, ſaith he. Haſt thou any love of God in thy heart, which is the root of thy actions? Haſt thou love to the name of God in his Saints and Children? However men ſlight ſuch ſigns as theſe are, the Apoſtle you ſee oppoſeth them to all enlightnings. I charge you thereſore, and I charge you again, you that are poor good Souls, never read the one but read the other too, and there is not a place in all the whole book of God may comfort you more. That which always hath diſcomforted Chriſtians ſo much, there is no place will comfort them more, if they have love of God in their hearts.

If you hear Miniſters preach of this, if they ſtill make theſe to be unregenerate men, let them ſpeak their worſt, let them ſpeak the higheſt, they cannot diſcourage thee if thou have the love of God in thy heart. And if they wind it up further believe them not, for you ſee the Holy Ghoſt ſaith there are better things than theſe. My Brethren, they remain unregenerate men ſtill, it is but working upon the principles that are in corrupt nature, it is but raiſing them up.

You will expect I ſhall give you ſome differences, I ſhall not do it. I will give you ſome Rules.

They are unregenerate men, they were never emptied of themſelves nor of their own righteouſneſs. If not in righteouſneſs paſt, yet they truſt in what is to come or what is in them at preſent. *Phil.* 3. 3. *We are of the Circumciſion* ſaith he, we have true grace and are truly circumciſed, *for we have no confidence in the fleſh.* All the Duties theſe men perform they do them after the fleſh in this that they do them upon legal motives and they reſt in them. It is made a difference between the ſtate of Nature, and the ſtate of grace, *He that is under the Law, turneth the Goſpel into Law; He is moved to all duties by the Law.* The one is under the guidance of grace, the other is under the guidance and ſtirrings and workings of the Law upon the Conſcience. So he remaineth ſtill an unregenerate man, he is married to the Law ſtill, he is not dead to the Law, and emptied there, and married to Chriſt.

Then again, He is an unregenerate man, for ſelf-ends are the moſt predominant things in him. It is ſaid likewiſe here in *Phil.* 3. 3. *We worſhip God in the Spirit, and have no confidence in the fleſh*, What is it to Worſhip God in the Spirit? The Apoſtle expoundeth it, *Rom.* 7. 6. *When we were in the fleſh we did fulfil, &c.* that is, when we were unregenerate, all was luſt, all was ſelf-love, nothing elſe was the ground of all our obedience to God; but now (*ſaith he,*) *when we were delivered from the Law that being dead wherein we were held, that we ſhould ſerve in newneſs of Spirit, and not in the oldneſs of the Letter.* What is it to ſerve in newneſs of ſpirit, that is oppoſed you ſee to the oldneſs of the Letter? It is this in a word, To be made a ſpiritual man, and then to ſerve God ſpiritually. What is it to be made a ſpiritual man that is oppoſed to fleſh, which all theſe men are, though they are wrought never ſo much upon? In a word, A Spiritual man is he that hath a heart ſuited with ſpiritual things as ſpiritual, (I can give you no other differences,) ſo the Apoſtle defineth it, 1 *Cor.* 2. 14. He that hath a ſpiritual Underſtanding to take in the ſpiritual excellencies of the things revealed in the word, it is to ſee the excellencies of the things themſelves.

You muſt know this my Brethren, there is a twofold goodneſs in the things revealed in the word; there is a proper goodneſs, and there is an accidental, a by-goodneſs. There is a proper goodneſs, as now take the inſtance in Chriſt, there are his proper excellencies, as he is holy, as he is righteous, as he is the Son of God for which God loveth him; and all theſe glories that are proper and reſpective to his perſon. Now, to have an eye to ſee all theſe and to have the heart taken with them, this is to be a ſpiritual man; here is a new principle. Then there is an accidental goodneſs cometh by Chriſt; you ſhall ſcape Hell, you ſhall be happy, theſe things the word revealeth too; there is the bread of life, and there is the ſawce. Now, the heart that is carnal, that loveth himſelf only may be taken with that by-goodneſs that is in Chriſt, but never with the goodneſs that is in Chriſt himſelf. If thou haſt a heart ſuited to the ſpiritual things revealed in the word, and thou findeſt thy heart taken with them; it is certain thou art not fleſh but ſpirit.

Would you try your hearts then? Obſerve what conſiderations they are that ſet your affections toward ſpiritual things, that ſets them afloate, that ſets awork your Will a work. If they be ſpiritual conſiderations of the excellencies of the things themſelves revealed in the word, which you ſee and find a ſuitableneſs in your ſouls to them. It is certain thou art a ſpiritual man, thou art more than fleſh, this is not working upon the principles in nature, for the natural man cannot receive the things of the ſpirit, for they are ſpiritually diſcerned. If thou ſeeſt them ſpiritually and art affected with them as ſuch; certainly thou art ſpiritual.

I will end with a word or two. If any of you be yet troubled. You will ſay, I find nothing in me but meerly theſe natural principles, (for ought I can perceive,) ſtirring in me.

If thou doſt not, let me but gain this of thee firſt. Though thou findeſt no more, yet thou mayeſt have more. For when God beginneth to work firſt upon any man, there is nothing but ſelf-love in him, and all the motives uſed in Scripture to ſeiſe upon a man's ſelf they are ſuited unto him. But when he ſtirreth ſelf-love thus in thee, he putteth love in thee to himſelf ſecretly, which will ſtir thee though thou perceive it not. For you muſt know that a great deal in a man's heart at firſt is but a temporary work, and as at the firſt raiſing the Bells there is ſuch a jangling that the great Bell cannot be heard. So the love of God that is the foundation of all, at the firſt it may not be diſcerned. But however let me obtain thus much, that becauſe thou findeſt no more, do not conclude there is no more.

Secondly, Let me give this Counſel to thee more, Thou ſeeſt the defects of thine own heart fall ſhort of any true work. Make this uſe of it, ſtand not examining thy heart, and poring upon it endleſly; but let all theſe drive thee to Chriſt, and thou ſhalt find that faith in him will cut the knot. Go to Chriſt for ſupply of all the things thou wanteſt, and trade with him ſtill, and while thou doſt thus live by faith, thou wilt find in the end the comfort of all thy graces come in before thou art aware of it.

Thirdly, In that God hath begun thus to work upon thee, it may help thy faith thus to go to Chriſt, (not as a thing to reſt upon, but thus far,) that it is more probable he will own thee and receive thee to mercy than another, why? Becauſe he hath begun to work upon thee, whether it be a true work or no, I dare not ſay it is, neither oughteſt thou, till the Holy Ghoſt reveal the contrary. Go therefore to Chriſt and labour to make up the match with him, and to get all things agreed on, for this is the

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miſery of it, when men hear of theſe things, they are toſt up and down like a wild Bull in a Net, and know not how to diſentangle themſelves. Go to Jeſus Chriſt, to help thee to do it; Conſider this, that it is more probable God may be merciful to thee than to others, not for any good in thee, that is not my meaning, but becauſe he hath begun to work in thee, which he hath not done in another; and work it out by Faith, for you muſt live by that and die by that, and your comfort muſt come in too by that; and when you have renewed Acts of Faith, the Holy Ghoſt will come and renew the evidences of your graces to you before you are aware.

S E R-

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EPHES. I. 19, 20.

And what is the exceeding greatneſs of his power to us-ward, who believe, according to the working of the might of his power.

The ſame which he wrought in Chriſt, (or, *put forth in Chriſt,*) *when he raiſed him from the dead, and ſet him at his own right hand in the Heavenly places, &c.*

I Shall repeat nothing unto you of what I delivered in the laſt diſcourſe. I will only give you the General Heads.

Theſe words [*And what is the exceeding greatneſs of his power, &c.*) they refer (as you have formerly heard) to the words in the 18*th* Verſe, where *Paul* prayeth, *That the eyes of their underſtandings might be enlightned, that ye may know what is the hope of his calling, and what is the exceeding greatneſs of his power to us-ward, &c.* So that indeed theſe words are the laſt part of *Paul's* Prayer; which conſiſteth of Three things, which he prayeth for.

1. *That they may know what was the hope of their calling*, the ground of their hope.
2. What was the Riches of that Inheritance they were called unto, and had ground to hope for; *What is the riches of the glory of his Inheritance in the Saints.*
3. What *Power* it was had both begun to work in them, and was engaged to bring them to this Inheritance; And that in the words I have read.

There are Five general Heads; (I propounded but four at firſt) unto which I reduce all the opening of theſe words; whereof I have diſpatched Three already.

The Firſt general Head is the reference of theſe words, their various Aſpect, they look ſeveral waies, both to what is before and what is after. That I have handled formerly.

Secondly, There are the parts of the words.

First, Here is a more general deſcription or amplification of the *Power of God* manifeſted to Believers, and that in two things.

1. There is the Exceeding greatneſs of it: *The exceeding greatneſs of his power.* That I have handled.
2. There is the efficacy of it in thoſe words, *According to the effectual working of the might of his power.*

So much in General, concerning the *Power of God* here ſet forth.

Secondly, Here are the Perſons to whom it is drawn forth, *To us-ward,* Believers. I have opened that likewiſe, and given thoſe Obſervations that ariſe from thence.

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Here is Thirdly, The work wherein this great Power is manifeſted in Believers. It is not to be reſtrained only to the Reſurrection at the laſt day, but enlarged alſo to their converſion, and all God's gracious dealings with them from firſt to laſt. And becauſe there was a Controverſie upon that, whether Converſion ſhould be took in *Yea* or *No*; I have therefore done Three things to clear that.

The Firſt was to prove, That Converſion is meant and intended here by the Apoſtle, as that wherein God ſheweth forth the *exceeding greatneſs of his power.*

Secondly, For the opening of this, I ſhewed you wherein the *Exceeding greatneſs of Power* is drawn forth; or what it is in Converſion draweth forth ſo exceeding a great power.

Thirdly, (which was the thing I handled in the laſt diſcourſe,) I ſhewed, how that by way of difference there are inferiour works of the Holy Ghoſt upon mens hearts, which have not in proportion (compare the works) ſo *Exceeding greatneſs of power* manifeſted in them. I ſhewed this to clear the Text, for he ſaith, it is *The exceeding greatneſs of his power to us-ward*, to none elſe in all works that are wrought upon them, let them go never ſo far. And likewiſe I did it to ſhew the occaſion of that controverſie. And all theſe things I have diſpatched.

There are yet theſe things remaining to be handled.

The Firſt is, I muſt ſpeak ſomething concerning their knowledge of this power; for if you mark it, he prayeth in the 18*th* Verſe, that *God would give them enlightned eyes, to know what is the exceeding greatneſs of his power in them that believe.* I ſpake ſomething concerning the knowledge of every particular elſe he prayeth for, and therefore I muſt do ſomething about the knowledge of the power of God in them.

The Second thing which remaineth is this, The parallel or the pattern that the Apoſtle prayeth they might have in their eye, when they conſider how great a power works in them, even *the ſame power* (ſaith he) *that wrought in Chriſt, in raiſing him from death to glory.*

Then the Third thing to be handled (which belongeth to the 20*th* Verſe) is this, The *Reſurrection* and *Exaltation* of Jeſus Chriſt from death to glory; which he continueth to the end of the Chapter.

I muſt begin then with that, which is the knowledge that Believers have, or which he prayeth for they ſhould have of the *Power of God* working in them. And concerning that I ſhall give you (for the explication of it) theſe Three particulars; whereof ſome will be Conſiderations about it, ſome will be Obſervations.

I will give you firſt this diſtinction, that you may underſtand it the better, becauſe the Apoſtle's ſcope here in his Prayer is, *That they may know the Power that works in them that believe.* You ſhall find in *Phil.* 3.10. that the Apoſtle himſelf expreſſeth his own deſires, *That I may know* (ſaith he) *the power of his Reſurrection, and the fellowſhip of his ſufferings, if by any means I might attain unto the Reſurrection from the dead.* The Apoſtle here prayeth, *They might know the exceeding greatneſs of his power to us-ward that believe, the ſame that wrought in Chriſt when he raiſed him from the dead.* You would think now, that the knowledge the Apoſtle ſpeaks there and ſpeaks here are all one, but they are not. Therefore in the firſt place I will give you a diſtinction of the *knowledge*, both from what is there meant, and what is here meant.

There is a twofold knowledge of the power of Chriſt's Reſurrection. The one is a *knowledge of Faith*, the other is a *knowledge of Experience.*

In that place *Phil.* 3.10. the knowledge he prays for there is a *knowledge of Experience*, that he might know the power and virtue of Chriſt's Reſurrection in the effects of it; that he might find thoſe effects upon his heart which Chriſt's Reſurrection is ordained to work in him; and therefore (ſaith he, *verſ.* 11.) *If by any means I might attain unto the Reſurrection from the dead*; that is, to be

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as perfectly holy as thoſe that are riſen from the dead. I would find, ſaith he, this effect of the Reſurrection of Chriſt. That is meant by the *power of his Reſurrection* there.

There is likewiſe a knowledge of *Faith*, and that is this; For a man by Faith to take in and underſtand, that he may glorifie God, and believe what a great *Power* it was that *raiſed up Chriſt from death to life*, and that no leſs power works in Believers when it works Faith; and that is the *knowledge* the Apoſtle meaneth here. His meaning is not, that you may know more and more (if you will you may take it in, it is not the chief ſcope) the effects of the Reſurrection of Jeſus Chriſt, but from the effects that were in their hearts by Faith, they might ſee the power that wrought it. This is the Apoſtle's ſcope here. As there is a double knowledge of a Phyſician, who hath already oftentimes cured you of a diſeaſe. You know what skill is in him, that you may thank him; but then you ſend for him anew, and you deſire to know the power of his Medicines, and to know his skill rather by giving you new Phyſick, and reſtoring you to health anew. That is the Knowledge the Apoſtle meaneth in the *Philippians*; the other is the Knowledge he meaneth here. And therefore, if you obſerve it, the words [*What is the exceeding greatneſs of his power,*] are referred to what went before, *That you may have your eyes enlightned to ſee*, or *to know*, *what is the power,&c.* Not only to have hearty experience of the effects of that power in them, but Eyes to know the power that hath wrought in you already the Faith you have, and will further work in you. It is a knowledge of Faith, to believe it is ſo great a power, the ſame that wrought in Chriſt that works in you.

And ſo much now for that firſt particular, which is the firſt thing to clear this concerning the *knowledge of the Power* that works in us.

The Second thing I propound to clear is this; How uſeful this knowledge is to Chriſtians, to know the Power that works in them to be the ſame that wrought in *Jeſus Chriſt, when he was raiſed from the dead.*

For that, I muſt refer you to what I delivered concerning the Apoſtle's ſcope and reference of theſe words, as it here cometh in. I ſhall repeat it to you with enlargement.

It is uſeful firſt to the end you may be *thankful:* ſo at the 15*th* Verſe *Paul* giveth thanks becauſe God had converted them, that they might give thanks too, and ſee the more cauſe to do it, he prayeth here, they may know the *power* that wrought in them, the ſame *power* that wrought in Chriſt. You uſe to value a kindneſs, by the love that is ſhewn in it; and you are to value a work of God upon you, by the *Power* that is put forth in it, and accordingly to be thankful. And therefore you ſhall find that the Scripture doth ſpeak of the *Power of God* in converting a man at firſt. The Apoſtle here in this ſecond Chapter, when he applieth all this to the *Epheſians*, he goeth over the greatneſs of the work, that they might ſee the Power; *You were dead in ſins and treſpaſſes, and you hath he quickned*; and *Faith* is the gift of God, it is not in your ſelves, *You are his workmanſhip, created to good works.* It is all to this end, that they might ſee the greatneſs of this power. And therefore 1 *Cor.* 1. from the 18*th* to the 26*th* Verſe, the Apoſtle ſaith, That *God hath choſen* out the moſt *fooliſh means* in the World, and the moſt *weakeſt means*; to what end? To ſhew his *wiſdom* and *power* in ſaving men. The *preaching of Chriſt*, ſaith he, is of all means the moſt fooliſh, for it preacheth and teacheth you to believe in a crucified God; it is ſo for the matter of it, moſt fooliſh: And of all means elſe it is the moſt weak, for it is ſaving men by the *breath* of a weak man. And why hath God choſen out theſe two? *To ſhew* (ſaith he) *that the fooliſhneſs of God is wiſer than men, and the weakneſs of God ſtronger than men.* It was to magnifie his Power ſo much the more in the work of Converſion. *The Jews* (ſaith he) *require a ſign*, that is his expreſſion there, Verſe 22. A *Sign*, what is that? It is ſome extraordinary Miracle to make them believe. What doth he oppoſe to a Sign? *It hath pleaſed God* (ſaith he) *through the fooliſhneſs of preaching to ſave them that believe.*

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Now then his meaning in a word is this, Let there be never ſo many ſigns and miracles wrought before you, they will never work Faith; they may work an Hiſtorical faith indeed. Look how far Education prepareth you to believe, that you are brought up in the knowledge of the true God and the true Chriſt by Education, ſo far Miracles did bring the *Heathens* and the *Jews*. They did ſerve inſtead of Education to work in men an Hiſtorical faith; but yet ſaith he, when it cometh to the point, it is not a Sign that will do it, but it muſt be the *Power of God* to work Faith.

Then again, another end which this *knowledge of God* ſerveth for, as to magnifie the Power of God, ſo it ſerveth to ſtrengthen your Faith for the future; that from the experience of that power you have found already in your hearts, you might gather and collect what a mighty power was engaged, and would continue ſtill to work in you. And therefore you ſhall find in Scripture, that the Apoſtle doth often come in with this, *To him that is able to keep you*; ſo you have it in *Phil.*4. My Brethren, you are not to look what your own weakneſſes are, but what the power of God is in bringing you to ſalvation; As in the point of Mercy, you are not to look what your ſins are, but what the Grace of God in Chriſt is, you are to eye that. So now the Apoſtle, when he would draw up theſe Believers hearts, and wind them up to the height; Conſider (ſaith he) as *Abraham* did, not his own weakneſs of body, but the power of God. So do you (ſaith he) conſider not your own ſins, not your own diſtreſſes, theſe will all argue to you, that you will fall ſhort at laſt; but conſider the Power that works in you, to ſtrenghthen your hearts for the future.

I mentioned other things in the Coherence, all which come under this Head, how uſeful this *knowledge* is to a Believer. I will only add one thing more, and that is this: *You ſhould to that end endeavour and pray, to know what is the power that works in you, that you might have dependance continually on that Power.* That is the ſcope of the Apoſtle, why he would have them know it; it is uſeful to this end, that they might ſee what continual dependance they had upon the Power of God; not only to ſee, that without him you could do nothing, but that it is he that works all you do. Your Will beareth not one part and his Power another, but it is *he that works in you both the will and the deed*, as it is *Phil.* 2. 13. God doth not only work *with* the Will, but he works rather *by* the Will. And therefore you ſhould labour to know the power that works in you to this end, that you might ſee your dependance upon God for every good thing he works in you.

There is a notable place to this purpoſe, which I confeſs I ſhould have more enlarged upon. Here you ſee the ſame *power* works that wrought in Chriſt, *when he was raiſed from the dead.* Now you ſhall find in *Heb.* 13. 21. that it is the ſame Power goeth to *work every good thing in you*, not only the principle of Grace, but every act of Grace. Therefore the Apoſtle prayeth, they *might know the power* that wrought in them to this end, that they might have a dependance upon that power for the working of all good in them, not only at the firſt, but to the end of their days. Read the words there in the *Hebrews*, *The God of Peace, that brought again from the dead our Lord Jeſus Chriſt, the great Shepheard of the ſheep.* Why is this preface uſed of Chriſt's Reſurrection? Mark what followeth, *Make you perfect in every good work to do his will, working in you that which is well pleaſing in his ſight.* Why doth he mention the title of Chriſt's Reſurrection, when he ſpeaks of working in them not only Grace at firſt, but every good thing that is pleaſing in his ſight? Becauſe the ſame power that goeth to convert your Souls at firſt, goeth to increaſe every degree of Grace in you, and to work every good work; As ſuppoſe I am to pray, I am to have that power put forth in my Soul, (if I make a prayer pleaſing in his ſight) that was put forth in raiſing Chriſt from death to life. *Therefore* (ſaith the Apoſtle) *the God of Peace, that brought again from the dead the great Shepheard of the ſheep, make you perfect in every good work.* So now, to the end you might ſee your dependance upon God for every thing you do; not only for the beginning of your Faith to praiſe him, but for the finiſhing of your Faith, to depend upon him, he prayeth that they *might ſee* and *know* what this power was.

In 2 *Theſ.* 1. 11. The Apoſtle prayeth *that God would fulfil all the good pleaſure of his goodneſs, and the work of Faith with Power.* So that the fulfilling of the work of Faith it is with power as well as the beginning of it. They had found the power of God in working Faith in them at firſt, read 1 *Theſ.* 1. 5. *Our Goſpel came unto you not in word only but alſo in Power*; Here he ſpeaks of their firſt converſion; Now in the 2 *Theſ.* 1. 11. He prayeth *that God would perfect this Faith with the ſame power he had begun it.* Therefore he prayeth here *that they might know what this power is that wrought grace at firſt, to the end they might depend upon the ſame power to perfect it, for no leſs would do it.*

I might be large upon this point, for indeed I had intended to be ſo. I could ſhew you that every act of grace muſt have an Almighty power go with it to draw it forth. I will only give you in another Scripture, that as here you ſee the work of Faith is with power, ſo you ſhall ſee the work of patience and long ſuffering, to bear afflictions, to do it ſo as to pleaſe God, [illegible] work of an Almighty power too. The place is *Coloſs.* 1. 11. It is one of *Paul*'s prayers too. He prayeth *that they might be ſtrengthned with all might according to his glorious power, to all patience and long ſuffering with joyfulneſs.* To make a man patient and long ſuffering, patient under afflictions, long ſuffering to bear with the faults of others, and to expect the promiſe though much time be ſpent afore we obtain it, he ſaith it is a work of power and a work of glorious power, wherein God ſheweth the glory of his power, the exceeding greatneſs of his power, for then it cometh to glory when an exceeding greatneſs of power is manifeſted, an overcoming power; for that is properly glory when victory attendeth power when power overcometh. *I am able to do all things* (ſaith *Paul*,) it is a proud word, a very proud word, but what followeth? *Through Chriſt that ſtrengthneth me*, So in 2 *Tim.* 2. 1. *Be ſtrong*, he ſpeaks to *Timothy*, and he ſpeaks to him as if he ſpake to a Giant that had all ſtrength in himſelf, *be ſtrong, be valiant*; but what followeth? *Be ſtrong in the grace that is in the Lord Jeſus Chriſt.*

Now, Then that you might know your dependance you have upon the Lord Jeſus Chriſt, he prayeth that ye may know the power that works in Chriſt in raiſing him from the dead works in you.

My Brethren, you muſt know this, that you are not only dead in ſins and treſpaſſes in reſpect of Juſtification, but you are ſo in reſpect of Sanctification alſo. If a man have never ſo much grace and holineſs, he is to look upon himſelf as ungodly in reſpect of being Juſtified; ſo ſaith the Apoſtle, *Rom.* 4, 5. *To him that worketh not but believeth on him that Juſtifieth the ungodly*; He ſpeaks of *Abraham*'s Faith, *Abraham* looked upon himſelf as ungodly, when he went out of himſelf to be juſtified; and this after he had grace, for in himſelf he was ſo. You are to do the like in reſpect of your dependance upon God for Sanctification, you are to look upon your ſelves as dead Creatures, dead in ſins and treſpaſſes you were once, and of your ſelves you are ſo ſtill; and all grace that is wrought in you, though it be a principle of life, it is dead when it cometh to work, if the Almighty power of God aſſiſt it not.

Not but that a regenerate man hath a capacity in him which a wicked man hath not, for he is a Charcoal that hath been in the Fire already, therefore he is capable to take fire ſooner, he hath habitual grace more fitted to be ſtirred up, but yet the Coal is a dead Coal of it ſelf; ſo that a new life to every action muſt be put into you, if you have any life and ſtirring in you. And ſo much now concerning the ſecond head, the uſe that this knowledge is unto men, to know the power that works in them.

Thirdly, I ſhall give you two Obſervations about that knowledge which will further clear it.

The Firſt Obſervation is this, That Believers that have true grace wrought in them, may yet be much ignorant of the power that works it. You ſee the Apoſtle here prayeth for them that were Believers already, that they might have enlightned eyes to know *what was the exceeding greatneſs of his power to us-ward who believe.* If it be true what *Jobe* ſaith of the works of Nature, *Job* 26. 14. is much more true of the work of grace. He ſpeaks in the former part of the Chapter, of the works of Nature, and how doth he conclude it? *Lo, theſe* (ſaith he,) *are parts of his wayes*, *but how little a portion*, (or how little a drop as ſome read it,) *is heard of him*? *But the Thunder of his power who can underſtand*? In working all theſe works of Nature ſaith he, God makes as ſtill a noiſe as when a drop falleth which we can ſcarce hear; but the thunder of his power, that is the force of his power, (it is not the noiſe of his power, Thunder is put for force, ſo it is in that book of *Job* often, as Chapter 39. 19. and elſewhere,) *who can underſtand*? So I may ſay to you, when you hear great things ſpoken of converſion, yet ſtill how little a drop of his power is that; how little a noiſe doth it make in mens ſpirits? There is a Thunder of power goes to work it, a mighty force goeth to work it, but yet it makes but the noiſe of a drop, it is but a little drop which we hear; there is a ſtill voice in which God is, and in which his mighty power is, and he paſſeth by and we know it not.

My Brethren, when we tell you there is ſuch a mighty power in converſion, your thoughts run to nothing but thundering works, you think preſently this power muſt ly in thundring men down to Hell with terrors. No, it lies in changing mens hearts by an omnipotent power, but that power it is but a ſtill work, it is but a drop and it falleth as a drop; for ſo converſion is compared, *My Doctrine ſhall diſtill as the Dew*, it ſoaks into mens hearts, and there is a thunder of power goeth with it though it is not heard.

The converſion of a Sinner, the power of it and his not feeling it, I may compare to that change which ſhall be at the latter day. *We ſhall not all die* (ſaith he,) *but we ſhall all be changed.* Suppoſe you lived at the latter day, and were Saints and Believers when Chriſt came to Judgment; you ſhould ſee ſome mens bodies raiſed out of the Grave, but your own Bodies and Spirits will be changed, changed in an inſtant; you will not find a mighty power upon you ſenſibly, but you will find a mighty work, whereby you ſhall find your ſelves not to be the men you were; your Bodies will ſhine as the Sun in an inſtant. So is it here my Brethren, there is a change wrought in a mans heart in a ſtill way, this is a mighty thing, if a man will judge it by what he feeleth, if he will judge it by any violent power put forth in it; there is exceeding little, a man feeleth nothing, he feeleth ſtirrings and workings in his Spirit indeed, as there will be when a man is thus changed, there will be an elevation of the Spirit and of the Body at the latter day, but for any violent work there will be none; ſo often times is it here, yet it is the ſame power that changeth men, that doth raiſe them out of the grave, from the duſt, and as much is the one as the other.

And as I may very well compare it thus, Men that have diſpoſitions never ſo near Grace, yet as I ſaid before, and I will give you this compariſon now: to put Grace into their hearts and to change them truly, is like the change that will be wrought at the latter day in mens Bodies and Minds that are Believers, they have life already, but to change them there muſt go an Almighty power, and the ſame power that goes to raiſe others out of their Graves.

Now, My Brethren, what is the ſcope of all this? It is not only to comfort poor Believers, though they have not found a work of ſo much noiſe in their hearts, of ſo much violence and diſturbance, that is not it, wherein God cometh forth in the exceeding greatneſs of his power, he came in the ſtill ſmall voice, when he was not in the Earthquake and in the rending of the Rocks; thou mayeſt have a mighty work upon thee, and yet not know the exceeding greatneſs of power that goes to work it. This I ſay is not the ſcope ſo much, but it is that you ſhould not cenſure ſuch whoſe judgments are, that there is not ſo great a power put forth in converſion, they may have grace for all that; for the Apoſtle prayeth here that they may know, they that had Grace, *that they may know what is the exceeding greatneſs of his power to us-ward that believe.* You are not to cenſure them therefore, not ſimply for that. That is the firſt Obſervation that belongeth to the Third head.

The Second is this, That in the matter of Salvation men do as much ſtick in an ignorance and unbelief of the power of God towards them as his Will and Mercy. Here you ſee the Apoſtle prayeth as heartily they might know the power that works in them, both that they may be thankful, and likewiſe that they may depend upon it for the future; as you would do to know the riches of the mercy that is in God, and his good-will towards you.

There are two things mainly which are the Object of mens Faith, both put together draw men in to believe. The one is to believe that the power of God is able to do it; and the other to believe his good-will. Now, Men do ſtick as much at the belief of the power of God in working, that he is able to work, as at his good-will, that he will work. Therefore the Apoſtle prayeth here you ſee that they may have eyes enlightned to know the exceeding greatneſs of his power. *Abraham's* Faith is deſcribed to us, *Rom.* 4. 21. by his truſting in the power of God. *He was ſtrong in Faith* (ſaith he,) *being fully perſwaded that what he had promiſed he was able alſo to perform.* This was the great Faith of our Father *Abraham*, it was placed upon the power of God, as well as upon his good-will. Now, take a poor ſinner that hath lived long in doubt whether God would own him or no; he ſticks only at this, I know God is able to ſave me ſaith he; but I do not know whether he will or no. But I tell you my Brethren, you ſtick as much at the power of God to ſave you, as you do at the mercy of God, and it is of an equal difficulty to believe the one as the other; and therefore when ſuch a ſoul findeth himſelf pardoned, what doth he uſe to ſay? Is it poſſible that ſuch a one as I ſhould have mercy? *Let the power of my Lord be great* (ſaith *Moſes*, *Numb.* 14. 17.) *to forgive the iniquity and tranſgreſſion of this People.*

I might illuſtrate this point unto you, but I ſhall be prevented in what followeth. Only this, therefore you have it in Scripture ſo often the Apoſtle mentioning it. As 2 *Tim.* 1. 12. *I know whom I have believed, and I am perſwaded that he is able to keep that which I have committed unto him.* His Faith you ſee is founded upon the power of God. *To him that is able to do exceeding abundantly above all that we ask or think*; *Epheſ.* 3. 20. *To him that is able to keep you from falling, and to preſent you faultleſs before the preſence of his glory. Jude, verſ.* 24. And ſpeaking of the converſion of the *Jews*, *Rom.* 11. 23. *God is able* (ſaith he,) *to graff them in again*; he doth not only ſay God is willing to do it, but he is able; that is his expreſſion there. This alludeth to what was ſaid to *Ezekiel*, when the dry bones were preſented to him, *Ezek.* 37. 3. (thoſe drie bones are the *Jews*,) *Son of Man can theſe bones live?* Yet, ſaith *Paul*, he is able to ingraff them, able to raiſe them.

I ſpeak this to this purpoſe, To ſhew that the Scripture holdeth forth as much the power of God for the Object of our Faith as the mercy and good-will of God. *Doeſt thou believe that I am able to help thee?* It was the queſtion that Chriſt asked the poor man that brought his poſſeſſed Child to be cured, *Mark.* 9. 23. And the thing he propounded to Chriſt was his ability to help him, his power, *if thou canſt do any thing* (ſaith he,) *have compaſſion on us.* Therefore the Apoſtle prayeth here *that they may know what is the exceeding greatneſs of his power to us-ward that believe.* So much now concerning that 4*th.* general head, which is the knowledge of this power which the Apoſtle here prayeth for.

I come now in the next place, to the Parallel between theſe two. He compareth you ſee here the Reſurrection of Jeſus Chriſt, and his exaltation to glory, the power of it, to that that works converſion in us and all other good works.

The Parallel then between what power wrought in Chriſt and works in us, or rather, that Chriſt is the pattern of what God wrought in him, he will work in us, which he would have Chriſtians have in their eye, that is the next thing to be ſpoken to; *That you may know* (ſaith he,) *what is the exceeding greatneſs of his power to us-ward, who believe according to the working of the might of his power that he wrought in Chriſt.* That Jeſus Chriſt is the pattern, the common inſtance or evidence, that look what he had wrought in him, the ſame power ſhould work in us, that is the Apoſtles meaning. Now, this parallel it is but hinted to us only in a touch here in the 19*th.* verſe, *According* (ſaith he,) *to the working, &c.*

For the opening of this I ſhall give you likewiſe theſe few conſiderations, whereof the Firſt ſhall be more general, and yet raiſed out of the Text.

The general conſideration is this, which hath two things in it. That Chriſt is ſet forth to us, as a pattern, as a ſtandard ſet up by God, both of what he will be to us, and what he will work in us. I ſay, he ſet up Jeſus Chriſt as a common ſtandard, a common pattern to himſelf, that look what he putteth forth toward Chriſt out of himſelf, the ſame he will put forth to us; look what works he wrought in Jeſus Chriſt, the ſame he will work in us. He is a pattern both of the affections of God, the ſame affections, the ſame diſpoſition he beareth to Chriſt he beareth to us; and likewiſe the ſame works he wrought upon Chriſt he will work upon us.

This is an infinite comfort to Believers, that God hath not only ſet up Jeſus Chriſt as a pattern that we ſhould love him as Chriſt hath loved us, that we ſhould follow Chriſt's example and imitate him in all things, our works ſhould be like Chriſt's: I ſay, this is not all, but for our comfort, (the other is for matter of Duty, but for our comfort,) God hath ſet up Jeſus Chriſt as a pattern to himſelf, that look what he hath been to Chriſt that he will be to us, look what he wrought in Chriſt, he will work in us.

He is a pattern, Firſt of the Attributes that God manifeſted in Chriſt, the ſame ſhall be manifeſted in us; that the Text is clear for. Hath he ſhewn exceeding greatneſs of power in Chriſt? *I pray that you may know* (ſaith he,) *what is the exceeding greatneſs of his power to us-ward*; the ſame he wrought in Chriſt. Here is the ſame Attribute put forth, the ſame power that wrought in Chriſt works in us.

Then Secondly, He is ſet up by God as a pattern of the ſame works, that is implied in theſe words; *Which he wrought in Chriſt when he raiſed him from the dead.*

First of all Jeſus Chriſt is the Pattern ſet up by God to himſelf, that of the ſame Attributes he ſheweth forth and manifeſteth in Chriſt, the ſame he will ſhew forth in us. Here is an inſtance of power, I will give you but one inſtance more of love and ſo I will paſs from that. Here he ſaith *the exceeding greatneſs of that power that wrought in Chriſt, works in us.* Look *Joh.* 17. 23. and there you ſhall find the ſame love wherewith he loveth Chriſt he loveth us. *I in them* (ſaith he,) *and thou in me, that the World may know that thou haſt ſent me, and haſt loved them as thou haſt loved me.* So that Chriſt is ſet up by God as a pattern to himſelf, to ſhew forth the ſame Attributes in us that he did in him; here is you ſee the ſame power put forth to Chriſt and to us in the words of the Text; here is the ſame love put forth towards us as was towards him, *that thou haſt loved them,* (ſaith he,) *as thou haſt loved me.* He ſheweth how they are one, as he is one with the Father they are one with him, in their proportion, now always love followeth union, and therefore accordingly as he hath loved him he loveth them. We uſe to love the Members and the Head with the ſame love, becauſe we love the Members in relation to the Head. A Father in Law loveth the Husband and the Wife the Daughter in Law with the ſame love, becauſe he loveth her in relation to his Son her Husband. So doth God love his Children, Members of Chriſt with the ſame love he loveth Chriſt the Head; and he loveth the Church the Spouſe of Chriſt, his Daughter as he calleth her, *Pſal.* 45. with the ſame love as he loveth Chriſt her Husband that is his Son. As in *Epheſ.* 5. 25. *&c.* Speaking of the peculiar love men ſhould have to their Wives. *Husbands, love your Wives, even as Chriſt alſo loved the Church, and gave himſelf for it, that he might ſanctifie and cleanſe it with the waſhing of water by the word, that he might preſent it to himſelf a glorius Church, not having ſpot or wrinckle, or any ſuch thing, but that it ſhould be holy and without blemiſh; So ought men to love their Wives, as their own bodies; he that loveth his Wife, loveth himſelf.* So doth God love us, as he loveth Chriſt, *That thou haſt loved them as thou lovedſt me.*

So that, my Brethren, you ſee in general, that God hath ſet up our Lord Jeſus Chriſt as a Pattern to himſelf of the ſame Affections and Attributes, as he manifeſted in him to manifeſt in us.

He is a pattern likewiſe of the ſame works; the ſame *Power* that wrought in Chriſt, works alſo in us. Here you ſee *he raiſed up Chriſt from death to life, he ſet him at his own right hand in Heavenly places.* Read Chap. 2. 5. ſaith he, *Ye that were dead in ſins and treſpaſſes, hath he quickned together with Chriſt, and hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus.* The ſame power that wrought in Chriſt, the very ſame work he wrought in Chriſt he works in us alſo. This is the Apoſtle's ſcope.

But now here lies the great thing, more particularly, It is not ſo much to compare the work wrought in Chriſt and in us together, to ſhew that God works the ſame works in us which he wrought in Chriſt; but that which the Text holdeth forth is, That the ſame proportion of power that was put forth in *raiſing up Chriſt from death to life,* is put forth in converting us and bringing us to Heaven. Therein lieth the parallel eſpecially. So that now, this is the thing I am to ſpeak to: It is not to ſhew the likeneſs of Chriſt's Reſurrection and Exaltation, to the work of Converſion, that is not the ſcope in hand; but to ſhew that the ſame *power* that God putteth forth in the one, he putteth forth in the other. That is it which makes the parallel, as it is intended here.

To ſhew you this I muſt do Two things.

Firſt, I muſt ſhew you the greatneſs of *Power* that was required to raiſe up Jeſus Chriſt from death to glory.

Secondly, That there is a like proportion of *Power* put forth in working upon our hearts, to the *Power* that was put forth in Chriſt's Reſurrection. I have ſpoken much of the *power of God* in Converſion, in general, *The exceeding greatneſs of his power.* That which now remaineth is to ſhew, that it holdeth proportion with that power which raiſed up Chriſt from death to glory; *According to the working of his mighty power, which he wrought in Chriſt*, ſaith he.

For the Firſt of theſe two, That there was an *exceeding greatneſs of power* put forth by God in *raiſing up Chriſt from death to glory*; there is a great difficulty in opening this point unto you clearly, to ſhew you wherein this power lay. I will give you a parallel place of Scripture, wherein you ſhall ſee, that of all works that God did do for Chriſt, the raiſing of him up from death to glory, was a work of the moſt power (ſet aſide that of the Incarnation) did manifeſt and declare the greateſt power of all other. The Scripture is *Rom.* 1. 3, 4. *Jeſus Chriſt our Lord, who was made of the ſeed of David according to the fleſh, and declared to be the Son of God with power, according to the Spirit of holineſs, by the Reſurrection from the dead.* I quote this place for this, (as you ſhall ſee in the opening of it) that of all works elſe, Jeſus Chriſt was declared with the greateſt power, to be the *Son of God*, by the *Reſurrection from the dead.*

I will open theſe words unto you a little, for the ſcope of the place here is the ſame with what is in my Text.

He ſpeaks of two Natures that are in Chriſt, his Humane Nature and his Divine Nature; that is the firſt thing tendeth to open theſe words. His Humane Nature, that is expreſſed in theſe words, *He was made of the ſeed of David, according to the fleſh*; that is, take him according to his Humane Nature, he was the *Son of David*, and (ſaith he) *declared to be the Son of God by the Spirit of Holineſs*; by *Spirit of Holineſs* he meaneth his *Divine Nature*, that is, as concerning his Divine Nature he was declared to be the Son of God. Every parcel (if I may ſo ſpeak) in the Trinity is called *Spirit*; you ſee his Divine Nature is called here the *Spirit of Holineſs*, for *God is a Spirit*, and ſo is the Second Perſon as well as the Third, he is a *Spirit* too; he is God and therefore called the *Spirit of Holineſs*. *God is a Spirit*, ſaith he, *John* 3. 24.

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Now obſerve the difference, *He was made of the ſeed of David according to the fleſh.* Take his Humane Nature, *he was made*; but take his Divine Nature, the *Spirit of Holineſs* in him, he was only *declared to be the Son of God*; he was not made the Son of God, he was *begotten*, not *made*. Now he was declared with power to be ſo.

I will not ſtand to open thoſe words, *Declared*, &c. and the various acceptation of them. Only obſerve, That he was declared with power to be the Son of God, with an Omnipotent power, as in *Luke* 4.36. it is ſaid, *With power he commanded the unclean Spirits, and they came out*; ſuch a power as is only proper to God. But the main thing I quote the place for is this, what it was that declared Chriſt with ſo much power to be the Son of God? It followeth, *By the Reſurrection from the dead*, ſaith he. Why doth he inſtance in this; he had wrought Miracles you know, he had raiſed *Lazarus*, and he had raiſed another from the dead; doth not that argue him to be the Son of God with as much power as his own Reſurrection? No, If you will have ſaith he an inſtance of an Almighty power, and that he was the Son of God; take his Reſurrection from the dead, he was declared mightily to be the Son of God by his Reſurrection. Therefore the Apoſtles (if you obſerve it) when they would prove him to be the *Son of God*, the *Meſſiah*, ſtill you ſhall find they open his Reſurrection. Look *Act.* 2. from the 22. verſe, and ſo on, when they would convince the *Jews* that he was the *Meſſiah*, they do it by his Reſurrection: And look *Act.* 4. 2. you have the like, where it is ſaid, *They taught the People, and preached through Jeſus the Reſurrection from the dead.* You ſhall find the like *Act.* 13. 33. where *Paul* proveth him to be the *Meſſiah* by the *Reſurrection from the dead.* And therefore in 1 *Tim.* 3. 16. Chriſt is ſaid to be *juſtified in the Spirit*, that is, having been put to death in the fleſh, and quickned by the Spirit, his Godhead; that is, he was *juſtified*, he was *declared* that Righteous one that had died for ſin, and to be the Son of God to all the World.

Now then, how doth the *Reſurrection of Chriſt* argue him to be the Son of God with power, that the *exceeding greatneſs of his power* ſhould be put forth in his being raiſing from the dead? That is the thing I muſt ſpeak to.

Interpreters upon that place *Rom.* 1. 4. put it upon this; ſay they, *He raiſed up himſelf by his own power*; that is the gloſs they put upon it, therefore *he was declared to be the Son of God, becauſe he raiſed up himſelf.* And indeed it is a ſtrong Argument, that he was the Son of God with power, if he raiſed up himſelf.

But you will ſay, How doth that prove it?

It proveth it thus, Suppoſe there had been no more in his own Reſurrection than in any mans elſe; yet becauſe he raiſed up himſelf, it was *declared with power* that he was the Son of God.

But how might that appear to the *Jews* that he was the *Son of God*? Why might not the *Jews* think, that Chriſt had been raiſed up by the *power of God*, as *Lazarus* had been raiſed up, or thoſe in the Old Teſtament had been raiſed up? How doth it prove, that he is the *Son of God* in his Reſurrection, more than in any thing elſe? And how doth it appear, that he raiſed up himſelf as the *Son of God*?

I will ſhew you how it appeareth. He had ſaid before, he had given it out it was that he died for, he had told them that he was the *Son of God*; and the Witneſſes brought in this witneſs, that they heard him ſay, *Deſtroy this Temple, and in three daies I will build it again.* Now if he had lied, if he had not been the *Son of God*, God would never have raiſed him up; therefore it was a manifeſt Argument that he was the Son of God, by his being raiſed up again; and being the Son of God, raiſed up himſelf by that *power* that is in God himſelf. Therefore in *John* 1. 19. ſaith he, *Deſtroy this Temple, and in three days I will raiſe it up*; and *Joh.* 10. 18. *I have power to lay down my life, and I have power to take it again.* Had he lied, had he not been the *Son of God*, certainly God would never have raiſed him up; therefore ſeeing he was raiſed up by God, certainly he was the *Son of God.*

But yet ſtill the Objection remaineth; for you will ſay, though he was declared to be the Son of God by being *raiſed up again*, he having given it out, (which is all that Interpreters put upon that place;) but yet what ſpecial Power was there put forth in his Reſurrection, more than in any man's elſe, that he ſhould be ſaid to be *declared to be the Son of God with power* by his Reſurrection, and that God ſhould ſhew forth the *exceeding greatneſs of his power* in raiſing of him up? That is the thing I am to ſpeak to.

To that I will but ſuggeſt Two things unto you, wherein the *Power* lay of raiſing up Chriſt from death to liſe; and a *Special Power*, more than in raiſing up all men elſe beſides, that were before him, or ſhall come after him.

My Brethren, Our Lord and Saviour *Jeſus Chriſt*, he undertook never to riſe or enter into his Glory, till ſuch time as he had ſatisfied for the ſins of all his Elect; they lay all upon him, therefore to raiſe him up from death to glory, muſt needs be a work of a greater power than ever yet was to raiſe up any man, whatſoever he were; for he had all the ſins of all the Elect, that he was to ſatisfie for, meeting in him.

My Brethren, let me ſpeak unto you, *We are dead in ſins and treſpaſſes*; but let me tell you this, he was to die for *Sins* and *Treſpaſſes*, that is the phraſe the Apoſtle uſeth *Rom.*6.10. We read it, *He died unto ſin*, or, *He died for ſin*, the word will bear it. He was by his death to ſatisfie for ſin, or he muſt never riſe again.

Now then, take Jeſus Chriſt not only as an ordinary man, but take him as he is made *Sin*, as he is made a *Curſe*, there muſt a mighty Power go to bring him to glory; for he muſt ſuffer for that firſt, he muſt have a power to endure that firſt before he be capable of being raiſed up again; which all Angels and Men could never have born; therefore there is ſo great a Power declared in his riſing again.

In *Rom.* 4.24,25. *We believe on him that raiſed up Jeſus our Lord from the dead, who was delivered for our Offences, and was raiſed again for our Juſtification.* Mark that; The Reſurrection of Chriſt was not an ordinary Reſurrection, for it was not an ordinary Death; for (ſaith he) when he died he was delivered for our Offences, and he muſt ſatisfie for them by his death; and when he was raiſed again, he was not raiſed as a particular perſon, it is not like the raiſing up of an ordinary man; but, ſaith he, he was raiſed for our Juſtification, for the Juſtification of all that he died for: and therefore he muſt ſatisfie for Sin, and pay the uttermoſt farthing before he riſe again. Hence now cometh there to be ſo great a difficulty in raiſing up our Lord and Saviour *Jeſus Chriſt*, to that Glory he was raiſed up unto.

I will omit ſome Confirmations of this Truth, and give you but one Scripture, which will preſent it unto you. It is *Act.*2.24. *Whom God hath raiſed up, having looſed the pains of death, becauſe it was not poſſible he ſhould be holden of it.* It is *Peter*'s Speech concerning Chriſt and his Reſurrection. And verſe 27. *Becauſe thou wilt not leave my Soul in Hell, neither wilt thou ſuffer thy Holy One to ſee corruption.*

To open theſe words, and to prove the thing out of them which I intend, *viz.* That in raiſing up Jeſus Chriſt from the dead there was an infinite Power put forth, more than in raiſing up any one that ever yet was raiſed up. The Apoſtle's ſcope here is to prove, that Jeſus Chriſt is the *Son of God*, and he proveth it by his Reſurrection, and by the difficulty that was in it, which is implied in theſe words, *Becauſe it was not poſſible he ſhould be holden of death, or of the ſorrows of death.* If it had been poſſible they would have held him,

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but it was not poſſible; there was ſo mighty a power came for to have his *Mittimus*, that though they put forth all the power they could, yet it was not poſſible they ſhould hold him.

Now to open the words a little unto you, I will give you what I think to be the ſenſe of the place. The difficulty of raiſing up of Chriſt lieth in theſe words, that firſt, the *pains of Death* were to be looſed. They are ὠδῖνας, as *Beza* and Others, and I find that *Zanchy* ran the ſame way; the meaning of them is this, *God raiſed him up* (ſay they) *being looſed*; it is not the pains of Death being looſed, but *him* being looſed; *Solutus doloribus mortis*, for *Solutis doloribus mortis*; he aſcribeth that to the pains of death which properly belongeth to Chriſt; he was freed from the pains of death, and then God raiſed him up. As in the Goſpel it is ſaid, *His Leproſie was cleanſed*, that is not a proper ſpeech, but he was cleanſed of his Leproſie: ſo here, having *looſed the pains of death*, that is, he was looſed from the pains of death, he had ſcattered, he had diſſipated all the pains of death, and then he was looſed, and he was raiſed.

Now what is meant by the *pains of Death* here? Let us examine that a little, for if you mark it, the difficulty of his Reſurrection lies in the pains of Death. After Chriſt was in the Grave (conſider what I ſay) there were no pains of death that held him, he had no pains in the Grave after he was dead. What Pains are they then that are here called the *Pains of Death*, which he was freed from, and then God raiſed him up, upon which he putteth the difficulty of his Reſurrection?

The word in the Greek, ὠδῖνας, it is the *Birth-throws of Death*. The 53 of *Iſaiah* 11. interpreth it well, *He ſhall ſee* (ſaith he) *of the travel of his Soul*. They were the Birth-throws which his Soul had, which he muſt be looſed from and overcome before he is capable to be raiſed up by God. It is not an ordinary death he is to undergo, or ordinary Sorrows of death that hinder his Reſurrection, but there are the Birth-throws of death to be overcome. What are thoſe Birth-throws of Death? The *Travel of his Soul*. All our *ſins met in him, and the chaſtiſement of our Peace was upon him*, as you have it in the *fifth* and *ſixth* Verſes of the ſame 53 of *Iſaiah*. All thoſe pangs that were in his Soul, they tended to death, they would have carried his Soul to Hell, kept him for ever riſing again, he had never come to Glory; therefore they are called the *Pains of Death*, held him: yea, they would have held his Soul, had he not been God; had not God upheld him, they would have carried his Soul inſtantly away, and held him from ever being capable of riſing up again. Therefore before he be capable of being raiſed, he muſt be freed from theſe *Pains of Death*; therein lieth the difficulty of his Reſurrection.

They are called the *Sorrows of Death* too, not only of the firſt death, but of the ſecond. I do not ſay, he died the *Second death*, the Scripture doth not ſay ſo: But that the *Sorrows* of the Second death took hold upon him, and upon his Soul, to me it is a certain truth. *My Soul*, ſaith he, (he points to what was it) *is heavy unto death*; he doth not ſay, *My Soul dieth*, but it *is heavy unto the death*; it was at the point of death, when our ſins and the wrath of God came in upon him.

In *Iſai.* 53. you have his *Deaths* mentioned (look into your Margents,) not *Death* only, but *Deaths*; and in *Heb.* 2.4. it is ſaid, *He taſted of death*; what Death? It appeareth by the following Verſes, *that Death* which the Devil hath power of; he taſted of it, but he was not overcome by it, that is the Second death. It is that Death which men are afraid of all their life long, which the *Jews* were afraid of; Read the 9, 13, and 15*th* Verſes of that *ſecond* to the *Hebrews*, and that was the Second death.

Now, my Brethren, in this *Death*, and the *Pains* of it, lieth the danger that Chriſt ſhould never be raiſed up again, ſhould never come to Heaven; for thoſe *Pains of Death* would have fetched his Soul away, and made all Angels and Men to have died the Second death, never to have been raiſed, never to ſatisfie the wrath of God; they were Sorrows of Death, *Deadly Sorrows*, as ſome interpret it, as He himſelf is called a *Man of Sorrows*, which is attributed to none but to him, becauſe none endured the Sorrows he did, *deadly Sorrows*; as it is called the *Abomination of deſolation*, that is, Abominable deſolation: ſo the *Sorrows of Death*, that is, Deadly ſorrows, Helliſh ſorrows, Infernal ſorrows, (if you will ſo expreſs it) for there was the cauſe of it, the *Wrath of God*; there was the ſubſtance of it.

Now, in a word, to gather up this. Saith he, *God hath raiſed him up*, he being free, or having freed himſelf by the power of the Godhead from theſe Pains of Death, which (if it had been poſſible) he ſhould have been held by them, but hold him they could not: Therefore the words in the 27th Verſe interprets it without all ſtraining, there is a great deal of do what ſhould be meant by *leaving his Soul in Hell*, and his *Holy One not to ſee corruption*, that is, his Body: Say I, the 24th Verſe interpreteth it, *Him hath God raiſed up*, being freed from the Sorrows of death, of the Second death, the Birth-throws of it; God delivered his Soul of it, left not his Soul in Hell, then he raiſed up his Body that it ſhould not ſee Corruption. Herein now lieth the difficulty of raiſing up our Lord and Saviour *Jeſus Chriſt*, more than all the Men in the World; for if all the Angels in Heaven, and all the Men in the World, had encountred with thoſe *Sorrows of Death* he encountred with, they had never been raiſed up, for they could never have overcome them; therefore ſaith the Text here, the *Exceeding greatneſs of his power* was ſhewn in *raiſing up Chriſt from death to glory*.

And this is one ſenſe, in reſpect of which there is an *Exceeding greatneſs of power* attributed to the Reſurrection of Jeſus Chriſt.

But Secondly, If you will know wherein the *Exceeding greatneſs of power* lieth; if you obſerve the Coherence, it is not only in raiſing him up ſimply from death, there is but a little ſaid of that here, but it is attributed to the Glory he was raiſed up to. Therein lay the Power; it lies not ſimply in the *Terminus à quo*, the term, the ſtate from which he was raiſed; but if you take in withal this, *That God hath ſet him at his own right hand in the heavenly places, far above all principalities and powers*. Take but the compaſs of the diſtance between the ſtate he was raiſed from, and the ſtate he is raiſed unto, and then you will all acknowledge what the Text ſaith here, there is an *Exceeding greatneſs of power* indeed.

So that if you ask me now, What this Power was that was ſhewn upon Chriſt?

I Anſwer Firſt, Meerly in his raiſing him up, for he was to overcome that which no Creature could overcome, before he was capable of being raiſed, he was to pay the laſt Farthing, whereof the *Sorrows of Death* were part, and the greateſt ſum.

And then, Secondly, If to raiſe him up meerly had been no more than to raiſe another man, yet to raiſe him up to Glory, there lieth the *Exceeding greatneſs of his power*. Take the *Terminus ad quem*, the ſtate wherein he is now; *Eph.*4. 9. *He that aſcended, he deſcended firſt into the lower parts of the Earth.*

Now then, go and make a pair of Compaſſes, make a proportion between theſe two; put one foot of the Compaſs in Heaven, whether he is aſcended, *far above all principalities and powers*, and put the other foot of the Compaſs in the lower parts of the Earth, in the Grave in which he lay, and to raiſe him up from the one to the other, is the *Exceeding greatneſs of power* the Apoſtle here ſpeaks of. Meaſure from the loweſt part of the Earth, to *far above all principalities and powers*, and therein lieth the Power put forth in *raiſing Chriſt* here ſpoken of.

Now

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Now I have ſhewn you wherein the *Power of raiſing up Chriſt* lieth; that is the firſt thing. The ſecond thing I ſhould ſhew you, is this, That to bring a Sinner from the death of ſin to live again, (Chriſt lay under the guilt of Sin imputed to him, we lie under the *power* and *guilt* too) to raiſe up a Sinner from this, We *who were dead in ſins and treſpaſſes*, and place us in Heaven with Chriſt, holdeth a proportion with the Reſurrection, and with the Power put forth in raiſing up Chriſt from death to glory.

This is the Second thing I ſhould ſhew to make up the Parallel.

SERMON XXIX.

EPHES. I, 19, 20.

And what is the exceeding greatneſs of his power to us-ward, who believe, according to the working of the might of his power.

The ſame which he wrought in Chriſt, (or, *put forth in Chriſt,*) *when he raiſed him from the dead, and ſet him at his own right hand in the Heavenly places, &c.*

That which is ſaid here of the Reſurrection and Exaltation of our Lord and Saviour Jeſus Chriſt, is to be underſtood two ways. Either,

Firſt comparatively, as he compareth the work in our hearts, or upon us, with the power that wrought in Chriſt when he raiſed him from the dead. Or,

Secondly, the words in the 20*th.* verſe and ſo on, are to be conſidered ſimply, as ſetting before us the Reſurrection and Exaltation of Jeſus Chriſt.

I muſt firſt handle theſe words in their compariſon. The meaning whereof is this; That the ſame power that wrought in Jeſus Chriſt, in raiſing him from the dead, and ſetting him at God's right hand, works in our Faith, in our believing, *Who believe* (ſaith he,) *according to the working of his mighty power, the ſame which wrought in Chriſt, &c.*

You ſhall find that the Apoſtle handles both parts of this compariſon. He ſpeaks of the Reſurrection and Exaltation of Chriſt, what a great work that was, from the 20*th.* verſe to the end of this Chapter. And then he ſpeaks what a great work it is to raiſe up our hearts, and to work upon them, that *Us*, who were dead in ſins and treſpaſſes, God ſhould quicken and raiſe up together with Chriſt, and make us ſit in heavenly places; this he ſpeaks of in the Second Chapter from the Firſt verſe to the 11*th.*

That which is proper to the opening of this 19*th.* verſe is, to ſpeak only of the power, both which raiſed up Chriſt from death to life, and which works in us that believe. And to that I am to keep at this time.

There are therefore two things to be ſpoken to.

Firſt, That there was an exceeding greatneſs of power ſhewn forth in Chriſt's Reſurrection, and ſetting him at God's right hand.

Secondly, that in a proportion, there is as exceeding greatneſs of power ſhewn to us-ward, when God bringeth us to believe.

I muſt begin with the Firſt; to ſhew you *the exceeding greatneſs of power in raiſing up Chriſt.* I quoted for that, *Rom.* 1. 4. where it is ſaid he was declared to be the Son of God with power by the Reſurrection from the dead: And a Parallel place to this, (which I then omitted,) is that in 2 *Cor.* 13. 4. where it is ſaid *that though Chriſt was crucified through weakneſs;* he was left to all the weakneſs of man's Nature, ſo as to take in ſufferings, though the power of God was ſeen in upholding him under it; *Yet* (ſaith he,) *he liveth by the power of God.* Though he was crucified in weakneſs, yet his life, his raiſing up again was by the power of God. So you ſee expreſs Scripture, that in the Reſurrection of Jeſus Chriſt there was ſhewn forth a great power; and ſuch a power as he was declared by nothing more to be the Son of God.

Now, You will ask me wherein was the power ſhewn, both in raiſing up of Chriſt from the dead, and in exalting him, for you muſt take both in, it is not only the power that was ſhewn in raiſing him from the dead; but alſo the power that exalted him? Take both in I ſay, and ſo there was an infinite power in it; to raiſe him up, him that was laid ſo low in the Grave, and to exalt him to ſit at God's right hand, to weild all the affairs of Heaven and Earth, and who ſhall be the Judge of the World, that is far above all Principalities and Powers: Take the diſtance between theſe two terms, the Grave, and what he is in Heaven, and there is an exceeding greatneſs of power indeed, the higheſt inſtance of power that can be imagined.

Firſt, Then to ſhew you the power that was put forth in his Reſurrection, in his raiſing up from death to life. Of all works ſtill the raiſing one up from death to life, hath been counted an evidence of an Omnipotent power. Our Saviour Chriſt had done many Miracles, yet ſaith he, *John.* 5. 20. *My Father will ſhew me greater works than theſe, that you may marvaile;* And what are thoſe greater works? Look verſe 21. *As the Father raiſeth up the dead, and quickneth them, even ſo the Son quickneth whom he will.* To raiſe one from the dead therefore is a greater work than all thoſe Miracles Chriſt wrought, and therefore though he was declared to be the Son of God by all his Miracles, yet that which ſtruck the ſtroke and put it out of queſtion that he muſt needs be the Son of God was that he was raiſed from death to life.

But you will ſay, wherein lieth ſo extraordinary a power in raiſing of Chriſt as was never ſhewn in raiſing of any man, for that is the thing the Text holdeth forth, for otherwiſe the raiſing up of *Lazarus*, the raiſing up the *Prophets*, ſhew an Omnipotent power? but here is a peculiar exceeding greatneſs of power attributed to the raiſing of Chriſt from death; wherein (you will ask,) was that ſhewn?

It was ſhewn in this, That Jeſus Chriſt roſe not as a ſingle perſon, but he roſe as a common perſon for all his Elect; and therefore in 1 *Cor.* 15. 20, 21, 22. He is called *the firſt fruits of them that ſleep*; and it is ſaid *that in Chriſt all ſhall riſe*, and all did riſe when he roſe. Now, if when Jeſus Chriſt roſe he broke open all Graves, ſet them all open, dead men (ſaith he,) your bonds are looſened, you ſhall come forth one day by virtue of my Reſurrection; then the raiſing up of Chriſt was as much as the raiſing up of all mankind at the latter day; for he took the Gates of Hell and Death, and carried them up to the Hill, as *Samſon* did; therefore ſaith the Apoſtle, 1 *Cor.* 15. 55. *O Death, where is thy ſting? O Grave, where is thy victory? Thanks be to God which giveth us the victory, through our Lord Jeſus Chriſt*; He ſpoke of Chriſts Reſurrection: When he roſe all roſe, and his Reſurrection had all the power of all Reſurrections contracted in it. That is the Firſt.

But then Secondly, You muſt know, that when Jeſus Chriſt roſe, he roſe not like an ordinary man, he roſe for our Juſtification, he roſe in the ſtead of ſinners, to juſtifie ſinners, as having born their ſins and ſatisfied for them. He was not to riſe, (Mark what I ſay,) unleſs he had fully ſatisfied God for all the ſins of his Elect, and to ſatisfie for thoſe ſins, (which muſt be done before he riſeth,) required an infinite power. I take it that *Peter* holdeth forth this in *Act.* 2. 24. (I opened the words in the laſt diſcourſe, I ſhall but in a word or two repeat the ſum of what was then ſaid,) ſpeaking of the Reſurrection of Chriſt, ſaith he, *Whom God hath raiſed up, having looſed the pains of Death, becauſe it was not poſſible he ſhould be holden of it.* He telleth us firſt, that there were certain ſorrows of death, that is, deadly ſorrows, or as the word in the *Greek* ſignifieth, there were birth-throws of death, that were deadly. They were not pains he indured after he was dead, for then you know the Body indures nothing, and his Soul was in *Paradiſe*, therefore theſe pains of death, theſe deadly pains muſt be indured before, yet there were thoſe that hindred his Reſurrection; that had he not overcome thoſe pains firſt, God had never raiſed him up. Now, our Saviour Chriſt did ſcatter, did diſſipate all theſe pains of death, he paid them to God, he bore all our ſins, and God's wrath, and when he had done this, now ſaith God, I can raiſe him up when I will, now let him die, when that was finiſhed he gave up the ghoſt; for when he hung upon the Croſs, you know he ſaid *it is finiſhed*, I take it he had relation to that great brunt which the Apoſtle to the *Hebrews*, ſaith he feared, which was theſe pains, theſe deadly pains of induring the wrath of God for mans ſins; Now ſaith he, the great brunt is over, it is finiſhed, and when theſe were ſcattered then did God come and raiſe him up, and herein lay the greatneſs of the power ſhewn in the Reſurrection of Chriſt, that God raiſed him up, he having looſned the pains of death firſt, or Chriſt being looſned, or having overcome, the words will bear all this, then God raiſed him up. Therein I ſay lay the power, and therein lay more in his Reſurrection then in all mens elſe beſides.

Or elſe Secondly, the power that wrought toward Chriſt mentioned here, referreth to his exaltation; for you ſee he doth not only ſay the power that wrought in Chriſt in raiſing him from death, but in ſetting him at his own right hand, you muſt take both in. Now, what is wanting in the one is ſupplied in the other. Suppoſe there was but a ſmall power in raiſing him up from death to life; yet to take a poor Carpenters Son, (whom all would have deſpiſed,) and to carry him up to Heaven, where he ſlingeth off Fleſh, the frailty of the Humane Nature, and appeareth more glorious, infinitely more glorious than all the Angels, and is filled with more knowledge, and that all that God meaneth to do, ſhall run through the hand of that humane Nature; here was a power to raiſe him up thus high, beyond what the thoughts of man can reach: And ſo much now for the power that was ſhewn in raiſing up Chriſt from death to glory, that part of the parallel is diſpatch'd.

Now, to come to the ſecond part, and that is this, That in God's working upon us there is a proportion of power to us-ward who believe, anſwerable to the power that raiſed up Chriſt from death to glory.

For my clear proceeding in this, I will ſet limits to my ſelf, which ſhall help you to underſtand my ſcope.

Firſt, I will not ſpeak of the likeneſs that is between Chriſts Reſurrection and the working of grace in our hearts, although the Scripture telleth us in *Rom.* 6. 4. that like as he was raiſed up from the dead, ſo we are raiſed up to walk in newneſs of life, he makes a likeneſs between the one and the other. The words *According to his working in Chriſt*, note not ſo much, a likeneſs, as a proportion, and therefore it is κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, *According to his effectual working*, the proportion of working that efficacy of power put forth, *which he wrought* (ſaith he,) *in Jeſus Chriſt*. So that now it is not my deſign to handle a likeneſs between Chriſt's Reſurrection and our Converſion, that is not the ſcope (though that other Scriptures hold forth, for I muſt ſpeak pertinently to what this place holds forth,) but that it is the ſame power (in aproportion,) that works in the one and in the other.

And then in the Second place, let me add that too, It is not a proportion of Equality, that is, that an equal proportion of power is put forth in us and in Chriſt. No, let Chriſt have the preheminence above all his Brethren, he is the wiſdom of God and the power of God as he is called, 1 *Cor.* 1. 24. But yet there is ſo great a neerneſs as that when God would ſpeak of the power that goeth to quicken our hearts, to work Faith in us, of all the works that ever he did he chooſeth rather to inſtance in his power in raiſing up Chriſt from death to life, than in any work elſe whatſoever.

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Then Thirdly, I ſhall not mention the power of God in general, in Converting, I have handled that already, and handled it largely, but only ſo far as the ſimilitude will hold forth a like power in the point of believing in the point of Faith, That is the thing I am now to ſpeak to.

If you ask me now wherein there is the like proportion of power put forth toward us that was toward Chriſt? I Anſwer you, Firſt that you muſt take in all the works of God upon us firſt and laſt; you muſt take in the firſt Reſurrection and the ſecond Reſurrection, both which the Scripture ſeems to hold forth. You muſt take in all the works of God upon a believing Soul from his firſt Converſion till God hath ſet him in Heaven, take them all together, and the power that raiſed up Chriſt from death, to life and glory, holdeth ſome proportion with that power that ſhall work in us firſt and laſt, before God hath done with us.

Now, To ſhew you that all the works of God upon us they are a Reſurrection. You all take for granted (therefore I ſhall not need to ſpeak much of that,) that the raiſing up of our Bodies at the latter day, will hold proportion with the raiſing up of Chriſt. But my Brethren, the work of Converſion holdeth proportion with it, and our growth in grace, and carrying us on in holineſs holdeth proportion with it.

I ſhall give you Scripture, that both theſe are called Reſurrections. *Joh.* 5. 20. 21. You ſhall read there of the Fathers raiſing up of the dead at the 21. verſe, and the Sons likewiſe quickning whom he will. Now read on the Chapter to the 29*th.* verſe, and you ſhall find a double Reſurrection there mentioned. You have firſt the Reſurrection of Converſion whereby he works Faith in mens hearts, that you have at the 24*th.* and 25. verſes, *He that heareth my words, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but is paſt from death to life*; ſo ſaith the 24*th.* verſe, then he addeth at the 25*th.* verſe, *Verily verily I ſay unto you, the hour is coming and now is, when the dead ſhall hear the voice of the Son of God, and they that hear it ſhall live.* Here is the firſt Reſurrection, He telleth us at the 20*th.* verſe, that the Father would ſhew him greater works than any he had yet done: Now, in the 11*th.* Chapter you ſhall find he raiſeth up *Lazarus*, when *Lazarus* ſtank and had lain four days in the grave; Then read the 14*th.* Chapter the 12*th.* verſe you ſhall find he tells his Apoſtles, you have ſeen ſaith he, *Lazarus* his raiſing, (for he was raiſed at the 11*th.* Chapter,) when I am gon you ſhall do greater works than that, what were thoſe greater works they ſhould do? They ſhould convert Souls, men that were dead in ſins and treſpaſſes, they ſhould be turned unto God. Our Saviour Chriſt converted few, but the Apoſtles they had three thouſand converted at one time, as you know there were at the firſt Sermon that ever *Peter* preached. It is hard to inſtance what was a greater work than what Chriſt did, but only that which here our Saviour calleth, *that the dead ſhall hear the voice of the Son of God, and they that hear it ſhall live.* He ſpeaks my Brethren of Converſion, for if you mark it he had ſaid in the verſe juſt before, *that he that heareth my words and believeth on him that ſent me, is paſt from death to life*; He uſeth the ſame phraſe, *I ſay unto you, the hour is coming, and now is, when the dead ſhall hear the voice of the Son of God, and they that hear it ſhall live.* And then comparing it with the 28*th.* verſe it appeareth more manifeſtly he ſpeaks there of a ſecond Reſurrection, of a general Reſurrection. *Marvaile not* (ſaith he,) *for the hour is coming, in the which, all that are in their Graves ſhall hear his voice and ſhall come forth, they that have done good, to the Reſurrection of life, and they that have done evil, to the Reſurrection of damnation.* There is this difference between theſe two Reſurrections mentioned, the one in the 25*th.* the other in the 28*th.* verſe; That that in the 25*th.* verſe is ſpoken but of ſome, for all men are not converted, they do not riſe in that ſenſe; *they that hear his voice they ſhall live*; but the truth is all do not hear his voice. But when he comes to ſpeak of the Reſurrection at the latter day, ſaith he, *The hour is comming, in which, all that are in their Graves ſhall hear his voice,* *and ſhall come forth*, &c. And then he putteth a difference between their deaths, the one he ſaith is a bodily death, therefore by way of difference he expreſſeth it thus, *All that are in the Graves ſhall hear his voice*, ſo it is verſe 28. But when he ſpeaks of the other in the 25*th*. verſe, he ſaith they are ſimply dead, *The dead* (ſaith he,) *ſhall hear his voice, and they that hear it ſhall live.* Yea in this 25*th*. verſe, he corrects himſelf, *The hour is coming, yea and now is ſaith he*, it is coming and coming preſently, wherein thoſe that are dead ſhall hear his voice and live, therefore he doth not ſpeak of the general Reſurrection.

Here you ſee is a double Reſurrection; Now take both theſe together, the firſt Reſurrection wherein men are quickned that were dead in ſins and treſpaſſes, and the laſt Reſurrection when all that are in the Graves ſhall riſe; take I ſay both theſe works together and you have a mighty power put forth, for you have the work double.

Our Saviour Chriſt had a double Reſurrection, he had one of his Soul, (as I may ſo call it,) when he overcame the pains of death, that I ſpake of in *Acts* 2. 24. *Thou wilt not leave my Soul in Hell.* And there was a Reſurrection of his Body, *Thou wilt not ſuffer thy holy one* (namely his Body,) *to ſee Corruption.*

Now, My Brethren, we likewiſe have a double Reſurrection too; We have a Reſurrection of our Soul which is done in this life, whereby grace is wrought in our hearts, being dead in ſins and treſpaſſes; and at latter day we have a Reſurrection of our Bodies. Now as the greatneſs of his power in Chriſt's raiſing lay not in taking him out of the Grave ſo much, as in reſcuing his Soul from what he feared, from thoſe pains, thoſe birth-throws of death, the wrath of God which he was to undergo, that Reſurrection of his Soul was the great Reſurrection, ſo *Peter* quoteth it. So it is here, the great Reſurrection is the firſt Reſurrection.

That you may yet ſee this clearer you ſhall find in Scripture, that our new birth and the Reſurrection are parallel expreſſions, they are put one for another; and Jeſus Chriſt's Reſurrection is called a begetting, and our being begotten again is called a Reſurrection, becauſe that the ſame power that is put forth in the one is put forth in the other.

It is evident that Chriſt his Reſurrection is called a begetting of him, in *Acts* 13. 33. *God* (ſaith he,) *hath raiſed up Jeſus again, as it is written in the ſecond Pſalm, Thou art my Son this day have I begotten thee.* Here you ſee Jeſus Chriſt's Reſurrection is called a begetting: And you ſhall find in *Coloſ.* 1. 18. he is called *the firſt begotten from the dead.* Mark it, his Reſurrection is called a begetting.

Now, As his Reſurrection is called a begetting of him again, or a begetting him rather, ſo our being born again, our converſion is called a Reſurrection, as you have it, 2 *Cor.* 12. I ſhall come to it by and by. Yea *Matt.* 19. 28. he calleth the Reſurrection of the juſt, when they ſhall riſe again at the latter day, their Regeneration, their being begotten again; ſaith he, *ye which have followed me in the Regeneration, when the Son of man ſhall ſit in the Throne of his glory, ye alſo ſhall ſit upon Twelve Thrones, &c.* Thoſe words, *in the Regeneration*, refer to the time when Jeſus Chriſt will come to Judgment. There the general Reſurrection is called the Regeneration, the new begetting of the Sons of God, and therefore one of the Evangeliſts calleth them Sons of the Reſurrection, becauſe it is a begetting them again.

You ſee my Brethren how the Scripture ſpeaks of Converſion, it calleth it a Regeneration, it calleth it a Reſurrection, and it calleth the Reſurrection at the latter day a Regeneration, it calleth Chriſt's Reſurrection likewiſe a begetting of him again.

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You ſee therefore now that both the converſion is called a Reſurrection, as well as that at the latter day. Now, I am to prove this likewiſe, that all our growth in holineſs is called a Reſurrection too. And for that I ſhall quote you *Phil.* 3. 11, 12. *If by any means* (ſaith he,) *I might attain to the Reſurrection of the dead.* Interpreters do moſt of them carry it to this ſenſe, namely that *Paul* had in his eye the reward at the latter day, and that is his meaning when he ſaith, *that he might attain to the Reſurrection of the dead.* But it is evident by his ſcope, that he meaneth perfect holineſs, growing in grace, his aim was to grow as holy as men ſhall be when they are riſen from the dead. It appeareth ſo plainly, for ſaith he, *Not as though I had already attained, either were already perfect, but I follow after if that I may apprehend that for which alſo I am apprehended of Chriſt Jeſus, forgetting thoſe things which are behind, I reach forth to thoſe things which are before.* His meaning is this. Saith he, *Our Lord and Saviour Jeſus Chriſt hath taken me to work ſo much grace in me,* ſuch a portion and meaſure of grace is to be wrought in mee by Jeſus Chriſt; and ſaith he, I deſire to know the power of his Reſurrection to that end, (as the 10*th.* verſe hath it,) I would fain (ſaith he,) have that holineſs preſently and ſtay no longer for it, *for which I am apprehended of Chriſt*; I would be as holy as I ſhall be when I ſhall riſe again at the latter day. So that every degree of holineſs, he doth account a part of the Reſurrection from the dead, and that this is his meaning appears by thoſe words. *Not as though I had already attained.* All the World knew that he had not attained the Reſurrection from the dead, that is, the glory of the World to come, what need he have corrected himſelf if that this were the meaning? Therefore he ſpeaks of holineſs in this life, which is a continual Reſurrection till he cometh to be perfectly holy. *Not as though I had already attained, either were already perfect* in holineſs namely; there was a perfect holineſs in his eye, (which he calleth the Reſurrection from the dead,) to be as holy as they ſhall be that ſhall riſe again, *Which he followed after, forgetting what is behind, and preſt at what is before, at what is to come.*

And in this ſenſe, as you read in *Ezek.* 37. the dried Bones were not raiſed at once but by degrees, the Bones firſt came together, and then the Sinnews and the Fleſh came upon them, and then the Skin covered them above. So the truth is, this power raiſeth us up by degrees; every new degree of grace is as after the Bones came together in converſion, then Fleſh cometh, and then Sinnews, and ſo by degrees we attain the Reſurrection from the dead.

You ſee now that all the works of God upon us, both of Converſion at firſt, degrees of grace and growth in grace afterward, are both called a Reſurrection; And laſtly, the great work at the latter day, when he will raiſe up our Bodies, and bring our Souls to them, and raiſe both up to glory. Now, then take all the work of God upon a Chriſtian firſt and laſt, and before God hath done with him, there will be ſo great a power found working in him, as no pattern can hold forth the like, but the raiſing of Chriſt from death to glory.

And my Brethren, if you doubt of the proportion of power between the working on us and on Chriſt, do but conſider the ſtate that God raiſeth us from. He ſaith we are dead in ſins and treſpaſſes before; the Apoſtle inſiſteth much upon that, he runneth out at large upon it in the ſecond Chapter, where he makes out the compariſon; and you ſhall Obſerve that he makes the difference between God's raiſing up of Chriſt and of us to lye in this; when he ſpeaks of the power that was ſhewn in raiſing Chriſt, he runneth out here in this firſt Chapter much upon his glorification, as if the greatneſs of his power was chiefly ſpent there. When he ſpeaks of his power in raiſing us up in the ſecond Chapter he ſpendeth a great part of his diſcourſe in ſhewing that we were dead in treſpaſſes and ſins; the *Terminus a quo*, the term from which we were raiſed, that is it which ſetteth forth *the exceeding greatneſs of his power to us-ward.* Conſider I ſay what we were, dead in ſins and treſpaſſes, that theſe men ſhould be converted to God, ſhould be carried on in holineſs till they be perfectly holy, till they attain to that eſtate which men riſen from the dead ſhall have in holineſs, and withall have their Bodies raiſed out of the Grave, Bodies that have ſeen Corruption; Jeſus Chriſt's Body never ſaw Corruption, he was never dead in ſins and treſpaſſes, he died for ſins and treſpaſſes indeed, but we were dead in ſins and treſpaſſes.

Now then compare the ſtate out of which we are raiſed, and all the works of God upon us, and all the degrees of it (which are all little Reſurrections,) and put them all together firſt and laſt, they will hold a great proportion with the Power that raiſed up Chriſt from death to life and glory, ſo as there is no work that ever God did, holdeth the like proportion in power with this as the Reſurrection of Chriſt doth.

Now I ſhould indeed lay open to you the greatneſs of the death in which we were in *Sins* and *Treſpaſſes*, it would ſet forth this Power, how low we were in this reſpect; but becauſe that belongeth to the ſecond Chapter, I will therefore paſs it over.

I come now more particularly to ſhew you (for the point is worth the inſiſting upon, for theſe are but generals,) that in a more eſpecial manner in the work of Faith (for if you obſerve it, the Text here inſtanceth only in *believing*) there is a like power put forth, as was in the raiſing of Chriſt from death to life. *Who believe* (ſaith he) *according to the working of his mighty power, which God put forth in Chriſt when he raiſed him from the dead.* [*Who believe,*] So that to handle the *Power of God* in working of Faith, is that which is proper to the Text, and is certainly the ſcope of the Apoſtle; for read the ſecond Chapter, where he makes up the compariſon, at the 5, 6, and 7th Verſes, *Ye who were dead in ſins hath he quickned; by Grace ye are ſaved, through Faith, and that not of your ſelves, it is the gift of God.* That was the life which had quickned you, in working which lay the *greatneſs of his power to us-ward.* And, my Brethren, I ſhall ſhew you that the work of Faith, if any other work of God upon us ſhould then be a Reſurrection, there is a Reſurrection in that. The work of Sanctification is a Reſurrection, and a great deal of power is put forth in it, but the work of Faith is in a ſpecial manner a Reſurrection from the dead, and the like power put forth in the working of it that was put forth in raiſing Chriſt from the dead. This you ſee is proper to the Text.

I ſhall Firſt prove it from *Coloſſ.*2.12. It is a place I quoted before. Saith he, *Buried with him in Baptiſm, wherein alſo ye are riſen with him. Riſen,* how? *Through the faith of the operation of God, who hath raiſed him from the dead.* Here you ſee he makes Believing to be a Reſurrection; *Riſen* (ſaith he) *through Faith,* and this Faith, he ſaith, is of the *operation of God.* He ſaith, they *were dead in ſins and treſpaſſes;* they were dead in the guilt of ſin, and they roſe by Faith from under that guilt: That is his ſcope as I ſhall ſhew you by and by.

To open theſe words unto you a little, and to ſhew you the parallel between the work of Faith and the Reſurrection of Chriſt, and that in point of power. It is called *Faith of the operation of God*, becauſe it is eſpecially wrought by God: As when you commend a Receipt, you will ſay it is a Receipt of ſuch a man's making, it is a precious thing, there is none makes it but ſuch a one that is an eminent Phyſician. So he ſaith here of Faith; *Faith,* ſaith he, (which is a precious grace, for it is called *precious Faith,* 2 *Pet.*1.1.) *of the operation of God*, and of ſuch a power as raiſed up Chriſt from death to life; *Faith of the operation of God, who hath raiſed him from the dead.* You ſee he ſpeaks only to the point of Believing.

Now, my Brethren, to ſhew you how Faith is a *Reſurrection*, and from ſuch a power put forth in the working of it as was in the Reſurrection; you muſt know this, that a man is ſaid to be dead, as well in reſpect of the guilt of ſin, as of the power of ſin. As thus, Take a man condemned to die, the man is alive ſtill, there is not the power of death upon him, but there is the guilt of death upon him, and you will ſay he is a dead man; his Pardon now would be a Reſurrection from death to life. You find it in *John* 5. 24. that *he that believeth is paſt from death to life*; and in *John* 3.18. you find, that *he that believeth not is condemned already*; that is, really he is condemned, he is under a ſtate of death whether he believeth it or no. Now on the other ſide, look in *Rom.* 5.18. and you ſhall find our being juſtified is called *Juſtification of life.* Here you ſee, he that believeth not, take him in his former eſtate, he is a dead man, he is con-

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demned already: He that is juſtified, he is a living man; it is Juſtification of life, it is thus really. Now then, what is it whereby a man is raiſed up from this ſtate of *Condemnation*, and brought into this ſtate of *Life*? It is Faith; *He that believeth*, ſaith he, *is paſt from death to life*; and, *He that believeth hath eternal life*.

Now, my Brethren, as really and indeed a man in the ſtate of Nature is a dead man, and a man in the ſtate of Grace is a living man, is in the ſtate of life: So now, that God may make the Soul to apprehend his love, what he doth for him; he doth not only change a man from a ſtate of death to life by a real Pardon, (as a King uſeth to do, he only pardoneth a man outwardly,) he was a dead man before, he is a living man now, *he is paſt from death to life*. But God doth ſo deal with his Soul in working Faith in him, that what he doth really the Soul may apprehend it, and in making him apprehend it (which is the work of Faith) there is truly a Reſurrection from death to life. And therefore in that ſecond to the *Coloſſians*, verſ. 12, and 13. *Faith* is called a *quickning* of a man; *Ye being dead* (ſaith he) *in your ſins, and uncircumciſion of your fleſh, hath he quickned together with him*, (he ſpeaks of *Faith*, which he mentioned in the verſe before, where he ſaith, *Ye are riſen with him through Faith*,) *having forgiven you all treſpaſſes*. Mark thoſe words. So that now, that Faith whereby a man looks out for forgiveneſs of all his Treſpaſſes, apprehendeth pardon of ſin, that Faith is ſaid to be a *Reſurrection*, for it makes a man to apprehend the Juſtification of life; it makes a man that apprehends himſelf to be a dead man, to be a living man, and putteth a new life into his Soul.

You ſhall find often in the Scripture that it is ſaid, *The Juſt ſhall live by Faith*.

Now, when he ſaith in this place of the *Coloſſians*, *We are riſen by Faith*, and that *we are quickned by Faith*, verſe 12.; it is plain he meaneth Faith as it hath Juſtification for its object, as we believe to be juſtified; becauſe, *Having forgiven you all your treſpaſſes* cometh in in the 13*th* verſe.

Now then, having given you this General proof, that *Faith is a Reſurrection from the dead*; I will particularize you the work of Faith, and ſhew you that it is truly a work of a *Reſurrection*. I muſt open it by theſe Two things.

I muſt ſhew you firſt, That when God bringeth a man to believe, he ſtrikes him ſtark dead to get life in him again, and he putteth ſuch a new life into him, as all Creatures, Men and Angels, can never put into his Soul: So that you do riſe through Faith, Faith of the meer operation of God, which none elſe could work, when you do lay hold upon Chriſt for *forgiveneſs of ſins*. Firſt, I ſay, he ſtrikes the man dead. I will explain that unto you by theſe Particulars.

You muſt know firſt, That every man, though he be *dead in ſins and treſpaſſes*, (as you all are,) yet he is alive in himſelf. Through that great *Self-flattery* that is in all mens hearts, you think well of your ſelves, and that you are living men. I will give you an Inſtance for it. You would think, that a man that is uſed to nothing but the preaching of the Law, and knoweth nothing but the Law, that that man muſt needs be a dead man in his own thoughts, and that he muſt apprehend nothing but the Sentence of death, and that he is a Child of wrath, for the Law is a *killing letter*. Yet take the Inſtance of *Paul*, he was a man that had as exact a knowledge of the Law as any Unregenerate man in the World hath; *Now* (ſaith he, *Rom.* 7. 9.) *I was alive without the Law*. He ſaith two things of himſelf; Firſt, that he was without the Law, that is, I was without the Spiritual knowledge of the Law, without the knowledge of the Law in the Spiritual ſtrictneſs of it: And then ſaith he, I was a living man, I thought I ſhould have gone to Heaven as certainly as any man in the World. It is ſtrange, that a man that ſhould be able to bear the Law, and ſhould yet think himſelf a living man; yet you ſee *Paul* did. He could not deny but that his ſins had deſerved death; but yet he framed to himſelf ſuch an Interpretation of the Law, as to think himſelf to be a living man.

Well, you live under both Law and Goſpel; I aſſure you this, that all of you by nature, though you have never ſo much outward light by the preaching of the Word; though you think your ſelves living men, and you frame to your ſelves what is Faith, and what is Repentance, and what will ſave you; that you will live, and think your ſelves to be living men, yet if you have not an inward Spiritual light ſtruck upon your hearts, you are but dead ſtill.

Now, my Brethren, in the Second place, Whenſoever God cometh to work Faith in any man's heart, what doth he? He killeth him, ſtrikes him dead; whereas naturally, through Self-flattery, a man apprehendeth (whatſoever the Word ſaith) that he is a living man. *I was alive* (ſaith he) *without the Law*, that is, without the true Spiritual knowledge of the Law, God cometh and killeth him, ſlayeth him. In *Gal.* 2. 19, 20. ſaith he, *I through the Law, am dead to the Law*. This was when *Paul* came to underſtand it aright, he was ſtruck ſtark dead with it; he that thought that if any man living ſhould have gone to Heaven, he ſhould, he received the Sentence of death in himſelf, and now you may know where to have him; *Behold he prayeth*, ſaith he. He was ſtruck off his Horſe, and there he lay ſtark dead; that is, all the ſinews and principles of life, the heart root of it was ſtruck; he ſaw that interpretation of the Law of God, that made him to ſee that he was a dead man, and that if any man in the world went to Hell, he ſhould. This was *Paul*'s caſe, my Brethren; you may find this in *Rom.* 7. (it followeth there in the ſame place) how he was ſtruck dead; *I was alive* (ſaith he) *without the Law once, but when the Commandement came* and arreſted me, *ſin* (ſaith he) *revived, and I died: And the Commandement that was ordained to life, I found to be unto death.* I went upon a miſtake (ſaith he,) I thought I ſhould have been ſaved by my works, by doing, *Do this and live.* I was miſtaken, I ſaw the Law did nothing but condemn me, and that all my works were all dead-works; the Commandement came, came in the Spiritual knowledge of it; he ſaw the Spiritual holineſs the Law required, when this Commandement came into his heart, (as you ſee the Sun cometh and ſhines into a houſe) then it ſtruck him ſtark dead. Now, my Brethren, to work this, to kill a Natural man thus, that is alive through Self-flattery, and to lay him for dead, it is a mighty work; Why? Becauſe every man having Self-love in him. Self-flattery will never give up the Ghoſt of it ſelf, all the Reaſon a man hath will fight for Arguments to prove himſelf a living man; this ſame Self-flattery (which you are all born with) will ſtruggle for life, it muſt be killed, it will never yield of it ſelf, and to kill it is a mighty power. What, to kill the *Benjamin* of Original ſin; what is a man's *Benjamin*? To think well of himſelf, that he ſhall be happy. Now to make him think, that the ſtate he is in is a ſtate of Damnation, if he go on in it, and to ſtrike all Self-flattery at the root, to lay the Ax at the Root of the Tree, and kill it. My Brethren, what ſaith the Soul? Nay then, ſaith he, if this *Benjamin* be once killed, I ſhall go with ſorrow to my Grave; I ſhall never recover that, I ſhall never have good day more, if I entertain ſuch a conceit, that I am in a ſtate of death. To keep up this opinion in a man's heart, that he is a living man, all in a man will fight for it: So that firſt, to kill the man is a mighty work.

And the truth is, my Brethren, it is never throughly done, till there cometh in a Spiritual light created in a man's heart. For my part, I think that which ſtrikes a man dead, and dead to purpoſe, and prepareth ultimately for Grace, it is a Spiritual light, the ſame light wherewith I ſee Chriſt afterward; there is nothing elſe will kill a man. God indeed may come with terrour upon a man's Conſcience, knock him into a ſwoon; but Self-flattery will revive again when the terrours are off, and he will have a good opinion of himſelf again. But to kill a man wholly from ever riſing again, that a man ſhall ſay as *Paul*, I am dead to the Law for ever, I can never recover this wound, I can never have a good opinion of my former eſtate more, or of my ſelf more. Nothing can do this but a Spiritual life; the *Commandement* muſt come, there muſt be a Spiritual light to diſcover a man's ſin, and his ſtate of death, or he will never die.

Sermon XXIX.

Well, when a man is thus laid dead, what followeth? Saith the Apoſtle, *Sin revived.* Why, I was guilty of ſin afore, it never troubled me, I had thoughts of God's being merciful, I could ſet my good works amongſt them, and one ſhould anſwer the other; but when God had laid me for dead thus, all my ſins revived. I looked upon my ſins afore as dead Serpents that had no ſtings; but now they are all living Serpents, and they begin to revive, and to kill me and ſting me worſe: For when a man ſeeth himſelf in a ſtate of death, all his ſins come in upon him, *I died* (ſaith he) *and ſin revived.* And as when Self-flattery is once killed, a man is dead for ever from having any opinion of himſelf: ſo when a man is once dead thus, he is apt to be ſwallowed up with Deſpair, as the Apoſtle's expreſſion is of the Inceſtuous perſon, *ſwallowed up with Sorrow*, not only dead but buried; if God be not merciful to the poor Soul, he is not only killed (you ſee,) but he is likely to be buried.

Now then, when the Soul lieth thus, (to come to the Second Head,) when a man is thus dead, thus killed, to work Faith in this Soul is a Reſurrection; *Ye are riſen* (ſaith he) *through the faith of the operation of God, that raiſed up Chriſt from the dead.* It muſt be a Reſurrection, my Brethren: For firſt you can never fetch life into this Soul again, if he be rightly wounded. A man terrified may, for he is but in a Swoon; but he that hath a Spiritual inſight into his condition, all the world will never fetch life in him again, that is, he will never have a good opinion of his former eſtate, nothing but the reſurrection of Faith will do it, a new light put in; a new light through the Righteouſneſs of Chriſt for the *forgiveneſs of ſins*, that will revive his heart.

Nay, He will not only never have a good opinion of his former eſtate; but ſet him a work to do new things, that which he never did before, from all his doing of them he will never come to have life again; nothing but Faith will do it. Tell him thus, You were a dead man before, becauſe you did not theſe and theſe things, you had not theſe and theſe workings which now you have; but all theſe new workings of themſelves conſidered meerly as workings in him, they will never fetch life in him; it muſt be Faith, and Faith on him that *raiſed up Chriſt from the dead* that muſt do it. In this caſe Nature is apt to fall a doing, and to fall upon new Duties, Evangelical duties, never practiſed afore, to waſh the heart, to reform the life, and twenty ſuch things; when it hath tried all theſe, all is in vain when the Soul is rightly wounded, it will never live by all theſe. If he could weep his eyes out for ſin, if a man could be *all holy*, as I may ſo expreſs it; if his heart could ſet it ſelf to all ſorts of Duties, all theſe would never fetch life in him again; nay, Holineſs it ſelf would never fetch life into this heart. It muſt be Faith only, that muſt recover this man out of the deadneſs that God hath ſtruck him with. So that there is a riſing again by Faith. Saith the Apoſtle, *Gal.* 2.19. *I am dead to the Law, through the Law*, I am dead to it for ever, I can never live to it again. What doth he mean by *Law* there? He doth not only mean meerly the *Law of Moſes*, but he diſputeth there againſt the opinion of the *Galatians*, who did not only take in the *Law of Moſes* to be juſtified by, but they took in works after Converſion to be juſtified by them. That is clear out of *Gal.* 1.9. He telleth us, in the Preface of the Epiſtle, what his ſcope was; it was not to confute another Law, but another Goſpel. *If any man*, ſaith he, *preach any other Goſpel unto you; yet not another*, ſaith he, they would have made another Goſpel, they would have joyned works with Chriſt. Saith he, I can never live by this other Goſpel, I muſt have pure Goſpel ſaith he, it muſt be Chriſt alone that muſt revive me; meer *Faith in the Son of God*, (as he ſaith *Chap.* 2. 20.) I am dead to all new Laws whatſoever. Take the Goſpel it ſelf, the *Law written in the heart*, Sanctification will never revive me again, I am dead to all thoſe courſes, it muſt be nothing but ſheer Faith. If ever you will fetch life into that Soul again, you muſt have a Cordial of Chriſt purely, and no mixture of *Law*, or *works*, or *qualifications*, or any thing elſe in it.

Now, my Brethren, a man goeth and trieth all ſorts of Duties (ſometime men do ſo) for to get life in themſelves; but they do but ſet up new Wares in old Shops, while they turn theſe Duties into a legal way. A man is not only dead to the condemning power of the Law, but he is dead to the Law, as it is a Covenant. A man is not dead to it in reſpect of the Precepts of it, the matter of it, but in reſpect of the form, to the Covenant of it he is dead. And if you will turn all the duties of the Goſpel, Repentance, and all ſorts of qualifications, into works of the Law, a man is dead to them for ever; all theſe will never fetch life into that man again. Now mark what the Apoſtle ſaith in that ſame ſecond to the *Galatians*, verſe 19. To what end was he dead to the Law thus? *That I might live unto God*, ſaith he. This death was to this end, that there might come a new life to him from God, and to God; which life he deſcribeth afterward in verſ. 20. It is the life of Faith in the Son of God; *The life that I now live* (ſaith he) *I live by the Faith of the Son of God.* Here you ſee now cometh in a Reſurrection, which all the world could not work in him. Dead you ſee he was; *I am dead to the Law for ever*, nothing will recover me, all the Legal waies in the world will never do it, *The life I now live, it is by the Faith of the Son of God.* Here is Death and Life, and here is Faith, a Reſurrection from death to life. He ſaith, A man cannot live to God till he is thus dead to the Law; and by death to the Law I do not underſtand Terrours, my Brethren, No, they do but ſtound a man; but it is a Spiritual inſight into a man's Natural condition, taking him off from whatſoever he is, or can be ſuppoſed in himſelf to be at preſent, or hereafter, that he can never have life in any of theſe, this is a being dead to the Law. And being ſo, he is now *fit* for a Reſurrection, to live by the *Faith of the Son of God* alone.

Now, my Brethren, there was a mighty Power to kill a man thus; but now there is as great a Power to raiſe up this man's Soul, to believe only, and purely, and nakedly on Jeſus Chriſt, and to come alone to him, and to ſet him only in his eye; there is as great a power as anſwereth his Reſurrection. I will but give you a Scripture or two for it in general, and then make it good by Particulars.

This man being thus dead, twice dead, as I may ſay; for he is dead in his own Righteouſneſs, paſt, preſent, and to come; he is dead in the guilt of ſin, all ſin cometh in upon him (as the deadly Sorrows came in upon Chriſt) to hinder him from riſing again by Faith: For when a man attempteth to believe, all his ſins, like thoſe deadly Sorrows you heard ſpoken of in Chriſt's Soul to hinder his Reſurrection, revive and come about him. Now, I ſay, to raiſe this man up requires a mighty power. Take one Inſtance, it is in *Pſal.* 88. It is a place to the purpoſe, for I ſhall quote thoſe Scriptures that ſpeak in the language of the Reſurrection, of raiſing from death to life, and that in the buſineſs of Faith, in the point of Juſtification, for that is the point in hand. In that *Pſalm* you ſhall find a Poor man lying in deſertion, a man that was dead in his own apprehenſion, killed as *Paul* was. It is *Heman*; he was a godly man, but he lay under deſertion; he had Faith already, he had ſome revivings, but yet ſo as he was given up to deſertion. Now ſee what he ſaith of himſelf, verſ. 4, 5. *I am counted with them that go down into the pit, free among the dead, like the ſlain that lie in the Grave, whom thou remembreſt no more.* His meaning is this: I am a man that do apprehend my ſelf to be one of thoſe that are free of Hell, *free among the dead*; a man that am ſlain, ſtabbed with the guilt of ſins reviving, like to the *ſlain, that lie in the Grave*, that lie in Hell. And what ſaith he at the 10*th* verſe, *Wilt thou ſhew wonders to the dead? Shall the dead ariſe and praiſe thee? Shall thy loving kindneſs be declared in the Grave?* Can my Soul ever come to think I ſhall live in thy favour, in thy free grace and loving kindneſs, to be juſtified by it, to apprehend my ſelf a living man, and all my ſins forgiven? To do this, ſaith he, is as great a wonder as to raiſe a man up from death to life; therefore he uſeth that expreſſion, *Wilt thou ſhew wonders to the dead?* He calleth it a Wonder; for of all works elſe, ſtill in Scripture you ſhall find the *Reſurrection from the dead* hath been counted the greateſt wonder.

Now, my Brethren, if this poor Soul under deſertion was left thus dead, then much more at firſt. I do not mean, that there is the ſame ſenſibleneſs of it; but a man is much more unable to lay hold on Chriſt when he beginneth to believe at firſt, than this man was in temptation. The phraſe in the 10*th* Verſe, as the *Septuagint* tranſlates it, is exceeding emphatical. Saith he, *Wilt thou ſhew wonders to the dead? Shall the Phyſicians ariſe and praiſe thee?* So they read it, and ſo ſome good *Hebrecians* read it alſo; that is, Go ſend for all the Colledge of Phyſicians, all the Angels out of Heaven, all the ſkilful Miniſters and Prophets that were then upon the Earth, *Gad* and *David*, (for he lived in *David*'s time;) ſend for them all: All theſe Phyſicians may come with their Cordials and Balms, they will never cure me, never heal my Soul, never raiſe me up to life again, except thou raiſe me; for I am *free amongſt the dead*, ſaith he. Now then, my Brethren, to work Faith in ſuch a one, for this poor Soul being thus dead to go out of himſelf, and by naked and ſheer Faith to go to Jeſus Chriſt alone, whom God raiſed from the dead, and to believe on him alone; this is now as great a Power as indeed to raiſe a man up from death to life.

I ſhould have enlarged my ſelf much here, by giving you ſome general Scriptures, that prove it a work parallel with *raiſing up Chriſt from the dead*; and ſhewed it likewiſe by the Faith of *Abraham*, *Rom.* 4.24. and *Rom.* 10. 9. But at preſent I ſhall only demonſtrate it unto you in Particulars.

To raiſe up this Soul now, what will do it? My Brethren, Nothing in a man's Self will do it, therefore God's Power alone muſt do it. Saith he in *Gal.* 2. 20. *The life which I now live, I live by the Faith of the Son of God. It is not I that live*, ſaith he. Mark thoſe words, *It is not I*: All in my Self, ſaith he, could never have wrought this Faith, could never have begotten this life; but it is *Faith in the Son of God* only, and Faith alone that muſt put this life into me.

My Brethren, All in a man's Self is againſt Believing, therefore it muſt be put in immediately by God. All in a man is againſt it. To demonſtrate this unto you.

Firſt, The way of living by Faith, meerly upon Chriſt, which only ſhall raiſe this man, is clean contrary to the way of Nature, to what *Self* was brought up in. What, to go out of my ſelf, to live in another, that all the comfort I have, all the power I have muſt ariſe out of my ſelf, in another, and not in my ſelf? Nature was never thus brought up at its beſt; take pure Nature, ſaith Nature, I was never brought up to that, for *Adam* did not live ſo, he lived in himſelf; he might ſay, *It is I that lived.* But to make this [*I*] a Cipher to all eternity, all in a man's ſelf a Cipher, and a man to be nothing in himſelf till this Figure *Chriſt* be joyned to him. He that knows this, knoweth it is the hardeſt thing in the world; for to live in himſelf, is the way that pure Nature it ſelf took, therefore Corrupt nature much more.

You ſhall find this, my Brethren, try it when you will, When you go to believe nakedly upon Jeſus Chriſt, you had rather do any thing elſe; you will go I know not how far about, you will take all the pains in the world that you might find comfort from Doing. Why? Becauſe by believing you muſt go out of your ſelves, and look for all your comfort in another: And a man will never go out of himſelf, to caſt himſelf wholly and meerly upon Jeſus Chriſt, that all the comfort he hath ſhall come from thence. Saith Chriſt, *John* 5.40. *You will not come unto me that you might have life.* They would take all pains, Pray and Faſt *twice a week*, (for ſo you know the *Phariſees* did,) they would fetch all the circuits they could, by way of Doing; but to come to Chriſt nakedly and ſheerly, to truſt their Souls with him, and not to look to themſelves, this they would not do. *Let another man come in his own name* (ſaith he) *him you will believe; but ye will not come unto me that ye might have life.*

My Brethren, The *Galatians* (to ſee the vanity of corrupt nature in this way) are an Inſtance. They had believed in Jeſus Chriſt, yet they found a more eaſie way by way of doing, and looking into themſelves; and they had rather ſubject themſelves to the whole Ceremonial Law again, and joyn that to Chriſt, than take Chriſt alone. What a miſerable thing is this! This is the way of Nature. Therefore now there is nothing in a man's ſelf to help him to believe, all is againſt it.

Nay, my Brethren, Secondly, If a man come to believe and live, he muſt have no ground in himſelf, upon which he buildeth, laying hold upon Jeſus Chriſt. When you come to believe, you will find that *Self* will be interpoſing a great many grounds. This ſame *I* will trouble you. Look, as when you come to a ſick Friend, you will be bringing this and that with you, and ſay, Take this, and take that, it will do you good: So this *Self*, this ſame *I*, it will be interpoſing, it will be putting you upon this duty and that duty, and upon doing ſuch and ſuch things, that ſo you may come to live. Now for a man to come to ſay, *Not I, but Chriſt*, I will live no life elſe, here lieth the work of Faith. In *Rom.* 4. 5. *To him that works not*, ſaith he, *but believeth on him that juſtifieth the ungodly, to him Faith is imputed for Righteouſneſs. That works not*; What is the meaning of that? The meaning is not, That a man that hath no Grace in him, or no good Works, for then *Abraham* ſhould not have been ſaved, he inſtanceth in him, Faith wrought with his Works, you know *James* telleth us ſo. What is meant then by it, *Not to him that works*? That is, when a man cometh to believe, he looks not to any works in himſelf. My Brethren, I will tell you this, when you come to believe you will find this, that if *Self* have nothing elſe to help you to believe, it will tell you, It hath nothing, it is humbled, &c. If you now take that as a ground why you believe, (indeed it is that which driveth you to believe,) then your Faith is founded upon that which works. Now, ſaith the Apoſtle, *To him that works not*, that is, when he cometh to believe, he looks to no works, he looks upon himſelf as if he had nothing at all, no works, no qualifications whatſoever, to eaſe his heart in point of believing; No, he looks upon himſelf as ungodly, *That works not*, ſaith he, *but believeth on him that juſtifieth the ungodly*. Thoſe are the terms he believeth upon at firſt, nay, and the terms upon which he muſt exerciſe Faith all his days; if he come to exerciſe naked Faith, he muſt look upon him that juſtifieth the ungodly. Now, my Brethren, this is a miſerable caſe, whenas a man muſt have life put into the Soul again out of another, from nothing in himſelf; there is no ground at all in himſelf that muſt help him to believe.

Nay, I will go further with you, to ſhew you that this Faith is a pure Reſurrection, meerly put in by God. When a man cometh to the point of believing; he hath not only no grounds in himſelf to help him, to eaſe him in it, but he hath no power at all to put forth a hand to lay hold upon Chriſt. A man is as a dead Branch cut off, there he lieth; if God will take that *dead Branch* and *graff it in*, ſo he is able to do it, as the Apoſtle's expreſſion is *Rom.*11.23. But, my Brethren, when he cometh to believe, as he is a dead man in his own apprehenſion condemned, ſo he hath no ſtrength to lay hold upon life in Chriſt. What ſaith *Heman* in that 88 *Pſalm* verſe 4? *I am* (ſaith he) *as a man that hath no ſtrength*. I remember once a man in great diſtreſs of Conſcience, a Friend of mine ſaid unto him, *Believe you in Chriſt*: Saith he, *Yonder is a Star bid me lay hold upon it*; for indeed to lay hold upon the Lord Jeſus Chriſt, to cloſe with him nakedly and ſheerly by a hand of Faith, a man hath no power of himſelf to do it; but as God findeth you Chriſt, ſo he muſt find you a hand too. The Apoſtle telleth us, *Rom.*5.6. *When we were without ſtrength*, ſaith he. My Brethren, There is not only a deadneſs in reſpect of the Sentence of death, but in reſpect of the power of another life; *when we were without ſtrength*, ſaith he.

I have often compared the ſtate of ſuch a man to one that is falling off from a Pinacle; there is a Rope, if he can catch hold on it, but he wants hands, his hands are cut off, and ſo he falleth down and cruſheth himſelf to pieces. Now, for God to create Hands, to create Faith in a man's Soul, whereby he may lay hold upon Chriſt; my Brethren, here is an Almighty power, there is nothing in a man's ſelf for to be a ground for it, there is nothing in a man's ſelf to give him ability.

And that I may conclude, It is the concluſion of the Apoſtle in the ſecond Chapter of this Epiſtle, where he makes up the compariſon of the power of God in working Faith, *The ſame that wrought in Chriſt when he was raiſed from the dead.* What doth he ſay? Compare the 1, 5, 6, and 8*th* verſes together. *When we were dead* (ſaith he) *in ſins and treſpaſſes, he hath quickned us together with Chriſt, and raiſed us up together; by Grace ye are ſaved, through Faith.* And what ſaith he of that Faith? *And that not of your ſelves, it is the gift of God.* Here is all I have been ſpeaking of all this while. No man, ſaith he, is able to raiſe himſelf, he is dead in ſin, in the guilt of it. Is he *raiſed up with Chriſt*? It is by Faith, ſo he ſaith in *Coloſſ.*2.12, 13. How cometh he by this Faith? *Not of your ſelves, it is the gift of God. It is not I,* ſaith he, *but Chriſt liveth in me: and the life which I now live, I live by the Faith of the Son of God.* Here is now a Reſurrection you ſee clearly and plainly, for a poor Soul that is thus killed and dead to be raiſed up, to come nakedly to the Lord Jeſus Chriſt.

Now, my Brethren, let me ſpeak a little, for it may be in deſcribing the work thus in a high way, though the truth is, you may have and may ſpy ſomething in you that is agreeing to it, yet to take off all doubts in your hearts, let me but add a Caution or two, and ſo conclude.

My Brethren, It is not as if God did alwaies at once work this Reſurrection in the Soul of a man that is ſo, and ſo; No, In many God goeth by degrees to kill him, to empty him, to ſlay him. It may be he had a great death's-wound at firſt, when he was humbled; he had a good knock, and was terrified, and his Soul began to think of Chriſt, and he reformed his life. Now God leadeth him on by degrees, and never leaves him, till he cauſeth him to ſee nothing in himſelf to help him to believe, and enableth him to lay hold upon Jeſus Chriſt nakedly. Here is a work of Reſurrection. It may be wrought in thee by degrees, thou art emptied, ſtruck dead day after day, week after week, year after year; but ſo, as God goeth on to perfect the work of Faith with power: and if thou belongeſt to him, he will never leave thee till he hath fully emptied thee of thy ſelf, and till thou canſt ſay, *It is not I, nor any power in me, but the Faith of the gift of God; and the life I now live is the life of the Son of God, which is by Faith.*

My Brethren, *Abraham,* when he was grown a ſtrong Chriſtian, he lived by this Faith, for that place, *To him that works not, but believeth on him that juſtifieth the ungodly,* is ſpoken upon occaſion of *Abraham.* God is teaching us this leſſon all our life time: It is the great leſſon of the Goſpel. And, my Brethren, leave not till you have gotten this Reſurrection; it is the great Reſurrection of all the reſt, wherein the Power of God is moſt ſeen.

If I were asked, How I would define Faith? Truly I would tell you, That it is the *Power of God drawing a man's heart to reſt upon the Lord Jeſus Chriſt nakedly and alone for life and ſalvation.* I ſay, it is the Power of God drawing a man's heart. A man can tell no reaſon, he hangeth upon Chriſt and knoweth not why; *As many as are taught of God* (ſaith he) *come unto me, and they come whom the Father draweth.* There is a drawing of the heart. A man cannot reſt in himſelf till he cometh unto Chriſt, and there he lieth, and the power of God holdeth him faſt to Chriſt, he cannot get off.

Look upon Temptations, (a little to help you) when you come to be tempted. It is ſaid, 1 *Pet.*1.5. that *we are kept by the power of God, through Faith.* Here you ſee it is the Power of God that holdeth a man to Chriſt; and wherever Faith is, either firſt or laſt *God tempteth,* as it is *verſe* 7. Now in Temptation you ſhall find, (if you were not thus laid dead at firſt, at firſt humbling, yet one time or other in Temptation you ſhall be) that all the Grace in you will ſtand you in no ſtead. There are times wherein, as Jeſus Chriſt was in the Garden alone with his Father, and the Diſciples and all Comforters were aſleep: ſo your Graces will lie aſleep, you can have no comfort from them, you are to deal with God alone. Now in ſuch times as theſe are, to find your hearts drawn to Jeſus Chriſt nakedly and alone; to have quicknings from the conſideration of what is in Chriſt, and in him only, looking upon nothing in your ſelves. Here are ſome ſparks of the Reſurrection; here is a dew from Heaven upon your Souls, to make Faith ſpring, which nothing elſe could do.

Of all Works elſe, to *Believe* is the eaſieſt and the hardeſt. If a man find it out, it is the eaſieſt; that is, it is the ſhorteſt cut. Go which way you will elſe, go by your Graces,, you will have a great deal of pudder in your ſelves without comfort. Go to Duties, I do not ſay but you ſhould uſe them as means; but to find a life in them you cannot, you will find a reſtleſſneſs indeed: But now to go to Jeſus Chriſt for life is the eaſieſt way, it is the ſhorteſt cut; there is a Reſurrection from the dead. And yet of all elſe it is the hardeſt, for you muſt come off from this [*I*,] this *I* would live, this *Self* would live, it would give you grounds of life; but to throw away a man's *Self*, and that nothing ſhall live in a man but the Son of God, and I live in him by Faith; this is the hardeſt thing in the world, yet the eaſieſt when a man hath found the way, and none findeth it but thoſe whom God teacheth; *They ſhall all be taught of God*.

Thus I have opened unto you, as plainly as I could, That in the very work of Believing (and that is proper to the Text,) there is a proportion with that Power that raiſed up Chriſt from the dead; there is a Reſurrection, *Ye are riſen* (ſaith he) *by Faith, of the operation of God.*

SER-

SERMON XXX.

EPHES. I. 20.

Which he wrought in Christ, when he raiſed him from the dead, and ſet him at his own right hand in the Heavenly places, &c.

These words in the 20*th.* verſe are in their Coherence to be conſidered by us two ways, according to their Coherence with the words before, and the words that follow after.

In reſpect of their Coherence with the words before, they come in by way of Compariſon or Analogy or Similitude to ſhew that the ſame power that wrought in Chriſt in raiſing him up and ſetting him at God's right hand, works in us Believers, and is ingaged to do ſo.

Or elſe Secondly, they are to be taken in and conſidered ſimply, and as ſpoken abſolutely of Chriſt, as ſetting out his Death or Reſurrection and Exaltation and ſitting at God's right hand.

Now, That this latter the ſimple or abſolute conſideration of Chriſt, as laying forth to us theſe great Articles of our Faith, concerning his Reſurrection and Glorification, is the main ſcope that the Apoſtle here intendeth, and to repreſent theſe things to the *Epheſians* eyes, and to pray they may know them, is evident by this, that when he had ſpoken in a few words of the parallel power in both, he hinteth that but in a word or two; but he runneth out upon the other, and ſpendeth you ſee Four whole verſes of the Chapter in the inlarging himſelf upon the Reſurrection and Exaltation of our Lord and Saviour Jeſus Chriſt.

The comparative Conſideration of the ſame *Power*, that that which wrought in Chriſt, works in Believers, I have diſpatched; but that which I am now entring upon is the ſimple Conſideration of the main grounds of Faith which are to be known about Chriſt. Theſe now come to be conſidered.

Now, I have given you the Coherence and ſcope of the words, I will give you the parts of them in general, (as much as now needeth,) to the end of the Chapter.

Firſt, He doth run over (I ſay) the great Articles of your Faith concerning Jeſus Chriſt. He ſheweth how he was dead, (he intimateth that,) and remained in a ſtate of death, for he was *raiſed from the dead*, ſaith the Text.

Secondly, He ſetteth before us his Reſurrection, *whom God raiſed up*, ſaith he.

Thirdly, His exaltation, the exalting of Chriſt, the glorifying of Chriſt, ſet forth in theſe words, *And ſet him at his own right hand in the heavenly places.* So he expreſſeth it, firſt under a Metaphor, he calleth it *ſetting at God's right hand*; But then he explaineth himſelf in the 21. and 22. verſes, and he ſheweth how high that exaltation is, he ſaith it is *far above all Principalities and Powers.* He ſheweth both the Extenſion of it, it is over *all things*, *all things in this World, and in the world to come*; and he inſtanceth in the greateſt things *both Principalities and Powers, might and dominion.* He ſheweth Secondly, the height of it, as the other was the breadth of it, he ſaith he is ſo far advanced, that all theſe things are under his feet, ſo ſaith the 22. verſe.

In the Fourth place, As he ſhewed his Death and Reſurrection and Exaltation, ſo he ſheweth the relation that Jeſus Chriſt beareth to his Church, in the midſt of all this exaltation, ſaith he, he hath all things under his feet indeed ; but he is a head to his Church, that is for their comfort ; and this doth Jeſus Chriſt account as great a part of his exaltation as any other, that he is a Head to his Church, for ſo it followeth in the laſt verſe, which is his fulneſs, though he be full of all this glory he is pleaſed to account his relation to his Church to be his fulneſs, without which he is not perfect.

Laſtly, He telleth us the influence that Jeſus Chriſt hath now he is in Heaven, he ſitteth not there as poſſeſſing glory and happineſs in himſelf, but he hath an influence into all things, *he filleth* ſaith he, *all in all*.

So now you have the parts of the words to the end of the Chapter. Before I come to handle theſe particulars, as I have often done, ſo I ſhall now give you one Obſervation in general, and the Obſervation riſeth from this ; both that the Apoſtle here runneth out ſo much when he had mentioned the power that wrought in Chriſt, he runneth out upon his Reſurrection and Exaltation, and ſitting at God's right hand, &c. and prayeth that they might know theſe things, for that is part of his ſcope alſo. Hence Obſerve this my Brethren.

That the knowledge of theſe common Articles of our Faith of Chriſt's being raiſed again, his ſitting at God's right hand, and having all things under his feet, and the like, that the true knowledge, the conſtant apprehenſion of theſe, take them in the relation that Chriſt hath to us as a Head, (take that in,) it is of all knowledges the moſt neceſſary, the moſt uſeful, the moſt comfortable ; and therefore the knowledge of this is the laſt of the Apoſtles prayer, for all this cometh in his prayer to God for them ; neceſſary for ſealed Chriſtians as theſe *Epheſians* were, Chriſtians grown up, for them to ſpend the deepeſt and the deareſt of their thoughts upon.

My Brethren, they are common points, and you have them in your Creed, and every Child knoweth them, and you take them for granted, whereas if they were but digeſted by Faith conſtantly and daily, if you would make conſtant Meals of them, there are no points in Religion more ſtrong, more powerful to quicken mens hearts than theſe. It would never elſe have been, that by univerſal conſent of the Church in all Ages, theſe ſhould be put as the common Articles of our Faith, as you know they are.

What ever account you make of them, let me tell you this, they were the great points which took up the thoughts of the Faith of the primitive Chriſtians, that their Chriſt was riſen, newly aſcended up to Heaven, and ſitting there at God's right hand. They were freſh news then, and did mightily quicken their hearts; and it was that which took up their Sermons, read their Sermons in the *Acts* Chap. 5. and you ſhall find they inſiſt upon theſe things.

When *Paul* came to *Corinth*, you ſhall ſee in 1 *Cor.* 15. what an Emphaſis he putteth upon theſe common points, Chriſt's being dead and riſen again, ſaith he there, *I declared unto you the Goſpel which I preached*, (ſo it is at the firſt verſe,) *which alſo ye have received, and wherein ye ſtand, by which alſo ye are ſaved* ; and he addeth, *If ye keep in memory*, that is, if you exerciſe your thoughts daily upon what I have delivered, for it is a great point, it is not only neceſſary to ſalvation for their firſt believing but for their keeping in memory, and whetting their Souls upon them ; *If ye keep in memory* (ſaith he,) *what I preached unto you, unleſs ye have believed in vain* ; for ſaith he, (if ye would know what this Goſpel is which he putteth this weight upon,) *I delivered unto you firſt of all that which I have received, how that Chriſt died for our ſins, according to the Scriptures, and that he was buried, and that he roſe again according to the Scriptures* ; and ſaith he verſe 11. *So we preach, and ſo ye believed.* It was the great thing in their preaching, and it was the great thing in the eye of their Faith.

Read all *Paul's* Epiſtles, you ſhall likewiſe find he runneth out upon theſe points. Here is but a ſmall occaſion given, you ſee how he inlargeth himſelf upon it ; When he cometh to ſpeak of theſe points his heart ſwelleth and mightily riſeth up, for indeed his heart was full of them.

Theſe were the *Cream* of Notions in the Primitive times, both in the Sermons of the Apoſtles,and in the daily talk and thoughts of the Chriſtians. They were the great Notions in that Golden Age. Theſe made them comfortable, heavenly, Spiritual Chriſtians, to have their converſation in Heaven, ready to ſacrifice their lives at an hours warning, becauſe ſo the Apoſtles preached, and ſo they believed, as he telleth them in that place of the *Corinths*.

Other Doctrines my Brethren, that are the great Doctrines of this Age, (that you may ſee what Children we are,) the Apoſtle profeſſeth that they are but the beginnings, the principles of the knowledge of Chriſt. Do but look into *Heb.* 6. 1, 2, 3, 4. *Leaving* (ſaith he,) *the principles of the Doctrine of Chriſt, let us go on unto perfection. What are the principles of the Doctrines of Chriſt?* Saith he, *Not laying again the foundation of Repentance from dead works, and Faith towards God, and of the Doctrine of Baptiſmes, and of laying on of hands, and of Reſurrection of the dead, and of eternal Judgment.* Theſe, the laying open of Faith, the works thereof, and of Repentance and Sanctification, the laying open of the Doctrine of Church Government, (which impoſition of hands as ſome think is put for,) although they are all neceſſary and uſeful, and ſo likewiſe to terrifie mens Conſciences, and preach Hell to them, and Judgment, and Wrath, and the like, theſe ſaith he, are but the principles of the Doctrine of Chriſt, and he chideth them that they ſhould ſtick at theſe. In the 5*th*. Chap. verſe 10, 11. he ſpeaks of Chriſt,that he was called of God, *a High Prieſt,after the Order of Melchiſedeck, of whom* (ſaith he,) *we have many things to ſay, and hard to be uttered, ſeeing ye are dull of hearing*; (he chideth them preſently,) while ye are preaching and talking of Faith and Repentance from dead works, and impoſition of hands, and the like. But to lay open the great things of Chriſt, his Reſurrection from the dead,and ſitting at Gods right hand, (which the Apoſtle makes the ſum of this Epiſtle to the *Hebrews*, read Chap. 8. ver. 1. is the ſum of thoſe things that he had ſpoken, and to be ſpoken, the word in the Original beareth both, that Chriſt is ſet down at the right hand of the Majeſty in the Heavens.) To lay open, I ſay the Death and Reſurrection of Chriſt, and his ſitting at God's right hand, and all the myſteries thereof; theſe are the great points that the Apoſtle would have them go on to the knowledge of, this is a going on to perfection.

Now, How contrary is the ſtrain of Chriſtians in this Age? They on the other ſide account theſe Doctrines, (becauſe you have them in your Creed,) the principles of Chriſt, and of the Doctrine of Chriſt, and therefore they leave them and go to inſiſt altogether in their thoughts, and every way upon the other. My Brethren, though thoſe other are not to be neglected, yet theſe are the great things of the Goſpel,as our Saviour ſpeaks in another caſe. And know theſe will be the current truths of that Age that is to come, and men will rejoyce in them, and the true knowledge and conſtant apprehenſion of theſe points will make men to live in Heaven.

So much now for the general Obſervation. Only I will add this. The reaſon why mens thoughts are no more taken up with theſe common points about Chriſt, is becauſe they do not mingle them with Faith: For you muſt all acknowledge this for a moſt certain truth, that they are all the greateſt things the Goſpel revealeth, now if they be the greateſt things of the Goſpel, if you had Faith anſwerable, they would make your minds great, they would have a proportionable influence upon your Souls, both to comfort them, and to quicken them. But the error lieth in this, not that theſe are not the great points of Religion,but becauſe you have not Faith to riſe up to them, to make uſe of them, thats the truth of it.

My Brethren,are you troubled with the guilt of ſin? If you could but ſee by Faith, Jeſus Chriſt riſing from the dead, and ſitting at God's right hand, and crowned with glory and honour, the guilt of ſin would vaniſh with the real and ſerious thoughts of theſe, more than by all the aſſurance of your own graces. Doth the power of ſin trouble you? That Jeſus Chriſt died for ſin, for this very ſin that I am now committing; you are now a ſinning; why, did not Jeſus Chriſt riſe again from the dead, in whom I believe to be ſaved: Have but Faith in it, and it would preſently quaſh the riſing of a luſt, and inſtantly fire your Souls. Is Jeſus Chriſt ſitting in Heaven, in Glory, and am I a member of his, and hope to be with him, (or elſe why do I believe in him,) what do I then ſinning upon Earth? You know how the Apoſtle urgeth it, *Coloſ.* 3.2. *If ye be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth at the right hand of God: Set your affection ons things above, and not on things on the Earth.* This our hearts will do if we believe theſe great things. My Brethren, you make conſcience of ſin, and you do well, but had you but Faith in thoſe great things about Chriſt, that Faith would make more quick riddance of your ſins, than your Conſciences can do; the one would direct you what is ſin and what not, but the other would ſtrengthen you againſt it. If theſe common principles were held forth and profeſſed, if they were lived upon by believers, you would find that the holineſs of your lives would have as in your own hearts, ſo in the hearts of others more power to convince you. The Believers in the primitive times as they were holy in their lives ſo they profeſt this ſtill to be the foundation of their holineſs, Chriſt is dead, Chriſt is riſen, Chriſt is in Heaven, therefore we muſt live ſo and ſo; and this was their great profeſſion, read but the writings of thoſe firſt times and you ſhall find it. It daſheth all the carnal Goſpellers in the world, it would ſhame men out of their ſins or out of their profeſſing of Chriſt. If *Paul* were alive he would ſpit in any man's face that will ſay that he believeth in Chriſt that died and roſe again, and yet lived in ſin. I cannot demonſtrate this unto you as I would. I muſt leave the point: ſo much in general.

Now, I come to the particular Articles concerning Chriſt laid open in the Text. I ſhall not be able to inſiſt on the ſeveral uſes the knowledge of them will be unto you, but I will open them and handle them by way of Expoſition, and that is all I ſhall do, becauſe I muſt keep to the point in hand.

You have theſe Articles of your Faith concerning Chriſt, explained from the 20*th.* verſe to the end of the Chapter.

Firſt, you have him here dead, truly dead, perfectly dead, not a ſpark of life left before he was to be raiſed, or elſe what need there be ſo great a power to work in him? *The greatneſs of the power* (ſaith he,) *which wrought in Chriſt when he raiſed him from the dead.* Here is his death.

Secondly, Here is his remaining in a ſtate of death after his dying, he doth not ſay ſimply who raiſed him from death, but *raiſed him from the dead*, from amongſt the dead amongſt whom he lay. That is the Second.

Thirdly, You have his Reſurrection, and you have two things concerning it. Firſt, the Reſurrection it ſelf. Secondly, the raiſer of him, God the Father, *who raiſed him from the dead*, ſaith he.

Laſtly, You have his Exaltation, his ſetting him at God's right hand, &c.

This is the more general diviſion of the 20*th.* verſe.

Firſt, To begin with his death which is hinted here. He was dead, and truly dead. I will not ſpeak of the kind of his death, crucifying, it is not in the Text, but of that act of dying, *that he died.* To confirme which Article, that the eye of our Faith might be upon it, and in a ſpecial manner take notice that he was not only crucified but dead. I will give you but a Scripture or two about it that ſhall ſhew you the neceſſity and the reaſon of it, why he died. I do not now ſpeak of all his ſufferings, why he was crucified, or why he was a man of ſorrows, the manner of his death, or the kind of his death, but ſimply the act of dying, his giving up the Ghoſt.

It was a Prophecy in the Old Teſtament that the Meſſiah ſhould be ſlain, cut off out of the Land of the living, as the expreſſion is, *Iſai.* 53. 8. Which is an apparent propheſie of his death. *He died*, (ſaith he in that 1 *Cor.* 15.) *according to the Scriptures.* The Old Teſtament propheſied of it. It was neceſſary he ſhould die; What ſaith Chriſt himſelf, *Joh.* 12. 24? *Verily verily I ſay unto you*, (ſaith he,) *except a corn of Wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.* Our Saviour Chriſt ſpeaketh it of himſelf. He compareth himſelf to a grain of Corn that falleth from Heaven, it dropped from thence, for he is called *the Lord from Heaven*, 1 *Cor.* 15. And as the Corn that falleth into the ground if it doth not die, it remaineth alone, that is, it remaineth fruitleſs, it bringeth forth nothing; ſo if I would have been alone in Heaven I needed never to have died, yea I needed never to have come from thence, but (ſaith he,) if I will have others come up thither, look as the Corn muſt die before ſuch time as grain grow up out of it, ſo muſt I. And though Corn indeed in dying ſeeth corruption, for you cannot ſuppoſe a death of a grain of Corn but by corrupting; which in a way of Analogy to what he meant to expreſs about himſelf he calleth it a dying of the grain, ſo as though he ſaw no corruption in the Grave yet die he did, and in thoſe terms expreſſeth the ſimilitude. He expreſſeth it therefore by way of ſuch a ſimilitude as of his death, not that he ſuffered corruption, but that he as a man had a death anſwerable to it; he died by breathing out his Soul, and if he had not done that, he muſt have been in Heaven alone, but having died, not an Hundred fold or a Thouſand fold only commeth up, but an innumerable company of Believers in all Ages throughout all the world both *Jews* and *Gentiles*.

To give you a reaſon or two to ſhew you the neceſſity of it.

The firſt was to confirme the Covenant of Grace and to make it of a Covenant a Teſtament, which was much for our advantage. There are two reaſons (I will only mention them,) in *Heb.* 9.15,16,17. *And for this cauſe* (ſaith he,) *he is the Mediator of the New Teſtament, that by means of death, they that are called might receive the promiſe of eternal inheritance,* &c. He compareth here you ſee the Covenant of Grace not to a Covenant ſimply, but to a Teſtament, to a man's Will; that word *Berith*, which the *Hebrew* uſeth for Covenant, the *Greek* Expoſitors and the *Septuagint* they ſtill tranſlate it Teſtament, and the Apoſtle therefore keepeth to their tranſlation, and he keepeth indeed to the intent and ſcope of the Holy Ghoſt, for it was not ſimply a Covenant God made but a Teſtament. And therefore if you mark it, at the 18*th.* verſe he putteth *Exod.* 24. where *Moſes* took the Blood and ſprinkled it on the People and ſaid; *Behold the blood of the Covenant which the Lord hath made with you*; now ſaith the Apoſtle there in the 18*th.* verſe, *Neither was the firſt Teſtament dedicated without blood*; by blood he meaneth death, for they did not only take the blood of the Beaſts from them by letting of them blood, but they killed them, and then took the blood and ſprinkled the Covenant. Now, all this was done in a Type, that although it was a Covenant, yet it was ſuch a Covenant as muſt have the death of him with whom and for whoſe ſake the Covenant was made, and ſo it was both a Covenant and a Teſtament. Now, it being a Teſtament, mark what the Apoſtle ſaith in the following verſes, to ſhew you the neceſſity of Chriſt's death. *Where a Teſtament is,* (ſaith he,) *there muſt alſo of neceſſity be the death of the Teſtator*; of neceſſity, why? Becauſe if it be a Teſtament it is never made immutable till the Teſtator dieth, as the civill Lawyers ſay, it is but a changeable thing till the Teſtator is dead, but after he is dead it ſtandeth immutable. If it had been barely a Covenant it would not have comforted us ſo much, but it is proved a Teſtament now becauſe Chriſt died.

You ſee then one reaſon why it was neceſſary Chriſt ſhould die, that he might make the Covenant of God a Teſtament. And why was the Covenant of God to be made a Teſtament.

I will tell you. In God's Covenant with us and for our ſalvation and with Chriſt likewiſe for us, there was both free grace, in reſpect of free grace it is called a Covenant; and there was Juſtice to be ſatisfied and that requireth death, and in that reſpect it is called a Teſtament. I make my Covenant with you ſaith God to Chriſt, but the Condition is your death, but it ſhall not only be a Covenant but a Teſtament, you ſhall die, and you ſhall make your will when you die, and the Covenant I make with you ſhall be a Teſtament to them that belong to you: Now this Teſtament, this Will of his would not have been in force if he had not died. The Typical Covenant was not ratified but by death, it was blood, not ſimply drawn from the Beaſts by blood-letting but killing of the Beaſts and then taking their blood and confirming the Covenant. So the blood of Chriſt ſtill noteth out his death in the Scripture, as the blood in the Old Teſtament noted out the Beaſts ſlain. He was to die to make the Covenant a Teſtament.

I ſhould have mentioned another reaſon which is in the latter end of that 9*th*. Chap. verſe 27,28. for he goeth on to ſpeak of the death of Chriſt. *As it is appointed unto all men once to die, but after this the Judgment, ſo Chriſt was once offered*, (that is, he died once, he was offered up by dying, ſo is the oppoſition, and ſo much the ſimilitude implieth,) *to bear the ſins of many*; and therefore in *Rom.* 6. 10. we ſhall find that phraſe is uſed, *He died unto ſin once.* You know the curſe was, that man ſhould die the death, *In the day thou eateſt thereof thou ſhalt die the death.* Our Saviour Chriſt was made the whole Curſe becauſe he would redeem us from the whole Curſe; There was a Curſe went out againſt his Soul, he paid deadly pains, (as I told you out of *Act.* 2.) and then he cried out it was finiſhed, when he bore the wrath of God in his Soul after that: Here now was that whereby our Souls were redeemed; but our Bodies muſt be redeemed too from death, therefore after all this he muſt die, as it is appointed for all men once to die; Is that a Law ſaith he, and will Chriſt be a mediator? He muſt die too. This is the Apoſtles reaſoning in *Hebrews* 9. 27,28.

Hence it was (and it is an Obſervation worth your marking,) that God (becauſe his death, the expiring of Soul from Body, was the compleating of that Sacrifice,) ordered it to be at the hour of the evening Sacrifice, which was his Type, the evening Sacrifice was offered up at the Third hour, that is at Three of the Clock, then did Chriſt breath his Soul out and offered up himſelf to be a Sacrifice, for dying was eſſential to a Sacrifice.

So much for the Firſt, that he is ſaid to be dead. I ſhall give you but ſmall touches and hints.

The Second thing concerning Chriſt, which is a great Article of our Faith too, is, that Jeſus Chriſt remained in a ſtate of death. If you mark it he doth not ſay ſimply that he raiſed him up from death, but *from the dead*, that is, he was a companion with the dead, that is, look what eſtate there Bodies were in, his Body was in, he was free among the dead though in another ſenſe than *Heman* ſpeaks of himſelf, he was in the company of the dead, he was raiſed from the dead.

This (my Brethren,) was likewiſe to fulfil the Curſe, the Curſe was not only that *Adam* ſhould die, but he was to return to his duſt, ſo *Gen.* 3. 19. And therefore you ſhall find they are made two things by the *Pſalmiſt. Pſal.* 146. 4 ſpeaking of Man, ſaith he, *his breath goeth forth*, there is the act of dying, *and he turneth to his Earth.* Every man is not buried, but the common Sepulchre of all mankind is the Earth, though a man lieth on the top of it, that is *Commune Sepulchrum*, the common Sepulchre of all mankind. Now, our Saviour Chriſt he was in a ſtate of death, not ony dying, but he remained in a ſtate of death. It is a ſtrange ſpeech, in *Act.* 13. 34. where ſpeaking of our Saviour Chriſt, ſaith he, *He raiſed him from the dead, now no more to ſee Corruption.* Here he expreſſeth what it is to be raiſed from the dead, no more to return to corruption. Why, did our Saviour Chriſt ever ſee corruption? No, the Text expreſſeth the contrary, in the 35*th*. verſe, *Thou wilt not ſuffer thy holy one to ſee corruption.* Why doth the Apoſtle then ſay, *He raiſed him from the dead, no more to ſee corruption?*

His meaning is plainly this, though indeed his Body was not corrupted, for as his Body was free from ſickneſs while he lived, ſo it was free from corruption when he died, it became not his honour, it was exempted from ſickneſs and infirmities; yet ſaith he, take that ſtate of the dead which tendeth to corruption and he was under it, *He was raiſed from the dead, no more to return to corruption*; not that he corrupted before, but that he remained in a ſtate in which ſtate mens Bodies uſed to be corrupted. Our Saviour Chriſt was not only to get a victory over death, but over the Grave, over a ſtate of death; now corruption is the ſtate of death, and that the Apoſtle meaneth by corruption, when he ſaith to return no more to corruption; yet actual putrifaction, that he meaneth afterward, when he ſaith, *He will not ſuffer his holy one to ſee corruption.*

Sermon XXX.

To exemplifie this unto you thus. If Jeſus Chriſt preſently after he had died, if his Soul had come into his Body again, he had died indeed, but he had not riſen from the dead, he had been quickned indeed as the Scripture ſometimes ſpeaks, but he had not been raiſed from the dead, therefore that he might be raiſed from the dead, he muſt continue in a ſtate of death. As if he had come off the Croſs before he had died, it might be ſaid he had been crucified, but it could not be ſaid that he died; ſo if his Soul had come to him again when it went firſt out of his Body, it might have been ſaid he had been quickned indeed, but it could not have been ſaid he was raiſed from the dead, for that implieth a lying under a ſtate of death.

You ſhall find therefore that Death is ſaid to have dominion over him, as over his priſoner, It is the phraſe *Rom.* 6. 9. *Chriſt being raiſed from the dead, dieth no more, Death hath no more dominion over him*; which implieth that Death not only killed him, but it had dominion over him, had him in his power, he was in the ſtate of death, he was deaths priſoner. You muſt know that death had him in his power, dominion it had a while over him, but ſaith he, it was impoſſible that he could be holden by it, therefore in 1 *Cor.* 15. 20. He is ſaid to be *the firſt fruits of them that ſleep*; Why of them that ſleep? Becauſe he did not only die, but he ſlept, he took a nap, he was a while under the ſtate of death, therefore it is ſaid, he was raiſed from the dead.

And herein my Brethren, lay the laſt of the humiliation of Chriſt. It lay not ſimply in his being buried, there was an honourableneſs in that, for he had an honourable Funeral, he was imbalmed with ſweet Odours and Spices, which the *Jews* uſed to call a burial; not only ſo, but he was and continued in the ſtate of death. Therein lieth the bottom and the laſt of his humiliation. It is ſaid in *Epheſ.* 4. 9. that he deſcended into the lower parts of the Earth, before he aſcended; the lower parts of the Earth is not meant his Grave, for the truth is, his Grave was not in the lower parts or in the bottom of the Earth, for it was above the Earth, it being their manner then to make their Tombs in Rocks, but it implieth a ſtate of death that our Saviour Chriſt was in. He did return to duſt, to a ſtate of death, to his Earth, which was the curſe; he was a while dead, deaths priſoner, death had dominion over him, therefore he is here ſaid to be raiſed from the dead.

My Brethren, Chriſt did run through all eſtates with us, he was not only born into the World, but he lived in it as we do, he might have been born into it and gone out again, but he lived in it Three and Thirty years. When he came to die, he might have died and took his Soul up again preſently; No, but he would remain in death, look what befalleth us did befal him, ſetting aſide what was diſhonourable to his perſon, as corruption would have been. The ſame ſtate our Soul ſhall be after death, his Soul was in, it went to *Paradiſe*, ſo likewiſe do our Souls; therefore you read of *Paradiſe* as well as the *Third Heavens*, 2 *Cor.* 12. Look what ſtate our Bodies were in, that ſtate was his Body in too, and God did it that as we might ſee he ſhould be conformed to us and we to him, ſo that we might be ſatisfied he was dead indeed.

So much for the Second thing, *He was raiſed from the dead*, therefore as he died, ſo he was reſerved in a ſtate of death.

I come in the Third place to his Reſurrection, (for I ſhall run over theſe things more briefly,) There are two things concerning it, that I ſhall ſpeak unto you of, for the opening of theſe words.

The Firſt is the neceſſity of his Reſurrection.

The Second is the Author of his Reſurrection. The Author of his Reſurrect. is ſaid to be God, *Which he wrought in Chriſt*, (ſaith he,) *when he raiſed him from the dead.* He ſpeaks of God the Father.

Firſt, For the neceſſity of Chriſt's Reſurrection, I ſhewed you why it was neceſſary for him to die, I ſhall ſhew you in a word or two, why it was neceſſary for him to riſe.

Firſt, It was needful for him to riſe again in reſpect of God. It was the title that God had in the Old Teſtament, that he was the *God of Abraham, of Iſaak, and of Jacob.* Now from thence doth our Saviour Chriſt, *Matt.*22.32. prove the Reſurrection, and that *Abraham*, and *Iſaak*, and *Jacob*, muſt riſe again; not *Abraham*'s Soul only, but *Abraham*, Body and Soul muſt live, (for that makes *Abraham*, the Body and Soul together makes the man,) *For God* (ſaith he) *is not the God of the dead, but of the living*; therefore certainly *Abraham* muſt riſe again.

Now look into the New Teſtament, and you have the ſtyle altered. Now it is, *The God and Father of our Lord Jeſus Chriſt:* So then, as from that ſtyle in the Old Teſtament Chriſt proveth that *Abraham* muſt riſe; ſo from this ſtyle in the New Teſtament it was neceſſary that Chriſt ſhould riſe, for God is not a God of a dead Chriſt, but of a living Chriſt. Therefore riſe he muſt in reſpect of God. Saith he, *Thou art my Son, this day have I begotten thee*; as if he ſhould ſay, I was loath to loſe my Son, therefore God raiſed him up again, he begat him again; *This day have I begotten thee:* It is ſpoken of his Reſurrection expreſly in that 13 of the *Acts.* God had as much work for him to do after as before, he had the World to be governed by him, the Church to be ſaved, and the Kingdom to be ruled, and then to be delivered up to God the Father. Therefore there was a neceſſity that Chriſt ſhould riſe in reſpect of God.

Then Secondly, In reſpect of Chriſt himſelf, it was neceſſary he ſhould riſe, it was meet he ſhould; there was a great deal of reaſon, that he that ſuffered ſo much for God in obeying of him, ſhould riſe again to enjoy the fruit of it. It is the reaſon given *Iſai.*53.11,12. *Becauſe he made his Soul an offering for ſin*, and died ſo willingly, *he ſhall ſee of the travel of his Soul, and be ſatisfied*; he ſhall live to ſee it. Therefore he was to riſe again, that he might enjoy and poſſeſs what by his death he had purchaſed.

There are ſome of the Schoolmen that have argued it, (though it is a falſhood,) *That a meer Creature might have ſatisfied the Wrath of God.* Take an Angel filled with Grace, if that Angel would have loſt himſelf, given up himſelf to ruine and deſtruction; this might have been taken as ſufficient to procure the Salvation of another, of a Sinner. But there is this great reaſon why God (if it could have been done) would never have accepted it, becauſe that pure Creature could never have riſen again. Why? Becauſe though it might have ſatisfied, yet it muſt have taken an Eternity of time to have done it, it muſt alwaies have been a ſatisfying, it could never have riſen to ſee of the *travel of his Soul:* But Jeſus Chriſt could diſpatch the work of Satisfaction in a few hours, and die, and riſe again, and live to ſee of the travel of his Soul.

And, my Brethren, there was no reaſon (I will not ſay no reaſon in reſpect of him, for he may do what he pleaſeth; but there was no reaſon) he ſhould be beholding to any Creature ſo much, as to put him to the higheſt, the greateſt Self-denial, of dying and being accurſed, and not rewarded; therefore that he might be rewarded he roſe again. And therefore you read in *Acts* 2.24. (which indeed is another reaſon,) *It was impoſſible for him to be holden of death.* Impoſſible, not only in reſpect of his power, that he was able to raiſe himſelf; but impoſſible according to Juſtice: For when he had paid the *Sorrows of Death*, (as there he ſpeaks of it) Death could not hold him; the Law of God, the Juſtice of God ſaid, *Deliver the Priſoner*, for he had ſatisfied; there was an impoſſiblity, but that he muſt riſe agin in that reſpect.

Next, He did riſe that he might be Lord of all, and it was fit it ſhould be ſo. You ſhall find in *Rom.* 14. 9. *To this end* (ſaith he) *Chriſt both died, and roſe again and revived*, (that is, had a new life, for his life in Heaven is another kind of life than whan he had here below,) *that he might be Lord both of the dead and living.* He died to purchaſe a Lordſhip, he roſe again to poſſeſs it, and it was fit that he that purchaſed it ſhould poſſeſs it.

Laſt of all, It was exceeding neceſſary for us poor Souls and Creatures. I will give you but one Scripture for it, for I muſt not ſtand upon theſe things. In *Acts* 13. where the Apoſtle preacheth the *Reſurrection* to the *Jews*, do but mark how he terms it; *We declare unto you* (ſo it is verſe 32.) *glad tidings.*

That

Sermon XXX.

That which we are preaching, ſaith he, it is good news for you, it is *glad tidings*; what is that? *How that the Promiſe, which was made unto the Fathers, God hath fulfilled the ſame unto us their Children, in that he hath raiſed up Jeſus again.* Here is the glad tidings, it was good for us that Chriſt roſe again. And then he quoteth a proof for it out of the ſecond *Pſalm, Thou art my Son, this day have I begotten thee.* And in verſe 34. mark that likewiſe, *As concerning that he raiſed him from the dead, now no more to return to corruption, he ſaid on this wiſe, I will give you the ſure Mercies of David.* He proveth the Reſurrection out of theſe words, *I will give you the ſure Mercies of David.* One would wonder how that this ſhould prove the Reſurrection; but he doth not only go about to prove the Reſurrection, but to ſhew them that it was glad tidings to them, he ſaith, that if Chriſt had not riſen again you had never had the ſure Mercies of *David.* So that now, by the Reſurrection of Chriſt, all the ſure Mercies of *David* are confirmed unto us. In *Pſal.* 89. 1, 2, 3. (to open this place a little, and ſo paſs from the point,) ſaith he. *I will ſing of the Mercies of the Lord for ever,* (ſo beginneth the firſt Verſe;) *For I have ſaid, Mercy ſhall be built up for ever, thy Faithfulneſs ſhalt thou eſtabliſh in the very Heavens.* How is this proved? Wherein lieth this Mercy? *I have made a Covenant with my choſen, I have ſworn unto David my Servant, Thy Seed will I eſtabliſh for ever, and build up thy Throne to all generations.* Here now is the ſure Mercies of *David,* that God meant to raiſe up Jeſus Chriſt, and to ſet him at his own right hand in the Heavenly places, and ſo convey all Mercies to us his Seed and Children. Read now but *Acts* 2. 30. ſaith he, *David being a Prophet, and knowing God had ſworn with an Oath, that of the fruit of his loins according to the fleſh, he would raiſe up Chriſt to ſit on his Throne; he ſeeing this before, ſpake of the Reſurrection of Chriſt.* Compare theſe three places one with another, and you ſee how they prove the Reſurrection. That which I obſerve out of them is this, That he roſe to convey to us the ſure Mercies of *David,* to execute and apply all Mercies to us, which had been nothing worth if Chriſt had not riſen. I will give you but one place more for that, that you may ſee it was good news for us that Chriſt roſe; it is a parallel place to the other three. It is *Acts* 3.25. ſaith he, *Ye* (meaning the *Jews*) *are the Children of the Prophets, and of the Covenant which God made with our Fathers; unto you firſt God having raiſed up his Son Jeſus, ſent him to bleſs you.* Mark, his Reſurrection was to bleſs you. Hence now we tell you good tidings, ſaith he, *Jeſus Chriſt is riſen from the dead,* for ſaith he, *I will give you the ſure Mercies of David.* You could never have had your ſins pardoned, if Chriſt had not riſen; *If Chriſt be not riſen, you are yet in your ſins,* it is his expreſſion 1 *Cor.* 15.

My Brethren, If Chriſt had not riſen, we had not riſen. In the ſame 1 *Cor.* 15. *In Chriſt all riſe.* Now Jeſus Chriſt is riſen, how doth the Apoſtle teach you to argue? I will only quote that place in *Rom.* 6. 9, 10, 11. Verſes, and will end with it, *Knowing* (ſaith he) *that Chriſt being raiſed from the dead, dieth no more. Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſin, but alive unto God through Jeſus Chriſt our Lord.* Is Chriſt (ſaith he) riſen, then conſider with your ſelves, Have you Faith in you? Hath that power begun to work in you? Then (ſaith he) look as Death had no more dominion over Chriſt, you may as ſoon have Chriſt pulled out of Heaven and nailed again to the Croſs, as that Death ſhall ever have dominion over you. And is not this good news, my Brethren? We bring you *glad tidings,* ſaith he, that God hath fulfilled the Promiſe made unto the Fathers, he hath raiſed up Chriſt from the dead; and (ſaith he) by this he beſtoweth upon us the ſure Mercies of *David,* for he riſeth for our Sanctification, he riſeth for our Juſtification, he riſeth for our Reſurrection, and as he roſe we ſhall riſe again. *Reckon not your ſelves dead, but alive unto God;* as Death had no more dominion over him, ſo ſhall it not have dominion over you. So that, my Brethren, there is no point of greater uſe than this, That *Jeſus Chriſt is riſen from the dead.* You ſhall find in Scripture, that it is made the great Object of our Faith, as *Rom.* 10. 9. *If thou ſhalt confeſs with thy mouth, and believe in thine heart, that God hath raiſed up Chriſt from the dead, thou ſhalt be ſaved.* I ſhall have occaſion to ſhew you the reaſon of it by and by.

And ſo much now for the *Reſurrection* it ſelf, the neceſſity of it, and the end of it, which I have done moſt briefly.

Secondly, Conſider the raiſer of him, (that is the next thing) the raiſer of him is ſaid to be *God the Father*. You ſhall find that this work of raiſing up Chriſt from the dead, is accounted ſo great a work that you have it ſtill attributed to God. It is his name that he is the *Father of Chriſt*, (as you heard before,) and it is a Name that by way of pariphraſis is uſed for *God*; when he ſpeaks of God, he putteth this in ſtill, that *he raiſed up Chriſt from the dead.* You have it in four places of Scripture; *Rom.* 4. 24. *Rom.* 8. 11. *Coloſ.* 2. 12, 13.

There is only this one difficulty to be explained here; How the Father is ſaid to be the raiſer up of Chriſt, when yet the Scripture telleth us that *Chriſt raiſed up himſelf*, that is, the Second Perſon united to that Soul and Body, brought them both together again and quickned it. That Chriſt raiſed up himſelf, you have expreſs Scripture for it. *John* 2. 19. *Deſtroy this Temple, and in three daies I will raiſe it up.* He ſpake of the Temple of his Body. *John* 10. 17, 18. *I have power to lay down my life, and I have power to take it again.*

And the truth is, (my Brethren) it was neceſſary that he that was your Mediatour ſhould be able to raiſe up himſelf. Why? Becauſe in the works of Mediation, whereof this was one, he was to borrow nothing, it muſt all be his own. If he had borrowed any thing (mark what I ſay) it had not been a Mediator's work, for he had been beholding to God. If there had not been ſome ſenſe wherein what he did, and what he was, had been his own ſo as not his Father's, all his works had not been works of Mediation; his ſatisfaction had not. If in dying he had not offered up himſelf, if by his own power he had not overcome thoſe *Sorrows of Death*, he had not ſatisfied. Why? For if it had been a borrowed Power, then all the ſatisfaction he offered had been God's already, he could not have paid, for no man could pay one with what is not his own: ſo when he came to riſe again, if he had not raiſed himſelf by his own power, it had not been a Mediator's action.

Now Brethren, How then is it that here it is ſaid, *God raiſed him up from the dead*, whenas he raiſed up himſelf; and it was neceſſary that he ſhould do ſo, if he be Mediator?

That wicked Heretick, *Socinus*, he denieth that Chriſt did raiſe himſelf from the dead, becauſe he knew that this would pinch him, that therefore he muſt be *God*; for to raiſe one from the dead, is made a work of Omnipotency; as *Rom.* 4. 17. *He believed on him, even on God, who quickned the dead, and calleth thoſe things which be not, as though they were.* It is the property of God to quicken the dead, even as much as to create; therefore to avoid this (he denieth that he is God) he goeth againſt expreſs Scripture, and denieth that Chriſt raiſed himſelf, and he hath cunning evaſions for it; but I will not ſtand upon it.

But to Anſwer this, and to reconcile it, How both the Father is ſaid to raiſe Chriſt, and Chriſt is ſaid to raiſe himſelf. I will give you to this Three ſeveral Anſwers to reconcile it.

Firſt, You muſt know, that all the works of the Three Perſons, what one doth the other two are ſaid to do. It is a certain Rule, that *Opera Trinitatis ad extra ſunt indiviſa*, all their works to us-ward of Creation and Redemption, and whatſoever elſe, they are all works of each Perſon concurring to them. As they have but one Being, one Eſſence, ſo they have but one work; yet as they have three ſeveral Subſiſtances, ſo they have three ſeveral manners of working. Hence now the Father is ſaid to raiſe Chriſt, ſo it is here: ſo likewiſe Chriſt is ſaid to raiſe himſelf, as you have it in the place I quoted even now. And Thirdly, you have as expreſs a place of Scripture that the Holy Ghoſt raiſed him too. *Rom:* 8. 11. *If the Spirit of him that raiſed up Jeſus from the dead dwell in you.* He ſpeaks of the Holy Ghoſt, and he ſaith, this *Spirit* raiſed up Chriſt from the dead.

Now therefore theſe two may very well ſtand together, that both God the Father raiſed him up, and he raiſed up himſelf; for all Three Perſons concur in every work. The Father is ſaid to create, the Son is ſaid to create, and the Holy Ghoſt is ſaid to create: And ſo likewiſe, the Father is ſaid to raiſe him, the Son is ſaid to raiſe himſelf, and the Holy Ghoſt to raiſe him too. To give you a Scripture punctual to the point in hand, the matter of the Reſurrection, that both *Father* and *Son* do joyntly concur in it. *John* 5. 19, 20. *The Son can do nothing of himſelf, but what he ſeeth the Father do; for what things ſoever he doth, theſe alſo doth the Son likewiſe.* The Son doth the ſame things the Father doth, if the Father raiſeth him, the Son raiſeth himſelf. And mark what followeth at the 21*th* verſe, *For as the Father raiſeth up the dead* (there is an inſtance), *and quickneth them, even ſo the Son quickneth whom he will.* If the Father and the Son both concur to the quickning of them, then certainly Father and Son concur to the quickning and raiſing up of the Humane Nature; therefore 1 *Cor.* 15. 45. he is called a *quickning Spirit*, *The firſt Adam* (ſaith he) *was made a living Soul, the ſecond a quickning Spirit.* The Godhead that is meant by *Spirit* did quicken him, quicken him when he was dead, and raiſed him up.

And, my Brethren, let me only give you this Conſideration about it; it is not in this raiſing of Chriſt as it is in our Converſion, therein there is a difference. You ſee in raiſing up of Chriſt, that Chriſt himſelf, namely the *Son of God*, and the Father did in a joynt manner concur to it; indeed the Body concurred nothing to it, for that was dead, but the Son of God, the Second Perſon, concurred and raiſed up that Body and Soul. But ſo it is not in our Converſion; our Wills and God's Power, they are not joynt workers together, though he paralleth them in reſpect of power, yet in this point they are not alike.

In the Second place, Although God the Father did raiſe up Jeſus Chriſt, yet Jeſus Chriſt as *God-man* did that, by virtue of which he was raiſed up, and therefore may be ſaid to raiſe up himſelf; though the power was the Fathers, yet he did that which merited, (as I may ſo ſay) which purchaſed that power to raiſe him up again. Look *Heb.* 13. 20. *Now the God of Peace, that brought again from the dead our Lord Jeſus Chriſt.* Here you ſee that God is ſaid to do it; and he uſeth a fit phraſe, (he calleth it, *bringing him again from the dead,*) for he calleth him, *That great Shepherd of the Sheep.* The phraſe whereby his death is expreſt in *Iſai.* 53. is that *he was led as a ſheep to the ſlaughter*; he was led to death, therefore how fitly doth he uſe a phraſe when he ſpeaks of him as the *Shepherd of the ſheep* when he was brought again from the dead; *brought again*, is an alluſion to the phraſe uſed in the Prophet, *Led away.* Here is God the Father's work. What followeth? *Through the blood of the everlaſting Covenant.* Here is Jeſus Chriſt's work for his own Reſurrection; he had his hand in it, that it was by Blood, his own Blood, by virtue of which it was done. God had made a Covenant with him, If he would ſhed his Blood he would raiſe him; therefore now as he is raiſed by God, ſo he is ſaid to be raiſed by his own Blood, he was raiſed by the *Blood of the Covenant:* So that Jeſus Chriſt himſelf had a hand in it in this reſpect alſo, as well as the Father. And though I know Divines ſay, he merited nothing for himſelf, becauſe all was his due as he was the Son of God, and it is a truth; but I cannot ſee but he might have a double title to Glory, and Reſurrection, and all, and might purchaſe it and merit it; it was by the *Blood of the everlaſting Covenant.* So in *Zach.* 9. 11. it is ſaid, *he will deliver the Priſoners out of the pit by the Blood of the Covenant.* Look by what power he doth deliver poor Souls out of diſtreſs, deliver Captives out of the Pit; by the ſame *Blood of the Covenant* doth he deliver Chriſt himſelf, brought again from the Grave, from the Pit, from the duſt, that *great Shepherd of the Sheep.*

Then again, for a third Anſwer; Go, take ſeveral Conſiderations about Chriſt, and in one Conſideration God the Father is ſaid to raiſe him, but in others he raiſeth himſelf. Conſider him (I remember it is *Camero*'s Anſwer,) as a Common Perſon, as the Firſt-fruits of a company of Members that are raiſed with him, as a Common Head; and ſo God the Father is ſaid to raiſe him, ſaith he, and we are raiſed in him by God the Father. But then conſider him as a Mediator,

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diator, in reſpect of ſatisfaction to be performed, and to do the work of a Mediator himſelf, (whereof Reſurrection is one,) ſo ſaith he, he overcometh death by his own power, he broke open the Gates of Death and Hell, he hath the Keys at his Girdle, and he ſhewed that he had the power of death. Here are now two conſiderations wherein Jeſus Chriſt is ſaid to be raiſed up by God the Father, and by himſelf. And then Thirdly, here is another, take Jeſus Chriſt as he is to be a ſatisfier for ſin, to perform the work of Mediation, ſo he raiſeth himſelf; but take him as he is to be rewarded for all the ſervice he had done, (as it is fit he ſhould be,) and the rewarder is God, for to him he did the ſervice: Now ſaith God you have done your work I will raiſe you up, ſo he concurreth in his Reſurrection, as a rewarder of him; *And him* (ſaith he,) *hath God raiſed up.*

I will add but theſe conſiderations about it to quicken your Faith, and ſo make an end inſtantly.

It is a matter of great comfort to us firſt, that Chriſt raiſed himſelf, for it is a ſign that he hath ſatisfied God, for otherwiſe death would have held him; if he had not looſed the pains of death, thoſe deadly pains, if he had not fully paid a price, it had been poſſible for death to have held him, but having paid them it was not poſſible that he ſhould be held by them; *He roſe again* (ſaith he,) *for our juſtification*; it is good for us that Chriſt raiſed himſelf. Herein doth our Prophet excel that curſed Prophet of the *Turkes*, *Mahomet*, whom they would have to be their great Prophet, he promiſed them to riſe again a Thouſand Years after his death, and in our Age, in theſe times wherein we have lived, have thoſe Thouſand Years been expired, and now they have no way to ſalve the matter, but that when he was dying his voice being weak and faint they miſtook him, and that he ſaid Two Thouſand Years, which they thought he had ſaid One Thouſand. But we have no ſuch Prophet as this; Our Saviour Chriſt becauſe he would ſhew himſelf to be the Son of God, he appointed to riſe again Three Days after, and he kept his word, *This Jeſus* (ſaith he, *Act.* 2. 32.) *hath God raiſed up whereof we all are witneſſes, He roſe again for our juſtification.* Here is the great Prophet that was to come into the World.

In the Second place, it is great comfort to us that God raiſed him up from the dead. You ſhall find it to be one of the names of God, that he is ſaid to be God that raiſed up Chriſt from the dead. And you ſhall find it to be the great object of our Faith, 1 *Pet.* 1. 21. *Who* (ſaith he ſpeaking of Believers,) *do believe in God that raiſed him up from the dead, and gave him glory that your Faith and Hope might be in God.* Obſerve theſe words. The object of your Faith is, that God hath raiſed up Chriſt from the dead and gave him glory, and he addeth that this was done for that end, that you might have Faith and Hope in God. You could never have looked up to God with comfort, if you had not looked upon him as God that raiſed up Chriſt from the dead, for thereby we know now that God is well pleaſed with Chriſt, is ſatisfied, for he hath raiſed him up again; therefore your Faith may be in God that he accepteth Chriſt's ſatisfaction for ſinners, ſo to believe on him to be juſtified by it; and in that he raiſed him from the dead and gave him glory, your hope may be in God for the time to come that he will give you glory too. Hath he raiſed up Jeſus Chriſt? He will raiſe up you alſo. He makes Jeſus Chriſt a pattern, (as here indeed in this very verſe the Apoſtle doth,) of what God will do to us, *which he wrought in Chriſt when he raiſed him from the dead.* Did he raiſe up Chriſt? He will juſtifie thee, which is a Reſurrection as you heard. Did he raiſe up Chriſt? He will ſatisſie thee, which is an attaining unto the Reſurrection from the dead. Did he raiſe up Chriſt? He will raiſe up thy dead Body out of the Grave, he will glorifie it: We believe on that God with a great deal of comfort that raiſed up Jeſus Chriſt and gave him glory, now we come to have hope that we ſhall have the like.

I have often wondred what ſhould be the meaning of that place, *Rom.* 4. (Let me open it unto you a little,) where he ſpeaks of *juſtifying Faith, Faith that laieth hold on Chriſt for Juſtification*; and he inſtanceth in *Abraham*'s Faith, *Abraham believed* (ſaith he,) *and it was counted unto him for righteouſneſs*; and he was your Father: Now what was it that *Abraham* believed? Saith he, *Not being weak in Faith, he conſidered not his own Body now dead when he was*

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about an Hundred years old, nor the deadneſs of Sarahs Womb, he ſtaggered not at the promiſe of God through unbelief, but was ſtrong in Faith giving glory to God, and being fully perſwaded that what he had promiſed he was able alſo to perform. The Apoſtle here ſpeaks only of Faith in the power of God to give him a Son, to give him *Iſaac*, what was this to juſtifying Faith, for I count that to be Faith juſtifying that hath juſtification for its object, and the Faith whereby *Abraham* was juſtified we are juſtified, and certainly it muſt be ſo or elſe the Apoſtle proveth nothing in bringing the inſtance of *Abrahams'* Faith that we muſt have the like? But if you obſerve the coherence of one thing with another you ſhall ſee this doubt is taken off, and that the Faith here ſpoken of is plainly Faith laying hold upon juſtification, and doth according to the pattern of *Abraham*'s Faith require the like of us.

Read firſt the 17*th*. verſe. The Text ſaith that *Abraham* was the Father of us all, (*as it is written*, (ſaith he, ſpeaking of the promiſe of *Iſaac*,) *I have made thee a Father of many Nations*,) *before him whom he believed, even God who quickneth the dead, and calleth thoſe things which be not as though they were.* *Abraham* ſaw the Reſurrection of Chriſt in two things. He ſaw it firſt in the birth of *Iſaac*, for though *Sarahs* Womb was dead, and his own body was dead, yet he believed that God would raiſe up *Iſaac*, (a Type of Chriſt,) out of this dead body, out of *Sarahs* Womb. Here was one quickning of the dead; *Abraham* had a promiſe that of this very *Iſaac* the *Meſſiah* ſhould come. What ſaith God to him? *Go take thy Son* (ſaith he,) *and offer him for a burnt Offering.* *Abraham* made full account to do it, he had no refuge in the World but this, that God was able to raiſe up *Iſaac* again, for it was as much as if God had ſaid to him, go kill the *Meſſiah*, for if *Iſaac* had been killed, if *Iſaac* ſhould not live and get a Child, and ſo Child after Child, the *Meſſiah* ſhould not come out of the Loins of *Abraham*, and ſo his Faith had been void, all the promiſes muſt be let go. Now, look in *Heb.* 11. 17, 18, 19. *By Faith* (ſaith he,) *Abraham when he was tryed offered up Iſaac*, (he is ſaid to offer him up, becauſe it was as good as done, *Abraham* thought it was ſo,) *and he that had received the promiſes, offered up his only begotten Son.* Here was his Faith now, If *Iſaac* die he muſt looſe all the promiſes, yet he that received the promiſes ſaith he offered him up; therefore he is ſaid to believe againſt hope, againſt hope becauſe the *Meſſiah* was to come out of *Iſaac*'s Loins, and if *Iſaac* did not live he was to looſe his *Meſſiah*, his intereſt in Heaven, his juſtification and ſalvation and all. Here is his trial now.

Read on, verſe 18. *For in Iſaac ſhall thy ſeed be called.* It is not only *Abraham*'s ſeed, but it is the ſeed of *Iſaac*, therefore *Iſaac* muſt live, I am gon elſe, I muſt never look for ſalvation elſe. In this ſtreight what doth *Abraham* do? Verſe 19. *Accounting that God was able to raiſe him up from the dead*; here was all his refuge. And when God did bid him ſpare *Iſaac*, he looked upon this as a Type of the Reſurrection of the *Meſſiah*, ſo ſaith the next words, *from whence alſo he received him in a figure*, in a Type, a Type of what? Of the *Meſſiah* to come out of his Loins.

So then when *Abraham* firſt believed the promiſe, the begetting of *Iſaac* was a Reſurrection from the dead; when he offered him up it was the death of the *Meſſiah* to him, for *Iſaac* was the figure of the *Meſſiah*, he was a figure of him in his Reſurrection therefore in his death. Now, then when God did give him *Iſaac* again, ſaith he, *even thus ſhall that ſeed promiſed be put to death and riſe again; and this Faith was counted to Abraham for righteouſneſs*; this was Faith, believing in a figure upon God that raiſed up Chriſt from the dead, for *Iſaac* was in this a Type of Chriſt, and *Abraham* ſaw Chriſt's day in this.

That this is the ſcope of the Apoſtle in that 4*th*. to the *Romans*, being thus compared with *Heb.* 11. appeareth by this, ſaith he verſe 22. *Therefore this Faith was imputed to him for righteouſneſs*; here is juſtifying Faith. *Now* (ſaith he,) *it was not written for his ſake alone, that it was imputed unto him, but for us alſo to whom it ſhall be imputed*, (like as it was to *Abraham*,) *if we believe on him that raiſed up Jeſus our Lord from the dead.* Here is your object of Faith that juſtifieth, this was *Abraham*'s Faith in a Figure, and this is a Believers Faith, to believe on him that raiſed up Chriſt from the dead, why? To be juſtified by him, *Who was delivered* (ſaith he,) *for our offences, and was raiſed again for our juſtification.*

You ſee then my Brethren, that the Faith of your Father *Abraham* was a believing in God that raiſed up the *Meſſiah* from the dead for his juſtification. Herein now lieth your Faith, to eye Jeſus Chriſt in his Reſurrection for your juſtification.

And then laſtly. If the Holy Ghoſt raiſeth up Chriſt, then in a word, if this Holy Ghoſt dwell in you, he will raiſe up your hearts alſo, he will raiſe up your Bodies. That you have *Rom.* 8. 11. (with which I will end,) *If* (ſaith he,) *the Spirit of him that raiſed up Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead ſhall alſo quicken your mortal Bodies by his Spirit that dwelleth in you.* The ſame Spirit that dwelt in Chriſt and raiſed up him, the ſame Spirit ſhall raiſe up your mortal Bodies.

So now I have opened theſe three things.

1. The death of Chriſt.
2. His remaining in a ſtate of death.
3. His Reſurrection, and the neceſſity of all theſe, and how God the Father raiſed him up, and how he raiſed up himſelf; and ſome Obſervations and uſes from all.

SERMON XXXI.

EPHES. I. 20, 21.

The ſame which he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his own right hand in the Heavenly places.

Far above all Principality and Power, &c.

THE *Power* that wrought in Chriſt in his Reſurrection, I have ſpoke to that. As alſo of the ſeveral Articles which are laid down here in theſe words, as namely, That *Jeſus Chriſt* was dead, that he was not only dead, but remained in the ſtate of death, for he was *raiſed from the dead*; and laſtly, that he was raiſed up, and that by God. I have diſpatched and explained theſe things out of theſe words. I come now to that ſtate of Exaltation, which is here ſet forth to us; *And ſet him at his own right hand in the Heavenly places, far above all principality and power, &c.*

There are Five things in theſe firſt words, *And ſet him at his own right hand in the Heavenly places.*

The Firſt is, What is meant by *ſetting him at his own right hand.* Wherein we muſt conſider both ſomething about the Phraſe, and ſomething about the thing it ſelf imported thereby.

The Second thing to be conſidered, is the Author of it, *GOD*; it is He that ſet him.

The Third, is the Subject of it, *Him*; *When he raiſed him from the dead, and ſet him at his own right hand.*

Fourthly, The place where, *In the Heavenly places.*

Laſtly, When it was he was ſet by God, at his right hand: It is plain, after his Reſurrection; *Which he wrought in Chriſt, when he raiſed him from the dead, and ſet him, &c.*

Theſe are the parts which remain of the 20*th* Verſe, concerning the Exaltation, which I hope to diſpatch, and ſo likewiſe to proceed to the 21*th* Verſe, which is an explanation of the great dignity, that our Lord and Saviour Jeſus Chriſt enjoyeth in Heaven. What he ſaith but metaphorically in the 20*th* Verſe, [*He ſet him at his own right hand in the Heavenly places,*] he expreſſeth more really in the 21*th* Verſe, [*Far above all principality and power, &c.*]

Firſt, to begin with the phraſe, [*And ſet,* ἐκάθισε] The word is ſometimes uſed (as we ſay in Grammar) either intranſitively, for the *ſetting of him* that ſits; or elſe tranſitively, to *make to ſit*, to *cauſe to ſit*, ſo it is here taken; for it is ſpoken of God the Father's ſetting of Chriſt, or making Chriſt to ſit at his own right hand. It is uſed on the other ſide, of Chriſt's own ſitting; the ſame word καθίσαι, *Acts* 2. 30. as the *Septuagint* well readeth it, *He raiſed him up to ſit*, ſo they read the words. Yet ſo as that here are two things implied, One, that Jeſus Chriſt doth ſit at God's right hand; and the Other, that God the Father hath ſet him there. *Pſal.* 110. 1. *He ſaid unto him, Sit thou.* Now alwaies God's Word hath a cauſation with it, *He ſaid to him, Sit*, that is, *he made him ſit*, or as it is here expreſt, *He made him ſit with a mighty power*; for where the word of a King is there is power, and where the Word of God is there is power; it had the greatneſs of Power going with it, the *exceeding greatneſs of power,* even *the ſame that raiſed him up from the dead.*

Further for the phraſe too, As it noteth out Chriſt's ſitting at God's Right hand, it is not a proper phraſe of ſpeech, it is but a Metaphor, but a Similitude to expreſs that height of Glory to us that Jeſus Chriſt hath in Heaven with God, by what is done by Kings here on Earth to thoſe whom they will honour. It is but a Metaphorical ſpeech, that is clear by this, becauſe you know God properly hath no hand, nor Right hand; and if God have no Right hand, then Chriſt's ſitting at God's Right hand muſt needs be a Similitude likewiſe, for they are Relatives, if the one be not real, the other cannot be. That Chriſt hath *All things under his feet,* (which is another phraſe uſed in the 22*th* verſe,) it is but a Metaphorical ſpeech; thoſe who are below one, infinitely below one, are ſaid to be under their feet: ſo is it ſaid here, that both Chriſt ſitteth at God's Right hand, and that he hath All things under his feet.

So that now, to gather what poſture of his body Jeſus Chriſt hath in Heaven, or what poſture he ſhall have when he cometh to Judgment; though it is expreſt by *ſitting*, and *ſitting at God's right hand*, and at the *Right hand of Power*, yet this phraſe will not infallibly determine what ſhall be the poſture of his Body. Rather, if I would deliver what out of other Scriptures ſeem to be more clearly held forth about it, it would ſeem to be *ſtanding* rather than *ſitting*; if you take it in its proper ſenſe, as he is a Man, *ſtanding* is the propereſt poſture of a man.

I know not well what to ſay to that in *Acts* 7.55. where it is ſaid, that *Stephen looked up into Heaven and ſaw the Glory of God, and Jeſus ſtanding at the right hand of God.* It ſeemeth to be a Viſion of his Eye elevated ſupernaturally, ſuch as *Paul* had when he was converted, when Chriſt from Heaven ſpake to him; *Laſt of all* (ſaith he) *he was ſeen of me.* Therefore his bodily Face did ſhine, becauſe he ſaw him with his bodily Eyes. And they ſaw a repreſentative Glory of God; for you ſhall find that likewiſe in the Old Teſtament and in the New, there was a place to repreſent the preſence of God, as 1 *King.* 8. 10. and *Luk.* 2. 9. it is ſaid, the *Glory of God ſhone round about the Shepherds.*

Now the like repreſentation *Stephen* had, when he ſaw Heaven opened. *I ſee the Heavens opened* (ſaith he,) *and the Son of man ſtanding on the right hand of God*; he ſeemeth to ſpeak clearly of what he ſaw, and the manner of it. I do not know what to ſay to this place; Sure it was not a ſeeing of him by Faith only, ſuch as is ſpoken of *Heb.* 2. 9. *We ſee Jeſus crowned with glory and honour*; this is more. There is only this that may be ſaid of it, that it was ſuch a kind of Viſion as was preſented to *John* in the *Revelation*; *He ſaw a Throne,* and *he ſaw a Lamb ſlain*, ſo *Rev.* 5. 6. and *Chap.* 1. 12. 13. *He ſaw a man that had a Sword come out of his mouth, his feet like unto fine Braſs, and his Countenance was as the Sun that ſhineth in his ſtrength,* &c. He ſpeaks of Chriſt; for ſaith he, verſe 17. *He ſaid unto me, I am the firſt and the laſt, I am he that liveth and was dead.* This was but a Viſion; now the like it may be was this of *Stephens* only: And as thoſe Viſions in the *Revelation* were but ſuited to the preſent occaſion, ſo this Viſion was but ſuited to the preſent condition *Steven* was in, he was to ſuffer for Chriſt, and he ſeeth Chriſt *ſtand*, as being ready to help him.

But however we may learn this from it, which is to the point in hand, that theſe words *ſitting* and *ſtanding* being uſed thus promiſcuouſly, the Holy Ghoſt varying the phraſe; that therefore the word *Sitting* is not to be underſtood of the natural poſture of his body, he would not vary the phraſe ſo of *ſtanding* and *ſitting*, and being at the *Right hand of God*, if it were taken properly and ſtrictly.

If therefore (to come to the thing it ſelf, for I have done with the phraſe) it be meant by way of Similitude, I ſhall open this Similitude, what it is, thus:

Sermon XXXI.

You muſt conſider that it is ſpoken to us after the manner of men, and when he is ſaid to *ſit at God's right hand*, God is repreſented to us as a King, as the Lord Sovereign of Heaven and Earth; as 1 *Tim.* 1. 17. he is called, *The King eternal, immortal, inviſible, and only wiſe God.* A King that is full of Glory, which Glory is alwaies repreſented to us under the ſame words and expreſſions that are familiar among men to repreſent Glory by; and therefore when we ſpeak of a King, we ſay *His Majeſty*: ſo when the Scripture ſpeaks of God, this King, it calleth him the *Majeſty on high*; ſo *Heb.* 1. 3. And as Kings have their Thrones, as *Solomon* had, to ſet forth his glory; and *Throne* in the Scripture is ſtill put for *Kingly power*: ſo likewiſe is God ſaid to have a Throne. The Scripture repreſenteth the Sovereignty of God, by having a Throne that he ſitteth on; therefore you ſhall ſtill read, both in the Old Teſtament and in the New, that he appeareth upon a Throne. Now this Glory of God, and this Throne of his, is ſaid to be in the Heavens, becauſe it is certain that the *Glory of God* and his *Sovereignty* is there repreſented more, infinitely more than in this World it is. This is but his Footſtool, Heaven is his Throne; ſo you have it in that 7th of the *Acts*, it is but ſome five Verſes before this Viſion of *Stephen's*, *Heaven is my Throne, and Earth is my Footſtool*; and then he looks up and ſeeth the Glory of God, and Chriſt ſtanding at his right hand.

You ſee now how the Glory of God is ſet forth in the way of Kingly power, having a Court where he manifeſts it, in which Court ſtandeth his Throne, for Heaven is ſo.

Now then, after the ſame manner of men, is the Glory of the Man *Chriſt Jeſus* ſet forth unto us, by ſetting at God's right hand. So *Heb.* 1. 3. it is ſaid, that he is *ſat down on the right hand of the Majeſty on high*; as I ſaid, Majeſty is put for the Kingly power of God, and Chriſt is ſat down on the right hand of that Majeſty, that is, of God himſelf; as you call the King, *His Majeſty*. And as in *Heb.* 1. 3. he is ſaid, to *ſit down on the right hand of Majeſty*, ſo in *Heb.* 7. 1. he is ſaid, to *ſit on the right hand of the Throne of the Majeſty in the Heavens*, that is, of God, who diſplayeth his Glory in the Heavens. Therefore *Stephen* ſaw the Glory of God firſt, and *Jeſus* ſtanding on the right hand of God; and in *Matt.* 26. 64. it is called, *Sitting on the right hand of power*; and in *Luk.* 22. 69. it is explained, *The right hand of the power of God*, that is, of the powerful God.

It was the cuſtom of the Eaſtern Nations for Kings to expreſs their reſpect to thoſe whom they favoured by ſetting them at their right hand, as you know *Solomon* ſet his Mother, 1 *King.* 2. 19. and therefore it was the requeſt of the Mother of the Sons of *Zebedee* for her Children, that Chriſt would let them *ſit*, the one at his *right hand*, the other at his *left*. And that in 1 *Eſdras* 4. 29. though it be *Apocrypha*, it repreſenteth what the manner of thoſe Nations was, it is ſaid, that *Apame*, the King's Concubine, *did ſit on the right hand of the King.* So among the *Romans*, we read in *Seutonius*, in the Life of *Nero*, when the King of *Parthia* came, he *ſet him at his right hand.* But Chriſt's ſitting at God's right hand, is not only a token of familiarity, but it is more; for theſe, though they were ſet at the right hand, yet they were not inveſted with power by it, only a reſpect was ſhewn to them; therefore we further read, that the manner of thoſe Eaſtern Nations was, for the King's Son alwaies to ſit upon the Throne of his Father, and that upon his Right hand, for that was his hand of reſpect.

So we read in *Exod.* 11. 5. when he would expreſs the eldeſt Son of *Pharaoh*, he ſaith thus; *From the Firſt-born of Pharaoh, that ſitteth upon his Throne, unto the Firſt-born of the Maid-ſervant that is behind the Mill.* And the like we have *Exod.* 12. 29. *It came to paſs, that the Lord ſmote all the Firſt-born in the Land of Egypt, from the Firſt-born of Pharaoh that ſat on his Throne, unto the Firſt-born of the Captive that was in the Dungeon.* Here you ſee how the Eldeſt Son is expreſt; it is all one to ſay, The eldeſt Son of a King, and the One that ſat upon his Throne: And accordingly you have it of Chriſt, being the Eldeſt Son of God, *Rev.* 3. 21. *To him that overcometh, I will grant to ſit with me in my Throne, as I alſo overcame and am ſet down with my Father in his Throne.* And therefore as *Solomon* (1 *King.* 3. 6.) was crowned King, and was ſet upon his Father's Throne while his Father was alive, and remained King: ſo is *Jeſus Chriſt*, and in that *Solomon* was a type of Chriſt, and *David* of God the Father; and though God be King ſtill, yet he (as it were) hath given over the Government (as *David* did) to his Son. Read *Acts* 2. 30, 31, &c. *David being a Prophet, and knowing that God had ſworn with an Oath to him, that of the fruit of his loins, according to the fleſh, he would raiſe up Chriſt to ſit on his Throne; he ſeeing this before ſpake of the Reſurrection of Chriſt. And* (ſaith he) *this Jeſus hath God raiſed up, therefore being by the right hand of God exalted, &c.* Here you ſee he doth apply this Type of *Solomon* unto our Lord and Saviour Jeſus Chriſt.

Therefore you ſhall find in *Dan.* 7. 9, 13. where the Kingdom of Jeſus Chriſt, and his Inauguration into it, it is ſet forth, *There the Ancient of daies did ſit*, and the *Son of Man* brought to him: And what ſaith he, verſe 9? *I beheld till the Thrones were caſt down.* There are thoſe that find fault much with this Tranſlation, and ſay it is clean contrary; it is, *Till the Thrones were ſet*, and ſo the *Septuagint* reads it, *Till the Thrones were ſet*; as the *Rabbins* ſay, one Throne for God the Father, and one for God the Son; *The Ancient of daies did ſit*, and then the Son was brought to him, and *another Throne was ſet for him*, and he did give him *Dominion, and Glory, and a Kingdom, &c.* ſo verſe 13. So that to ſit at God's right hand, is not only a matter of favour, ſuch as Kings ſometimes ſhew to thoſe whom they would honour; but it is a matter of prerogative belonging to the Eldeſt Son, the ſame that was performed to *Solomon*, that was crowned King, and ſat upon his Father's Throne in his Father's life time; his Father withdrew as it were, and ſo doth God the Father, and let Chriſt execute the Government. It was a prerogative that was never given to any Creature: See for this *Heb.* 1. 13. *To which of the Angels ſaid he at any time, Sit on my right hand?* Not an Angel had this priviledge, it is therefore a priviledge peculiar to the Eldeſt Son of the King of Heaven, to ſit at the Right hand of God, as you heard before out of the place in *Exodus*, That to be the Eldeſt Son of a King, and to ſit upon his Throne, is all one. So that whereas God hath tranſlated ſome into Heaven, as *Enoch* and *Elijah*, and thoſe that roſe with Chriſt; they are indeed tranſlated to Heaven, but none ſat at God's Right hand, that is peculiar unto Chriſt himſelf, that is, God's own Son. And indeed and in truth, when the *Thrones were ſet* in that 7th of *Daniel*, you ſhall find that the *Angels ſtood*, ſo the expreſſion is there, verſe 10. *There were Thouſand thouſands miniſtred unto him, and Ten thouſand times ten thouſand ſtood before him:* And now in compariſon of this (for they are all Metaphorical expreſſions) the Saints are ſaid *to ſtand*; but it is the prerogative of Chriſt alone to ſit; *Sit thou at my right hand, till I make thine Enemies thy Foot-ſtool.*

In General therefore you ſee, there are two things imported by Jeſus Chriſt's ſitting down at God's right hand. The Firſt is, The exaltation of Chriſt, as God's Eldeſt Son. Not only to be next him, to be Second in Heaven to him, not only ſo, but as God's Eldeſt Son to be inveſted with all God-like power and authority; to ſit upon his Throne alone, and to do there as *Solomon* did upon *David's* Throne, even in *David's* life time; to be taken up to the participation of all that Happineſs, Bleſſedneſs, Glory, Majeſty, and Power, which the Great God himſelf enjoyeth, and that in ſuch a manner as no Creature is capable of; *To none of all the Angels did he ſay, Sit*, as he ſaith to Chriſt. That is, I ſay, the ſum of the meaning of theſe words, *He ſet him at his own right hand.*

Now to come to the Particulars of this advancement of Chriſt, that this, *His being ſet at God's right hand*, holdeth forth.

Firſt, It noteth out the enjoyment of all Bleſſedneſs in an infinite manner, that God is immediately his happineſs: And this the words, *Being at his right hand*, implieth. And then he is ſaid to *ſit*, becauſe he doth quietly poſſeſs and enjoy all this happineſs. That this is part of the meaning of the phraſe, is evident by that in *Pſal.* 16. 11. a *Pſalm* made of Chriſt, and quoted by *Peter* in that ſecond of the *Acts*, to which I have often had recourſe. Now what ſaith Chriſt there? *Thou wilt ſhew me the path of life; in thy preſence is fulneſs of joy.* But this doth not ſpeak home to that I would have, but that which followeth doth; *At* *thy right hand there are Pleaſures for evermore.* It is ſpoken aſſuredly of ſuch Pleaſures as Jeſus Chriſt by way of prerogative enjoyeth beyond all the Saints and Angels, he being at God's right hand, ſo as none of them are. It was that peculiar encouragement that Jeſus Chriſt had, not to be in Heaven only as a common Saint, but to be in Heaven at God's right hand, and to have Pleaſures anſwerable, far above all the pleaſures of Men and Angels, as I ſhall ſhew you when I come to handle that point.

There are ſaid to be *Pleaſures at God's right hand.* The Right hand you know is that wherewith a man is bountiful; if he will lay out himſelf and diſtribute of his Riches, he doth it with his Right hand; *Let not thy left hand know what thy right hand doth.* When Jeſus Chriſt ſpeaks of God's diſtributing and communicating to him fulneſs of pleaſures, he ſaith, *At thy right hand are Pleaſures,&c.* Jeſus Chriſt is at God's right hand, and therefore God doth communicate and impart to him, to the utmoſt, all his happineſs, ſo far forth as that humane Nature is capable of. *Length of daies are at her right hand,* that is, Eternal life, *and at her left, Riches and Honour:* So *Wiſdom* ſpeaks in the *Proverbs,* for we are ſaid to be at God's right hand. The happineſs of the Saints at the latter day, how is it expreſt in Scripture? *He will ſet them on his right hand.* I ſpeak it for this, That happineſs, and being in Heaven, is expreſt by being at God's right hand; and Chriſt is ſaid to be at God's right hand, what happineſs and pleaſures then hath he? On the other ſide, The higheſt miſery of wicked men, is ſaid to be in their being at God's left hand.

As it implieth the *fulneſs of Pleaſure,* ſo it importeth *Honour* and *Glory,* and a fulneſs of the participation of that. For that you may take thoſe expreſſions I gave you before, of Queen *Bathſheba,* being ſet at *Solomon*'s right hand; it was in a way of glory and reſpect unto her; 1 *King.*2.19. *When Bathſheba came to the King, the King roſe up to meet her, and ſat down upon his Throne, and cauſed a ſeat to be ſet for the King's Mother, and ſhe ſat on his right hand.* Therefore our Saviour Chriſt, when they (*Matt.*20.) deſired one to be on his *right hand* and the other on his *left,* he interpreteth it in verſe 27. to be a deſire of *being Chief,* that is the interpretation he himſelf putteth upon it. He is therefore in that firſt of the *Hebrews,* verſe 11. ſaid to be *ſet down on the right hand of Majeſty,* having imparted to him a God-like and a Royal Majeſty, ſuch as appeareth in no Creature. So now to be ſet down at God's right hand, (which is a ſecond meaning of it) is this, for Jeſus to be crowned with *Glory* and *Honour*; *We ſee Jeſus* (ſaith he, *Heb.*2.9.) *to be crowned with Glory and Honour*; that is, he is ſet down at the right hand of Majeſty.

In the Third place, To be *ſet down at God's right hand,* is not only to have a fulneſs of happineſs, to enjoy the Godhead; to have Rivers of Pleaſures from his right hand, and to have Glory and Majeſty to be ſet above all; but it is to have a real *Rule,* and *Power,* and *Dominion* put into his hands too. Kings oftentimes make no other uſe of their Kingdoms, but to enjoy Pleaſures, and Glory, and State; but for their Rule they leave it unto others, as *Pharaoh* did to *Joſeph*; *In the Throne* (ſaith he) *I will be above thee.* But now it is otherwiſe, when Jeſus Chriſt is ſet down at God's Right hand, he hath the Rule, the Dominion over all things imparted to him, he is inveſted with it. And this a different thing from Majeſty; therefore they are both mentioned in *Matt.* 24 30. *Ye ſhall ſee* (ſaith he) *the Son of Man coming in the Clouds with power and great glory.* Power is one thing, and Glory is another, although it is power that doth make glorious: And hence therefore one Evangeliſt calleth it, *Sitting on the right hand of power, Mark.*14.62. becauſe that Chriſt is inveſted with the Power of God; and the *Right hand* is in a more eſpecial manner put for *Power* in Scripture. As (to give you but one place for it, though there be multitudes of them,) *Exod.*15.6. *Thy right hand, O Lord, is become glorious in power.* The Right hand is ſtill put for Power. So that for Chriſt to ſit at God's right hand, is for him to have all Power and Dominion put into his hands. Therefore both in *Pſal.*110. where God's placing Chriſt at his Right hand is mentioned; there he is called, Lord: *The Lord ſaid unto my Lord, Sit thou on my right hand. David* was a King, he was one of thoſe *Principalities* and *Powers* that the 21*th* verſe mentioneth, but he acknowledgeth Chriſt to be over him: nay, *David* was his Father, that is more. Parents that are Kings, do not call their Children *Lords*; but Chriſt had ſuch a Prerogative by ſitting at God's right hand, that he was the Lord of *David*. And the Apoſtle *Peter* interpreteth it, *Act.*2. ſpeaking of the exaltation of Chriſt; *Being* (ſaith he, *ver.*33.) *by the right hand of God exalted*; and he quoteth *David* for it too, *The Lord ſaid unto my Lord* (ſaith he) *ſit thou on my right hand*. Now what ſaith he, *v.*36? *Therefore let all the houſe of Iſrael know aſſuredly, that God hath made that ſame Jeſus whom ye have crucified, both Lord and Chriſt.* So that ſitting at God's right hand, is interpreted to be making of him *Lord*, and that is evidently held forth here in the Text; for he ſaith, that he is over *Principalities and Powers, and Might and Dominion, and whatſoever elſe is named in Heaven or in Earth*, and he hath them all under his feet. And to ſhew forth the excellency of Chriſt, he ſaith, he is over all theſe, that is, as a Ruler, as a Lord over all theſe.

My Brethren, What is the reaſon the Pope is called *Antichriſt*? You cannot call Epiſcopal Government *Antichriſtian*, in that ſenſe the Pope is called *Antichriſt*. But the Pope is plainly called that great *Antichriſt*; and what is the reaſon? Becauſe he doth uſurp the very ſame Authority, the very imitation of it, which our Lord and Saviour Jeſus Chriſt hath in Heaven. For what is that which Chriſt is inveſted with? It is to be over all Powers, and Principalities, and Dominions in this World, and the World to come; and to ſit in Heaven, advanced to God's right hand, and to have all theſe under his feet. Now if you read 2 *Theſſ.*2.3,4. you ſhall find the deſcription of that Man of Sin to be this; *That man of Sin* (ſaith he,) *the Son of Perdition, ſhall be revealed, who oppoſeth and exalteth himſelf above all that is called God*, (that is, above Principalities and Powers, above Angels themſelves, for they have undertaken to command Angels,) *ſo that he as God, ſitteth in the Temple of God, ſhewing himſelf that he is God; taking upon him the ſame power, which our Lord and Saviour Jeſus Chriſt challengeth to himſelf.* Others do take that which God hath given his Church to themſelves, and ſo indeed Biſhops do, and place Church where you will in a *Subject* it ought not to be in; and it may be ſaid they are *Anti-Churchian*, but not *Antichriſtian*. But this is that which makes the Pope *Antichriſt*, that he aſſumeth to himſelf (as far as poſſibly he can,) directly, that power that Jeſus Chriſt himſelf is inveſted withal.

Then again in the Fourth place, God's calling Chriſt to ſit at his right hand, importeth all thoſe Abilites, all thoſe royal, glorious Endowments, which God filled the humane Nature with when he came firſt to Heaven, to make him fit to be the Governour of all the World. That infinite *Wiſdom* and *Power* that is in the humane Nature, and all other Prerogatives whereby he is able to manage the government of this World and the World that is to come, and to have all thoſe things run through his hands, which all Creatures could not do, if the wit and power of them all were put together, that he is able to weild this Scepter. This is a Fourth thing, which *ſitting at God's right hand* importeth.

This the Text holdeth forth unto us; for, if you mark it, he doth not only ſay, That God did ſet him at his right hand as a King doth advance his Favourite, or as he doth ſet his Son in his Throne with him, give him the ſame Authority himſelf hath, whereas he doth not give ability; but the Text ſpeaks of a *Power* that wrought in Chriſt when he *ſet him at his own right hand*, a *Phyſical Power* as I may ſo call it, which can be exerciſed and put forth in nothing but in this. As when God ſet up *Saul* to be King, he gave him not only *power*, but a *heart* to be a King: ſo God, as he gave Jeſus Chriſt *power* over all Might and Dominion, ſo he hath given him a *heart* alſo. And, my Brethren, to take that man Chriſt Jeſus, that Carpenter's Son, (as I may ſo expreſs him, ſpeaking of him in his meanneſs and lowneſs,) that *ſorry man*, as the Prophet ſpeaks of him, and to fill him with ſuch *Wiſdom* and *Power* as that he is fit to govern all the World, to have the *power* of all the Doings in the World in his own hands, this is that which *God wrought in Chriſt, when he raiſed him from the dead, and ſet him at his own right hand*.

Sermon XXXI.

Now this is a mighty alteration, to fling off all the fleſh, and to endow him with all theſe Abilities; as it is ſaid 1 Cor.15.43. *Our bodies are ſown in weakneſs, but they ſhall be raiſed again in power; they are ſown a natural, but they ſhall riſe a ſpiritual body*; that is, furniſhed with all new abilities to make them to be Spiritual bodies: ſo is Jeſus Chriſt furniſhed with all abilities, fit for the managing of all the affairs of the world; that look whatever God meaneth to do, that the Man, *Jeſus Chriſt*, joyned to the Godhead is able to do; and look whatever God knoweth concerning the Government of the World, that the Man *Jeſus Chriſt* knoweth. Brethren, nor Saint nor Angel had this.

You ſhall find this ſet forth to you in *Rev.*5. do but duly weigh that Chapter, the ſcope of it is clearly this. You muſt know that the *Revelation*, (the general ſtory of which beginneth at the 4*th Chapter*, and ſo to the end,) is the acting over of the ſtory of the World that was to come, and things are ſet forth to us Comedy wiſe. There is firſt a Stage ſet up, a *Throne*, and there are the *Elders* about God, that is *Chap*. 4. Then there is a Prologue to it, and that beginneth in this 5*th Chapter*; and what is the Prologue? It is clearly nothing elſe, but the Inſtalment and Coronation of Jeſus Chriſt, as he that ſhould govern the World, and ſo ſhould be able to give the *Revelation* to *John*. And although his Coronation was a thing paſt, for it was done when he aſcended; yet it is here repreſented to *John*, becauſe it was the foundation of all the ſtory that followeth. How is it repreſented? There is a *Book* held forth with *Seals* upon it; that Book containeth God's Decrees to be executed, and he that takes the Book, muſt undertake to fulfil what is written in the Book, and to make it good. There is a Proclamation made to all in Heaven and in Earth, whether any were *worthy to open the Book, and to loos the Seals thereof*. It ſeemeth to be an alluſion to the admiſſion of a Judge to his place, They give him a *Roll*, or a *Book*; or to the Ceremony that is uſed in the Univerſity, when they admit the Proctors to their places, They give him a *Statute*: So here, ſpeaking of the Inſtalment of Chriſt into the government of the World, he alludeth to ſome ſuch kind of Ceremony; Here is a *Book* held forth, and proclamation made, That whoſoever takes this Book, muſt fulfil and make good whatſoever is contained in it. Now, ſaith he, there was none found either in Heaven or in Earth that was able to know God's Decrees, much leſs to execute them; *None was found worthy to do it, but the Lamb*. And how cometh the Lamb to be able to do it? He hath *ſeven Horns* and *ſeven Eyes*.

There are Two things goeth to Kingly Power; firſt, *Knowledge*; ſecondly, *Power*. He hath Knowledge anſwerable to his Power, for he hath *ſeven Eyes*; that is, as it is there interpreted, *They are the ſeven Spirits of God, ſent forth into all the Earth. His eyes run to and fro in the Earth*, he knoweth all that is done, ſo no Angel in Heaven can do, he ſeeth every man's heart. And he hath *ſeven Horns*, he is as able to perform (for the *Horn* in Scripture phraſe ſtill ſignifieth *Power*) whatſoever he knoweth, whatſoever he meaneth to do. *And he takes the Book out of the right hand of him that ſate upon the Throne*, for he ſtandeth at God's right hand. And upon his taking it, what a Song was Sung? (you may read it at verſe 12.) *They all fell down before the Lamb*, being glad there was found one that was able to adminiſter the Affairs of the World; *and they ſaid with a loud voice, Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing*.

To open theſe a little, they are all Enſigns of Kingly power.

Firſt, He is only worthy to receive *Authority* to do it, that is meant by Power. *All Power* (ſaith he, when he aſcended, when he was taking his flight to Heaven) *is given unto me in Heaven and in Earth*.

Secondly, He is only worthy of *Riches*, which Kings have; he only was worthy to poſſeſs all Creatures. *He hath obtained an Inheritance*, a better name than the Angels, *for he is the Heir of all things*. And as he hath Authority, ſo he is *able* now, he hath a natural right unto it, to diſpoſe of all Creatures as his own proper goods and riches.

Thirdly, He is worthy to receive *Strength*; he hath not only Authority and Power to diſpoſe of all, ~~but he~~ hath Strength too. Kings have not ſtrength anſwerable to their power, that is, to their authority; but what they do, they muſt do by others. But Jeſus Chriſt, he hath ſtrength, perſonal ſtrength, he is able to do it alone.

Fourthly, *Wiſdom*, that is as large as all theſe.

Fifthly, *Honour*. Honour is due to him from all the Creatures, they fall all down before him.

Sixthly, *Glory*, from his Father, that hath thus joyned him in Commiſſion, and ſet him up to be ſharer with him in the Kingdom. And,

Laſtly, *Bleſſing*, from all his Saints, for they only bleſs him. And this he hath given to him by *ſitting on God's right hand*.

I will give you but one Inſtance. He was able, when he was *ſet down on God's right hand*, to ſend the Holy Ghoſt into mens hearts. What a mighty ability was this! Could any Creature do it? That the Holy Ghoſt ſhould be his Ambaſſador, to diſpatch his buſineſs here. Yet this is made the fruit of being ſet at God's right hand. *Act.2.33. Being by the right hand of God exalted, and having received of the Father the Promiſe of the Holy Ghoſt, he hath ſhed forth this which ye now both ſee and hear.* Could any Creature have done this? No meer Creature could have done it, nor he as meer Man could have done it; but he being Man joyned to God, ſo he hath right to do it.

You ſee now what is imported by *ſitting at God's right hand*. This is the ſubſtance of it. It importeth,

First, *Fulneſs of all Pleaſure.*
Secondly, *A Communication of God-like Majeſty.*
Thirdly, *Power and Dominion over all things.*
Fourthly, *Ability to execute that Power.*

So much for the ſubſtance of it. There are two Circumſtances, that *ſitting on God's right hand* doth yet imply, to make up this fully.

Firſt, That *he doth quietly poſſeſs all this*. The word *Sitting* ſtill implieth *quiet poſſeſſing*. As 1 *King.*2.28. when *Shimei* was in *Jeruſalem* quiet and undiſturbed, we tranſlate it, *He dwelt at Jeruſalem*, the Hebrew word is, *He ſate at Jeruſalem*, he quietly enjoyed his houſe; as *David* is ſaid to *ſit in his houſe*. That ſame phraſe there in *Act.*3.21. which we tranſlate, *Whom the Heavens muſt receive*, or contain, *until the times of reſtitution of all things.* It is ſtrange to ſee how ambiguous the Holy Ghoſt ſpeaks; the words may be as well read thus and as clearly, and no man can deny it, *Who muſt poſſeſs the Heavens till the times of the reſtitution of all things.* It is as true and as full a ſenſe, and the *Lutherans* anſwer us home in that place, for we would bring it againſt their *Ubiquity*; and they ſay, and ſay truly, *Whom moſt poſſeſs the Heavens, till,* &c. It is a phraſe uſed in Greek and Latin, to *Receive the City*, or *Receive the Kingdom*, ſpeaking of Kings or Conquerors, when they come to poſſeſs a Kingdom or a City. *David* uſeth the phraſe *Pſal.*75.2. *When I ſhall receive the Congregation, I will judge uprightly*, that is, when I ſhall come to poſſeſs the Kingdom. So *Jeſus Chriſt* poſſeſſeth Heaven, he ſitteth and quietly enjoyeth his Kingdom. This is implied by *ſitting on the right hand of God.*

Secondly, He doth not only *ſit quietly*, but he *ſitteth ſurely*. When his Kingdom is mentioned, ſtill you ſhall find this added, *Thy Throne is for everlaſting, it endureth for ever, it is from generation to generation*, &c. And this the word *Sitting* implieth. As *Iſai.*16.5. ſpeaking of the Kingdom of Chriſt, *In mercy* (ſaith he) *ſhall the Throne be eſtabliſhed, and he ſhall ſit upon it in truth.* To have him ſit upon it, and to have the Throne eſtabliſhed, it is all one. It implieth the firmneſs of his Kingdom; it is ſuch a Kingdom as ſhall break all Kingdoms.

So you have what is to have Chriſt ſit at God's Right hand (as briefly as I could) explained. The Uſes that this afford are infinite, which the Scripture giveth; but I muſt not run out into this thing, for I muſt meerly expound.

Sermon XXXI.

The Second thing in the Text is, Who it is that ſet him at this Right hand. I have done with the Firſt; opened the phraſe of *Sitting at God's Right hand*, I come now to the Second, his Exalter and Advancer. It is *God*, namely the *Father* that ſet him at his own Right hand, and that by his *exceeding greatneſs of power*.

You know our Saviour Chriſt acknowledgeth, that all his power is from the Father; *All power* (ſaith he) *is given unto me*, that is his expreſſion *Matt.* 28. As he is the Natural Son of God ſimply conſidered, ſo he doth not ſit at God's Right hand, and ſo indeed power is not given to him, for ſo he hath it by Nature. But take him as he is Mediator, and that as he is God and Man too, for he is Mediator in both Natures, and ſo all the power that he hath is given unto him, and ſo he is only ſaid to begin to ſit at God's Right hand after his Reſurrection; whereas, as he is the Natural Son of God, he had power equally with the Father from before the World was. Therefore you know God boaſteth of it; *I have ſet my King upon mine holy Hill.* Other Kings are by humane Inſtitution and Creation; but this ſame Jeſus Chriſt, He is my King, ſaith he.

Now, my Brethren, though the Father did but give it him, let me ſay this for Chriſt on the other ſide, *He hath a right to it:* So indeed it is carried between the Father and the Son; it is the Father's gift, and ſo the Father is honoured; but yet it is the Son's due. All power is given unto him; yet he ſaith plainly, in *Luk.* 22. 29. that he hath power to give a Kingdom, he uſeth the ſame expreſſion of himſelf that he doth of his Father; *I appoint unto you a Kingdom* (ſaith he) *as my Father hath appointed unto me. And as the Father quickneth whom he will, ſo the Son quickneth whom he will too, Joh.* 5. 21. Only there is a reconciliation of Free-will; God's Will and Chriſt's never differ, for Jeſus Chriſt exerciſeth the higheſt liberty of Will, and not only ſo, but he exerciſeth a Sovereignty of Will, and it is his right and due ſo to do; yet he doth nothing but what the Father willeth.

It is his Father that ſet him at his own right hand. I deſire you to obſerve the difference of theſe two phraſes the Scripture holdeth forth: The exaltation of Chriſt is not only ſaid to be *at God's right hand*, but it is ſaid to be *with God's right hand*. As in *Acts* 2. 33. he ſaith, *He was by the right hand of God*; and *Acts* 5. 31. *Him hath God exalted with his right hand to be a Prince and a Ruler, &c.* So that being at his Right hand implieth, that he hath all power committed to him; and being exalted *with* the Right hand, or *by* the Right hand of God, implieth, it was an anſwerable Almighty power that raiſed him up to this.

My Brethren, Our Lord and Saviour Jeſus Chriſt did not only live by the power of God while he was here; *Man liveth not by Bread only, but by every word that proceedeth out of the mouth of God. I do ſo*, ſaith he, that is his meaning. But you ſhall read, that ſince he is gone to Heaven, he liveth by the power of God. It is in 2 *Cor.* 13. 4. *He was crucified through infirmity, but he liveth by the power of God.* And becauſe that God the Father is he that exalted him, therefore *Paul* calleth him, *The Father of Glory*, in the beginning of this Prayer in this Chapter.

I might enlarge this. You ſee how the Perſons honour one another; The Father's honour, that he doth give him this Power; the Son's honour, that he is worthy: and it was fit and comly, and neceſſary for his Father for to do it. Conſider of it thus, That the Son of God ſhould be choſen (take it ſo) to be the Mediator of the World; that the Son, that that perſon ſhould be ſingled out, it was but an act of Choice; though it was comly, it ſhould be the Son rather than the Holy Ghoſt. That the Man, Chriſt Jeſus, that he was choſen to it, that was meerly of God, as much as the choice of us was to eternal life; yet now, when this Man Chriſt Jeſus was united to the Son of God, he had right to all this, it was his due. *Heb.* 1. *verſ.* 2, and *verſ.* 6. compared together; as he is called in the ſecond verſe, the *Appointed Heir of all things*, ſo he is called in the ſixth verſe, the *Natural Heir of all things*.

Now, It being his due the firſt day, what doth Chriſt? He layeth aſide all his glory, takes the form of a Servant, voluntarily doth it to honour his Father. What honour doth his Father do to him for it when he cometh to Heaven? Have you obſcured your glory ſaith he, withdrawn it for my ſake? I will do as much for you, I will commit all judgment to you, I will not be ſeen, the eyes and thoughts of all Creatures ſhall be next upon you; *The Father judgeth no man, but hath committed all judgment unto the Son, Joh.* 5. 22. that is, viſibly to execute it. So that God did as it were give up the Kingdom, as *David* did to *Solomon* while he was alive. Becauſe that he glorified God in ſuffering himſelf to be made obedient to the death, therefore it was juſtice for God to glorifie him likewiſe, by withdrawing himſelf from the affairs of the World, that is, in reſpect of viſible execution of it.

And Jeſus Chriſt had this in his eye when he was to die upon the Croſs, he ſuffered for it, (as I ſaid in the laſt diſcourſe,) *You ſhall ſee* (ſaith he,) *the Son of Man ſitting on the right hand of power, And for the joy that was ſet before him, he endured the Croſs, deſpiſing the ſhame, and is ſet down at the right hand of the Throne of God. Heb.* 12. 2. He had this honour of his in his eye, and therefore as his reward the Father gave it him, and it was comly the Father ſhould give it him; and becauſe that he, while he was here below, was made lower than the Angels, much lower, a little lower for the time, but much lower otherwiſe, therefore God hath ſet him above the Angels: And becauſe while he was here he ſuffered himſelf to be inſulted on by Satan, to have power on his Body to hurry it up and down, and when he came to die, ſaith he, *The Prince of this World cometh, but he ſhall find nothing in me*; yet come he did, therefore now he is exalted far above all Principalities and Powers, &c. And it was his due to have it, it was his reward, it is but his condign reward, and it is yet a reward, therefore given by the Father.

Thirdly, The next thing in the Text that is mentioned is, who it is that is here exalted. It is him, whom? Chriſt. Some would reſtrain this exaltation of Chriſt's ſitting at Gods right hand, only to the Humane Nature. For ſay they, as he was the Son of God ſimply conſidered, he did always ſit at God's right hand. But the miſtake lieth in this. It is true, take him as he is Son of God, he hath an equal power with the Father from everlaſting, but that power is never expreſt by ſitting at God's right-hand, for then the Holy Ghoſt ſhould be ſaid to ſit at God's right hand as well as God the Son, which is never ſaid. But the ſitting at God's right hand doth imply that power that is committed to him as Mediator, both God and Man, that is, as he is the Son of God, clothed with man's Nature, exalted now in Heaven; ſo that what is attributed to the one is attributed to the other by communication of properties, as we ſay that God and Man died, though the Manhood only did die, yet it is attributed to the whole, it is called the blood of God, and we ſay God-Man roſe, though his Body only roſe, yet it is attributed to the whole, *Totus Chriſtus*, though not *Totum Chriſti*. Whole Chriſt roſe and whole Chriſt ſitteth at God's right hand, he exalted him, though not the whole of Chriſt.

I will not inſiſt longer on this. There is only a Scripture or two I will give why not only the Manhood is ſaid thus to be exalted, but the Godhead too as conſidered joyned with the Manhood. The Firſt, that his Godhead is thus exalted, I mean that the Son of God is exalted, is that *Pſal.* 110. 1. *The Lord ſaid unto my Lord, ſit thou. &c.* Now he was *David*'s Lord only as he was Son of God, I mean that the foundation of his being Lord is laid in that; therefore *Heb.* 1. 13. The Apoſtle proveth him to be God from this, becauſe he was bidden to ſit down on God's right hand, *To which of all the Angels ſaid he at any time ſit on my right had, until I make, &c. But unto the Son he ſaith, Thy Throne, O God, is for ever and ever, &c.* And then it belongeth to him likewiſe as Man, that you have a clear place for, *Joh.* 5. And our Saviour putteth it in on purpoſe. Saith he, at verſe 22. *All judgment is committed unto the Son*; and leſt that we that know him to be both God and Man ſhould take this to be ſpoken of him in regard of his Godhead, as he was ſecond perſon only, he telleth us plainly verſe 27. *He hath given him authority to execute judgment alſo, becauſe he is the Son of Man.* So that take him as he is Son of Man, ſo he hath authority given him to execute judgment; and he putteth in this to open the prophecy, *Dan.* 7. for ſaith he there at verſe 14. *To the Son of Man was given Dominion, and Glory, and a Kingdom which ſhall not be deſtroyed, and to this Son of Man* (ſaith he,) *is all judgment given.*

Now, You will ask how it is ſaid (take him as he is the Son of God,) that he ſhould be exalted, for he is but as he was?

Yes my Brethren, he is exalted in this ſenſe, becauſe his Godhead was obſcured and hidden while he was here below: It was his due to have ſhined in his Manhood inſtantly as he doth now in Heaven, that all men ſhould behold his glory as the glory of the only begotten Son of God, as the Apoſtles *Peter* and *James* and *John* did when he was transfigured. Now, he vaileth all this glory; when he cometh to ſit at the right hand of God there he ſheweth it; ſo that in reſpect of manifeſtation he is ſaid to be exalted, for then he was manifeſted to be the Son of God.

So much for the Perſon that is exalted, how it is true of him both as God and Man.

The Fourth thing to be explained is, when it was that he began to be exalted? The Text plainly ſaith after his Reſurrection, *The ſame power* (ſaith he,) *which he wrought in Chriſt when he raiſed him from the dead; and ſet him at his own right hand.*

There are ſome Divines that are mightily miſtaken in this, for they would make the ſitting at God's right hand, to be the prerogative of the Hypoſtatical Union, and ſo would make him to ſit on God's right hand when he was in the Womb. But Brethren, the Scripture runneth clean otherwiſe. It was his due indeed then, and his right; but in reſpect of his execution, he was but as a King under Age, till he roſe again and Aſcended up to Heaven. Therefore you ſhall find *Heb.* 1. 3. it is expreſly ſaid, *After he had purged our ſins, he ſate down on the right hand of the Majeſty on high*; *After*, mark that phraſe, it was not till then; ſo *Heb.* 10. 12. *After he offered one perfect Sacrifice for ſin, he ſat down on the right hand of God*; it was after that. He was like one that is born a King that cometh to act the part of a Servant upon a Stage, but when he cometh to ſuch a period he throweth off the form of a Servant and ſheweth himſelf to be a King, and ſo doth Jeſus Chriſt; therefore you have it *Phil.* 2. 9. *He took on him the form of a Servant, and was obedient unto the death*; and then it was that God exalted him, he did not enter upon this glory till he had ſuffered death, ſo *Heb.* 2. 9. and in *Revel.* 5. 12. it is ſaid there expreſly, *He was worthy to receive honour, and glory, and riches,* &c. *becauſe he was ſlain.* He was firſt to be ſlain. It became him firſt to ſuffer and ſo to enter into his glory. Therefore his ſitting at God's right hand was not before God had raiſed him. That is the 4*th.* thing.

The Fifth is, the place where he ſitteth? It is expreſly ſaid in Heaven. The word in the Original is not *Heavenly places*, the word *places* is put in, but *he ſet him at his own right hand in the Heavenlies.*

The *Lutherans* therefore interpret it, *he ſitteth in Heavenly things*, that is they ſay, all his power is exerciſed in things Heavenly. But my Brethren, that which followeth confuteth it in part, for he ſaith, *he is over every name that is named, not only in this World, but alſo in that which is to come*; not only Heavenly things, but Earthly things; ſo that not only Heavenly things are meant, though they are not to be excluded, but anſwerable to the phraſe of *ſitting* is properly intended *Heavenly places*, and ſo notes out the very place where he thus ſits, even in Heaven. Heaven is the Court of the great God, where his Throne is, (as you ſaw out of *Act.* 7. 49.) and it is the place where God hath appointed Jeſus Chriſt to be honoured. Only let me ſay this, when he cometh to judge wicked men, becauſe he will not bring them up to Heaven, (for none of them ſhall ever enter into the third Heavens,) then he cometh down, and bringeth Heaven down with him, for all the Angels come with him, and he ſhall come in the Clouds with all the glory of his Father, in the greateſt Glory and Majeſty that can be.

But the proper ſeat and place of Chriſt is at God's right hand, *I ſee the Heavens opened* (ſaith he,) *and the Son of Man ſtanding on the right hand of God.*

Therefore ſtill the Scripture calleth us to look up to Chriſt as ſitting at God's right hand in the Heavens. The *Lutherans* would have him every where even as Man, which is to mantain that opinion of his bodily preſence in the bread you eat in the Sacrament, which is a mighty groſs abſurdity, for ſo he ſhould be as much in the Bread you eat every day, as in that of the Sacrament; and accordingly they further make his Aſcenſion into Heaven a mere Metaphor, they ſay he did not remove his place locally, whereas the Text ſaith expreſly they ſaw him Aſcend up into Heaven.

That the ſitting of Chriſt at God's right hand is in Heaven, and that that is the place appointed for him. I will give you but one Scripture for it, I therefore quote it becauſe I will open it a little unto you, it is *Acts* 2. 34. When he would prove that thoſe words in *Pſal.* 16. *At thy right hand are pleaſures for ever more*, &c. were not meant of *David*, what expreſſion doth he uſe? *For David* (ſaith he,) *is not aſcended into the Heavens, but he ſaith himſelf, the Lord ſaid unto my Lord ſit thou*, &c. My Brethren, *David* was aſcended into Heaven, for his Soul was there. How then doth this argument hold? The truth is, he putteth aſcenſion into Heaven to be all one with ſitting at God's right hand, becauſe that Heaven is the place where God hath appointed to manifeſt his glory and the glory of Chriſt, and therefore *Mark* 16. 19. it is expreſly ſaid he was received up into Heaven and ſat on the right hand of God; ſo in 1 *Pet.* 3. 22. *He is gon into Heaven, and is on the right hand of God.* I could give you multitudes of places for it.

It is a wild Opinion of the *Lutherans*, that would have Heaven alſo every where as Chriſt is every where. But the Apoſtle telleth us plainly, 1 *Theſ.* 1. 10. *that we expect and wait for Chriſt from Heaven.* If Chriſt were every where, and Heaven every where, how could we expect to *meet him in the Air*, when he ſhall diſcend from Heaven, as the Apoſtle ſaith, 1 *Theſ.* 3. 15. 17. ſpeaking of the Air as a diſtinct place from Heaven.

So you have all theſe Five things opened that belong to this part of the 20*th.* verſe. Firſt, what is meant by by ſitting on God's right hand. Secondly, who it was that raiſed him, God the Father. Thirdly, the ſubject that was thus exalted, both conſidered as God and Man. Fourthly, the time when it was begun, it was when he aſcended into Heaven, after his Reſurrection. Fifthly, the place where, it is in Heaven, *In Heavenly places.*

I will now make a little entrance into the 21. verſe, ſo much indeed as ſhall give a light into it.

> *Far above all Principalities, and Power, and Might, and Dominion, and every name*, &c.

Here he expreſſeth more really what he had ſaid in the other ſpeech more figuratively, there he expreſſeth the dignity of Chriſt by ſitting on God's right hand, here he ſpeaks more plainly, *far above all Principalities*, &c.

There are two general heads of this verſe.

Here is Firſt, the eminence of Chriſt's Exaltation, and Secondly the univerſality of it.

The eminency of it is ſet forth two ways.

Firſt, For the intention, the hight of it as it is perſonal in him, it is not only above, but *far above all Principality, and Power, and Might, and Dominion*, &c.

Secondly, It is expreſt by the lowneſs of the ſubjection of all things to him, *he is far above, for all things are under his feet.*

Then there is the univerſality of it, he inſtanceth in the chiefeſt things that are in this World and in the World to come, in Might and Dominion, in Principalities and Powers, and in every name that is named, not only in this World, but alſo in that which is to come.

First,

Sermon XXXI.

Firſt, To open unto you the eminency of this exaltation of Chriſt. He is ſaid to be far above, not only above but far above, not ἄνω only but ὑπεράνω, far above, ſo far that the Apoſtle knew not how to expreſs it, but as we uſe to ſay infinitely above. So now that which in *Acts* 2.33. is called ſimply the exaltation of Chriſt; in *Phil.* 2. 9. it is called ſuper-exaltation, ſo the word is in the Original, not only an exalting but an exalting to the higheſt, an infinite exalting; and therefore *Heb.* 7. 26. we are ſaid to have ſuch an *High-Prieſt* as is made higher than the Heavens.

I told you before, that ſitting at God's right hand noted out Firſt, *fulneſs of pleaſure.* Secondly, *Glory,* Thirdly, *Power and Dominion.* Now, You ſhall ſee that in all theſe Jeſus Chriſt is advanced farr above all Creatures, and enjoyeth them all in that tranſcendent manner as no Creature doth, either Angels or men.

Firſt, Jeſus Chriſt hath ſuch pleaſure as no Creature hath. For that, take *Pſal.* 45. whe he ſpeaks of Chriſt as exalted at God's right hand, and ſpeaking of his Throne, ſaith he, verſe 6. *Thy Throne O God is for ever and ever, the Scepter of the Kingdom is a right Scepter.* He ſpeaks of him as inſtalled into his Kingdom. What followeth? *Becauſe thou loveſt Righteousneſs and hateſt Wickedneſs, therefore God hath anointed thee with the Oyl of gladneſs above thy fellows.* Here is you ſee an anointing with joy and gladneſs above his fellows, in this regard therefore he is above all Principality and Power and all things elſe; Why? Becauſe he is nearer the Fountain than all Creatures are, for he is one Perſon with the Son of God, and the communication of God, and all the fulneſs of the Godhead to him muſt needs be ſo much the more greater by how much the union is nearer. As he had the neareſt union that any Creature could have to be one Perſon with the Godhead, ſo he hath the joys of God, which none elſe can have. While he was upon the Earth he was a man of ſorrows, ſuch as no man had; ſo now when he cometh to Heaven, as his ſorrows abounded ſo his joys alſo abound. As he was the firſt of many Brethren in reſpect of affliction, ſo he is anointed with Oyl of gladneſs above his fellows; for he hath not only the joys of God to be his, but the joys of all his Children, they are alſo his, therefore he bids them be holy, that my joy may be full ſaith he, I rejoyce in it ſaith he, I rejoyce in it ſaith he more than you; for as the Apoſtle ſaith, *you are my Crown and my joy*; ſo Chriſt hath joy in all.

Secondly, Take Rule and Dominion, that is moſt proper to the Text indeed, he hath a Rule and Dominion far above all things. *Rev.* 3. 21. *Ye ſhall ſit with me in my Throne, even as I alſo am ſet down with my Father in his Throne.* What is the meaning of that Scripture? This in a word, As I am glorified, ſo ſhall ye be glorified, and I have communicated to you a kind of Rule, a kind of ſufferage at the day of Judgment, but this is peculiar to the Son, to the Lord Jeſus Chriſt to ſit in the Fathers Throne.

So likewiſe for Glory, which is the Third thing meant by ſitting at God's right hand. He hath ſuch glory in Heaven, that could a man ſee him ſitting in Heaven, and all the Angels about him, he would ſay that is the Son of God preſently. Set a King among his Nobles, and you could not know one from another, if he would conceal his outward ſtate; but ſet the Perſon of Chriſt amongſt Angels, you would preſently ſay that is the Son of God, *We ſaw his glory* ſay they, *as the glory of the only begotten Son of God*; when they had but a glimpſe of it in his transfiguration. There is ſuch a glory ſhineth in the perſon of Jeſus Chriſt as he is far above all Angels and Men, he is the Son of righteouſneſs, therefore he is ſaid to be the *Image of the inviſible God,* ſo as no Men or Angels are, and *the brightneſs of his Fathers glory,* which they are not, it is ſpoken of him as he is Man; for otherwiſe as he is God he is as inviſible as God himſelf. Therefore as the actions of the Son of God are higher than the actions of men, for you ſee they are of infinite worth, which Mens good works and Angels are not, ſo the glory of God-man, the Son of God is more than all the glory of Angels or the glory of all the Sons of men whatſoever, it is of another kind.

Hence it cometh to paſs that our Saviour Chriſt is to be worſhipped, for you ſee he hath that glory that no Creature hath, take him as he is Man ſitting at God's right hand, he is to be worſhipped, which no Creature is. Saith he, *Heb.* 1. 6. *When he bringeth his Son into the World he ſaith, Let all the Angels of God worſhip him.* It is ſpoken of his ſecond coming, as I could open at large. And *Pſal.* 45. 10. there the Church is ſaid to ſtand at Chriſt's right hand, and one would think ſhe were mightily exalted; what followeth? Verſe 12. *Daughter* (ſaith God,) *he is thy Lord and worſhip thou him.* You ſhall find that this is part of Chriſt's exaltation in *Phil.* 2. 10. that all worſhip that is to be performed unto God ſhould be done in his name, *Wherefore* (ſaith he,) *hath God highly exalted him and given him a name above every name, that in* (it is not at the name, but in,) *the name of Jeſus every knee ſhould bow*; that is, that all worſhip ſhould be put up to him in the name of Chriſt. This is that prerogative which no Creature hath or was fit to have, this glory God would give to none but to the Man Chriſt exalted in Heaven, yea, let me add this, that this began to be done when he did aſcend up into Heaven.

I have wondred ſome times at that ſpeech, *Joh.* 16. 24. *Hitherto ye have asked nothing in my name.* When he taught them the Lords Prayer, one would have thought they ſhould have been taught to make their prayers in the name of Jeſus Chriſt, as we are taught to do by the Apoſtle; but he was not then Aſcended, this *at his name every knee ſhall bow*, he muſt ſuffer for it firſt and then enter into this glory. Therefore *Rom.* 8. 34. you have his ſitting at God's right hand and his interceding for us joyned together.

This is the reaſon why Jeſus Chriſt is ſo jealous that he will not uſe the mediation of Saints in Heaven as the *Papiſts* do, which is flat Idolatry. Why? Becauſe he is in Heaven the only Mediator. Here on Earth you muſt indeed ſpeak to Men to pray for you, but if you ſpeak to any in Heaven to pray for you Chriſt is jealous of it, for it is part of his glory to ſit on God's right hand and to be the only Mediator, and that not only in his name ſhould Prayers be put up, but that none elſe ſhould be imployed to put up prayers beſides. Therefore the worſhipping of Saints is flat Idolatry becauſe Jeſus Chriſt is in Heaven, and it is his only prerogative to intercede for us, it is a part of his right and glory.

Theſe Prerogatives are far above what ever any Creature hath, and ſo now I have done with the intention of his exaltation, *He is exalted far above all Principality, &c.*

SERMON XXXII.

EPHES. I. 21, 22.

Far above all Principality and Power, and Might and Dominion, and every Name that is named, not only in this world, but alſo in that which is to come.

And hath put all things under his feet, &c.

THe ſcope of the Apoſtle in theſe words is by way of amplification to ſet forth unto us the glorious exaltation of our Lord and Head Jeſus Chriſt. He had deſcribed his exaltation in the words before under this Metaphor, *He ſet him at his own right hand in the Heavenly places.* Here he goeth on to amplifie and ſet him forth, as before under a ſimilitude of *ſitting at God's right hand,* comparing God to a great King, and Chriſt to his eldeſt Son that ſitteth in his Throne inveſted with that power which God himſelf ſhould execute. But here now in theſe words he ſetteth him forth to us by theſe Three things.

In the Firſt place, by inſtancing in the greateſt powers, in the moſt excellent things that are; he inſtanceth in the beſt, to ſhew that he is ſet over all, *He is exalted* (ſaith he,) *far above all Principality and Power, Might and Dominion.*

In the Second place, leſt he ſhould not have mentioned all, he addeth, *And every Name that is named.*

Thirdly, To ſhew that it is as *over all,* ſo every where, he mentioneth both worlds, *Not only in this world,* (ſaith he,) *but alſo in that which is to come.*

Fourthly, He addeth the lowneſs of the ſubjection that all Principality and Power, &c, hath to him, in the the 22. verſe, *And hath put* (ſaith he,) *all things under his feet.*

Now then to begin Firſt with this, to ſhew you the exaltation of Chriſt in reſpect of all perſons, degrees of perſons whatſoever, *He is exalted far above.* I opened that *far above* in my laſt diſcourſe, and I will not now repeat any thing. The perſons here they are *Principalities and Powerr, Might and Dominion.*

He goeth on here indeed to follow the ſimilitude he had begun. He had compared God to a great King, Heaven to his Court where he hath his Throne; Jeſus Chriſt to his eldeſt Son that did uſe to ſit in the Throne and no ſubject elſe; And yet theſe Kings had Nobles, they had Rulers of great place and authority under them in all their Dominions. He preſenteth here Chriſt ſitting upon the Throne of God the Father as his eldeſt Son, ſo he mentioneth all ſorts of under-rulers, of Nobles that belong to any of his Dominions, *Principalites and Powers, Might and Dominion.* He inſtanceth in theſe as being the moſt excellent, and if he be over theſe, and far above theſe, and hath theſe under his feet, then how high muſt this exaltation of Chriſt be?

The glory of a King, you know, lieth not only in having Subjects, but in having Subjects of ſubordinate ranks. There are the Common People, and there are the *Nobleſſa*, (as they call them,) the Gentry, and then there are the Nobles over them; and ſo by this ſubordination of powers doth the glory of a King appear. As you ſee it is in this Kingdom, and ſo eſpecially in thoſe Eaſtern Monarchies, (the language of which the Scripture ſpeaks in,) which remain to this day more abſolute than our *European* Princes are; as in *Perſia*, you read in *Eſth.* 1. 14. of ſeven that were Counſellors of *Media* and *Perſia*, and then you read of Nobles and Rulers over all the 127. Provinces, that were under them. And to this day, the *Great Turk* hath his *Baſhaws*, whereof every one is as great as *European* Kings are, and under them they have their Governours likewiſe, and it is a tyranny, a ſuperiority downward; and by all theſe, (when they appear before the *Great Turk*, they fall down upon their faces and ly at his feet,) doth appear the greatneſs of that Monarch. So it it is here, here is God's eldeſt Son having all Principalities and Powers in any World you can imagine ly at his feet.

Now then to open unto you Firſt, what is meant by theſe expreſſions, *Principalities, Powers, Might and Dominion.* It is as if you ſhould ſpeak according to the Language of *England*, there are *Deputies*, (as you know there is the Deputy of *Ireland*,) and *Dukes*, and *Marqueſſes*, and *Earls*, &c. Or in *Turky* there are *Viſiers*, *Baſhawes* and *Beglerbegs*, theſe are the Titles of their Nobles; So is it here, *here is Principality and Power, and Might and Dominion.*

A parallel place with this is that in *Coloſ.* 1. 16. (the order indeed is inverted, for that the Apoſtle ſtands not upon,) *By him* (ſaith he,) *all things were Created that are in Heaven and that are in Earth, viſible and inviſible, whether they be Thrones, or Dominions, or Principalities, or Powers.* Here in the Text, he leaveth out *Thrones*, but inſtead of it putteth in *Might*, there's all the difference, and he meaneth authorities of governments both viſible and inviſible, in this World and the World to come.

It is hard to diſtinguiſh the ſubordination of theſe, only we are certain of this, that by ἀρχῆς, which we tranſlate here *Principality*, ſupream Magiſtrates are meant; that by ἐξουσίας, *Powers*, ordinary Powers, inferior Magiſtrates are meant. By *Might*, may be meant any Power that hath force in it, as your tyranical Power hath. And by *Dominion*, thoſe lower kinds of Lordſhip that Maſters have over Families, Parents have over Children. So as he doth inſtance both in the higheſt and in the loweſt. His ſcope is to take all governments in, that is certain. Therefore in 1 *Cor.* 15. 24. he ſpeaks there how that Jeſus Chriſt will put all governments down, and he mentioneth Three of thoſe that are here in the Text, *He ſhall deliver up the Kingdom to his Father when he ſhall have put down all Rule*, the word is ἀρχῆς, that which we tranſlate *Principality*, *and all Authority*, the word is the ſame which we tranſlate *Power*, here in the Text, *and Power*, the word is the ſame that is tranſlated *Might*, in the Text.

Now, it is enough to us that the Apoſtle doth here intend theſe two things.

Firſt, A ſubordination of Powers, of higher Powers and lower Powers.

Secondly, That he doth intend all ſorts of Power, all Rule, Power and Authority whatſoever, and that in either Worlds.

Now, To open what ſhould be meant by theſe Powers here that are thus ſubordinate one to another which the Apoſtle here intendeth.

We find theſe names, *Principalities and Powers, Might and Dominion*, given to three ſorts of Rulers.

To good Angels.
To bad Angels.
To Men that are Magiſtrates in this World.

Then the Queſtion will be, Which of all theſe ſhould be meant here?

I will ſhew you Firſt, that theſe Titles and Terms here uſed are given to all theſe Three ſorts.

They are Firſt applied to Men, to Magiſtrates, *Tit.* 3. 1. he biddeth them be *ſubject to Principalities and Powers, to obey Magiſtrates.* And in the 8*th.* verſe of the Epiſtle of *Jude*, you have κυριότητα, which is another word here uſed, you have that mentioned there too, *Dominion.* So that theſe are applied to Magiſtrates upon Earth. That is the Firſt.

Then we have them applied to good Angels, they are called *Principalities and Powers too.* Beſides that place in the 1 of *Coloſ.* verſe 16: which I mentioned even now, *all things viſible and inviſible, whether they be Thrones or Dominions or Principalities or Powers*; there are inviſible Thrones and Dominions, and Principalities and Powers; beſides that place take that in *Epheſ.* 3. 10. *To the intent, that now unto the Principalities and Powers in Heavenly places, might be made known by the Church, the manifold wiſdom of God.* He ſheweth the ſcope of the preaching of the Goſpel, it was that the Angels who are imploied about the affairs of this World, (which he calleth therefore Principalities and Powers,) they coming to the Sermons preached in the Church, (as they do having occaſion to come down into the World,) *that to them might be made known by the Church, the manifold wiſdom of God.*

Then Thirdly you find theſe are put for bad Angels, for Devils; for that take *Epheſ.* 6. 12. *We wreſtle not againſt Fleſh and Blood*; that is with Mankind only, we do not only wreſtle with Kings and Emperors, and the great men of the World, but *againſt Principalities and Powers, againſt the rulers of the darkneſs of this World.* And if you will have a clear place for it, it is *Coloſ.* 2. 15. where it is ſaid, *that Chriſt ſpoiled Principalities and Powers, and made a ſhew of them openly, triumphing over them in it.*

Here now is the Queſtion, Which of all theſe Three ſhould be here meant, whether the Rulers of this World, or whether bad Angels, or good Angels, or all of them?

In a word, my Brethren, that which I ſhall tell you is this, that the Apoſtle meaneth here all theſe. I will give you my Reaſons why, for he ſpeaks of the advancement of Chriſt, not only above one ſort of Principality and Power, but *above all Principality and Power, Might and Dominion*; not only in one World, but *he hath ſet him* (ſaith he) *in Heavenly places, far above all Principalities and powers*; therefore above good Angels, that are Principalities and Powers in Heavenly places: And becauſe he would be ſure to include all, ſaith he, *Every name that is named*; becauſe he would take in all Worlds, ſaith he, *in this World and in that which is to come*; and as in his Epiſtle to the *Coloſ.* he expreſſeth it, *viſible and inviſible, in Heaven and in Earth.*

I will give you but one parallel place for it, where you ſhall find that Chriſt is ſaid to ſit at God's right hand, above Angels and all Principalities and Powers whatſoever. It is 1 *Pet.* 3. 22. *He is gon into Heaven,* (ſaith he,) *and is on the right hand of God,* (it is the ſame that the Text ſaith,) *Angels, and Authorities, and Powers, being made ſubject unto him.* Here you ſee all ſorts are taken in, Angels and Men on Earth. That which the Text ſaith, *All Principalities and Powers, and every name that is named in this World, and in the World to come*; *Peter* ſaith, *Angels and Authorities and Powers*, be they what they will be. So that now all is meant.

Only my Brethren, for explication ſake I will ſay but theſe Two things, whereof the Firſt is this, That the Apoſtle's ſcope is not to reckon up all the orders and ranks of Powers on Earth, or Powers in Heaven, or amongſt the Devils, for what they are we know not; he doth not inſtance in all the particulars, therefore he bringeth in this general, *Every name that is named.* It doth not follow that there are no more; and but ſo many; neither indeed is it much how we diſtinguiſh them; it is enough that there are ſubordination of Powers in all theſe Worlds, and that all theſe ſubordinations are ſubject unto him.

The Second thing that I would add is this, That the governments of this World, which are called you know *Principalities* and *Powers*; they are uſed as expreſſions to ſignifie out unto us the governments in the other Worlds, or if you will, Inviſible governments, that is the better expreſſion of the two. That though there be a ſubordination of Angels amongſt themſelves, yet he doth expreſs it by the ſame Names that the Governments here below are expreſt, of *Principalities and Powers*, and *Might and Dominion*; for this World is a Scheme of the other World, and the government of this viſible World, is a ſhadow of the government of the inviſible World.

I will add a Third thing, and that is this; That if the Apoſtle ſpeaks here of Angels, as certainly he doth, both good and bad, his ſcope is not to ſhew by theſe ſeveral titles, ſeveral actions of Angels, but ſeveral ranks of Angels diſtinct, though expreſt to us under what is here in this World. That is clear from *Coloſſ.*1:16. *Things viſible, or inviſible*; *whether* (ſaith he) *they be Thrones or Dominions, or Principalities or Powers.* That ſame word, εἴτε, *Whether*, implieth that they are diſtinct. It is not, that the ſame Angel is ſometimes a *Throne*, and ſometimes a *Dominion*, uſed in ſeveral works; but as amongſt men there are ſeveral Offices, ſo likewiſe amongſt them.

So much now in the general, for the explication of this, *Principality and Power, Might and Dominion.*

Now then, of the Governours of this World there is no queſtion. But all the queſtion is of the Inviſible governments the Angels, good and bad, which here Jeſus Chriſt is ſaid to have under his feet, that are called *Principalities and Powers*. I will handle them both together, and manifeſt unto you, That there is a ſubordination (what we know not) of Angels, of Inviſible governments, both good and bad, in reſpect of which they are (as the Scripture calleth them) *Principalities and Powers*, both the one and the other, I ſhall ſhew you the Subordination or the Superiority that there is both amongſt themſelves, and alſo over this World, in ordering the affairs thereof. There is a ſubordination both of good and bad Angels amongſt themſelves, and there is likewiſe a ſubordination in reſpect of ordering the affairs of this World; and over all theſe is Jeſus Chriſt ſo far above, as that they are all under his feet.

Firſt, for the Angels among themſelves. It is a clear caſe of the bad Angels; for of the Devils it is ſaid, *Matt.* 12. 24. that there is *Beelzebub*, *the Prince of the Devils.* And in the ſame place (for it was an Objection made againſt Chriſt, That he *caſt out Devils* by the power of the *Prince of the Devils.*) Our Saviour Chriſt anſwereth at the 25*th* verſe, *Every Kingdom divided againſt it ſelf cannot ſtand*; *if Satan caſt out Satan, he is divided againſt himſelf, how ſhall then his Kingdom ſtand*? He compareth them to a *Kingdom*, and he compareth them to a Kingdom for this, that as in a Kingdom there is a power Superiour and Subordinate, ſo there is amongſt them.

In *Epheſ.*2.2. the Apoſtle ſpeaks of the *Prince of the power of the Air.* By *Power* there he certainly meaneth the Devils, who are called *Principality and Power*, the ſame name ἐξουσίας; and by ἄρχοντα, their *Prince*, he certainly meaneth the great Devil, that great Serpent that tempted *Adam*; he calleth all the reſt in the Singular Number, becauſe they all agree together in one for miſchief, they are as one Army, and as one Kingdom, whereof he is the General; he is ἄρχων. Therefore our Saviour Chriſt calleth him, *the Prince of this World.* And, if you mark it, our Saviour Chriſt doth not deny (in that place I quoted before,) but that the great Devil, he could have commanded the leſſer Devils out; only he ſaith this, he confuteth them another way, ſaith he, It is impoſſible he ſhould be ſo fooliſh to do ſo, for then he muſt divide his Kingdom againſt himſelf. There lieth our Saviour's reaſon; he denieth not but that the great Devil could have commanded the leſſer, for he is the *Prince of Devils*, he is the *Prince of the power of the Air*, that is, of all the whole Army of Devils that are in the Air, who are but one power, one force, as you call it, I might urge this likewiſe from that in *Epheſ.* 6.12. where they are called, as *Principalities* and *Powers*, ſo they are called the *Rulers of this World.* As Rulers of the World (they are Rulers in that reſpect,) ſo *Principalities* and *Powers* amongſt themſelves; ἀρχὰς and ἐξουσίας, they are both *Principalities* and *Powers*, ſome are Chief, and ſome are Inferiour; for by ἐξουσία, or *Poteſtas*, is meant *Inferiour Magiſtrates*, unleſs the word *Higher* be added for diſtinctions ſake, as *Rom.*13.1. *Let every Soul be ſubject to the Higher Powers.*

So much now for the Devils, that there is a ſubordination amongſt them; there are Principalities and Powers among them, and there is one chief ἄρχων, that is, the *Prince of Devils*; the *Prince of this World*, as our Saviour calleth him, and the *Prince of the power of the Air.*

Then come to the *good Angels*, and you ſhall find the like. In *Dan.*10.13. there cometh an Angel to *Daniel*, and (as I ſhall ſhew you anon) he was a created Angel; but however that is not to the purpoſe whether he was or no: He cometh to *Daniel*, and ſpeaks of another Angel beſides himſelf. He ſaith, *There was an Angel that touched him, and bad him not fear*, and excuſeth why he had not come to him ſooner, though his *Prayers* were heard many daies before; ſo you read verſe 12. Saith he, verſe 13. *The Prince of the Kingdom of Perſia withſtood me one and twenty daies; But lo*, (ſaith he) *Michael, one of the chief Princes came to help me, and I remained there with the Kings of Perſia.*

To open theſe words unto you.

Here are two Angels ſpoken of, whereof one mentioneth the other. There is one appeareth to *Daniel*, and telleth him a ſtory of *Michael*, another Angel; and if you mark it, he ſaith this *Michael* is *the firſt* of the Chief Princes. Certainly he is compared with thoſe of his own rank, he is not compared with the Chief Princes of this World, with Men; it is certainly in reſpect of Angels; if ſo, then there are Chief Princes amongſt them; and in *Dan.* 12.1. *Then ſhall Michael ſtand up, the great Prince, &c. who is the firſt of the chief Princes.* And they are called Chief Princes too, in reſpect of others of their own rank, namely Angels, who are not of the Chief Magiſtracy as thoſe Princes are ſaid to be of, for you muſt make all Compariſons in reſpect of the ſame kind. This word here, *the Firſt*, or *One*, it doth not alwaies imply one that is above the reſt in Authority, but it is uſed of the firſt in Number; as in all Bodies where there is an *Ariſtocracy*, where you have many that are Chief Magiſtrates, there is one that is firſt in rank, firſt in number, as *Peter* was amongſt the Apoſtles; and as it is in *Gen.*1.5. that which we tranſlate the *firſt day*, it is *One day*, ſo the word ſignifieth, that is, the firſt in number; for we ſay, *One* in reckoning two, three, &c. So this great Angel here, he was the firſt of the rank of the chief Magiſtracy of Heaven.

I will not determine, as ſome have undertaken to do, not Papiſts only, but Proteſtants, and that of late, that there are *Seven* of theſe Chief Princes, *Angels.* There is an Old Tradition amongſt the *Rabbins*, it is older than Chriſt, and it is in the Book of *Tobit*, where the Angel is brought in ſpeaking to *Tobias*, *I am Raphael* (ſaith he) *one of the Seven Angels that ſtand miniſtring before the Holy One.* I will not, I ſay, inſiſt upon that, for I know indeed no full ground for it in the Book of God, though there are many pretty alluſions to make it good, as the *Seven Spirits that ſtand before the Throne of God*, mentioned both in *Zachariah* and in the *Revelation*, which ſay they, are theſe Seven Chief Angels.

I will not ſtand confuting of this, only there is one Argument againſt it, which I never yet ſaw anſwered; That in the *Revelation* cannot be meant of the Seven Angels, for in the firſt Chapter, he wiſheth *Grace and Peace from God, and from the Seven Spirits that are before his Throne, and from Jeſus Chriſt, &c.* He would never have wiſhed Grace and Peace from Archangels, and left the Holy Ghoſt out, and ſo rank them with the Father and the Son. We find evidently that this *Michael* that is here in *Daniel*, called the *firſt of the chief Princes*, in the 9*th* verſe of the Epiſtle of *Jude* he is called an *Archangel*; as Chriſt you know is called, the *Great Shepherd and Biſhop of our Souls*, or as you ſay here, an *Archbiſhop*, ſo he is called here an *Archangel.*

And it its certain, the Angel there mentioned in *Jude* was not Chriſt; Why? Becauſe it is ſaid, that *When he diſputed with the Devil about the body of Moſes, he durſt not bring*; Mark that word, *He durſt not*. Our Saviour Chriſt was not incarnate when *Moſes* died, how can it be ſaid of the Son of God, that *he durſt not*? It muſt be ſpoken of the Second Perſon, if that Interpretation hold, for he was not then Incarnate; therefore it is certain he was a created Angel that is called there an *Archangel*. And in 1 *Theſſ.* 4 16. you ſhall find mention made of the *voice of The Archangel*, not the *voice of An Archangel*; but the *Lord ſhall deſcend with the voice of the Archangel*; ſo that he is diſtinguiſhed from Chriſt, ſo as it is not Chriſt.

Now the Notion I drive it to is this: Here is a ſubordination you ſee, here are your *chief Princes*, which for my part I think are *Archangels*, whereof this *Michael* is one, the firſt in order, as *Peter* was the firſt of the Apoſtles, though they were equal. For I find this in *Coloſſ.* 1. 16. where he reckoneth your inviſible Magiſtracy, he doth not reckon any one in Heaven as Supream and alone above all the reſt; but he reckoneth *Thrones* and *Dominions*. What is meant by *Thrones*? Thoſe that have Kingly power, Superiour power; for by *Thrones* is alwaies meant the power of Kings. Now he doth not ſay, there is *one Throne, one Angel* in Heaven above all the reſt in authority, as a King is over his Subjects; but he makes an *Ariſtocracy* of it, he ſaith they are *Thrones*, like ſo many Kings; for the *ſeven Counſellors* of the Kings of *Perſia*, are called *Kings* in *Dan.* 10. 13. *I remained there*, ſaith he, *with the Kings of Perſia*; which were the *ſeven Counſellors* mentioned in *Eſth.* 1. 14. Therefore the King of *Perſia* is called a *King of Kings*.

So now, there are *Thrones* indeed in Heaven amongſt the Angels, there are thoſe that are the *chief Princes*, that are as Kings in compariſon of the reſt, whereof this *Michael* is the firſt; but there is not in Heaven one Angel above all the reſt, I know no ground for that.

And I have this further Reaſon to ſecond it, The difference between Heaven and Hell: For in *Hell* there is a Kingdom ſet up againſt Chriſt, and that is reſolved into a Monarchy; but in *Heaven*, though ſome (I know not how many) are *Thrones*, yet they are all under one King, who is the *King of Kings*, the Lord Jeſus Chriſt, he is the King of Angels, the Head of all *Principalities and Powers*, and there is not one created Angel over all the reſt. They are called *Thrones*, I ſay, not *a Throne*, when he ſpeaks of Inviſible Governments, *Coloſſ.* 1. 17.

Only there is that objected in *Revel.* 12. 7. where it is ſaid, that *Michael and his Angels, fought againſt the Dragon and his Angels*. And it is certain, though Angels are not intended there, yet it is an alluſion unto them. It is plain, Angels are not intended there, for it is ſaid verſe 11. that thoſe Angels *overcame by the Blood of the Lamb*, and that they loved not their lives unto the death. Yet however, the alluſion is to this great Angel, that is, the firſt of the Chief Princes; and becauſe he is the firſt, the firſt in order, the firſt in number, (that preheminence indeed *Daniel* giveth him,) therefore the reſt are called *his Angels*; but yet he is not their Prince by way of authority, as the great *Beelzebub* is amongſt the Devils.

You ſhall find this, (to confirm this Notion) that the Angels are in their ſeveral Charges (a multitude of them) ſubordinate to ſome one, and that thoſe have the government of the reſt it ſhould ſeem by that in *Daniel*, where there is mention made of many that are Chief Princes.

I will give you a Scripture or two. You ſhall find in the ſecond of *Luke*, that to the *Shepherds* in the Field an Angel is ſaid to appear, one Angel is ſtill mentioned for a long while; *And lo, the Angel of the Lord came upon them*, ſo verſe 9. *And the Angel ſaid, Fear not*; ſo verſe 10. But at verſe 13. *And ſuddenly there was with the Angel a multitude of the Heavenly hoſt*. He doth not ſay *All the Heavenly hoſt*; this was not the chief Angel of all the reſt of the Angels, that brought them all down; it was but a *Multitude* of them. The truth is, here is the Hoſt and their General, their Colonel, as you may call him, thoſe Angels that were of his Company, it goes under his name, he ſaith it;

Sermon XXXI.

And ſuddenly there was with him, that is, there appeared together with him; he appeared firſt and ſpake, but they all came down from Heaven together. And in *Pſal.*34.7. (to ſpeak ſtill in the language of Souldiers, for they are called the *heavenly Hoſt*, amongſt which there is the greateſt order,) it is ſaid, *The Angel of the Lord encampeth about them that fear him.* Yet you ſhall find in *Pſal.*91.11 *He ſhall give his Angels charge over thee:* Nay, one Man hath more than one Angel; theſe *Little ones* (ſaith Chriſt) *they have their Angels.* And *Luk.*16.22. *The Angels*, (not *Angel* only,) but *The Angels did fetch the Soul out of Lazarus's body, and carry it to Heaven.* But why is it ſaid in that *34th Pſalm, One Angel encampeth?* His meaning is, the Angel and his Hoſt; as you ſay, Such a Colonel beſieged ſuch a City, or quartered in ſuch a Town, meaning him and his Hoſt: ſo one Angel and his Company, for one Angel you know cannot properly be ſaid to encamp, there muſt be to encamp or beſiege a place, a Multitude; yet it goeth under his name, becauſe he is the Chief.

So that now, both among good and bad Angels you ſee there are ſome that are Chief; there is the Angel and his Hoſt, his Company, that are Centurions (as it were,) or if you will, that are Governours of more. So much now for their Subordination one to another, for that was the firſt thing, they are *Principalites* and *Powers*, by *Principalities* is meant your *Chief Magiſtrates*, and by *Powers* is meant your *Lower Magiſtrates*. You ſee there are Chief of the Princes amongſt Angels, that have others under them; therefore in *Zach.*2.3,4. you find that one Angel appeared and another met him, and the firſt Angel ſpeaks to the other as one ſpeaks to one that is under him; *Go*, ſaith he, *run and tell the Prophet, that Jeruſalem ſhall be inhabited.* He ſpeaks as the *Centurion* did to his Servants, *He ſaith unto one go, and he goeth.* So much I ſay for this firſt thing, That both good and bad Angels have ſubordination amongſt themſelves. There is *Principalities and Powers*.

But in the Second place, They are ſaid to be *Principalities and Powers*, as amongſt themſelves ſo in reſpect of their government of the affairs of this World. My Brethren, You do not know all the Governours you have; you have not only Kings and Parliaments, and men to rule over you, or that do diſpatch and manage the affairs of this World; but you have good Angels and bad Angels, you have Principalities and Powers of both ſorts, that do manage the affairs of the World inviſibly; *Viſible and inviſible*, ſaith he, *Coloſ.*1.17.

Firſt, for the *bad Angels*, There is a moſt expreſs place for it; it is that in *Epheſ.*6.12. he calleth them, as *Principalities and Powers*, ſo *Rulers of the darkneſs of this World*; we tranſlate it ſo, but thoſe that know the Original, know it is this κοσμοκράτορας, they make but one word of it, *Rulers of this World, and the darkneſs of it.* And if the bad Angels be thus, the good Angels are much more, my Brethren.

I will give you but a Scripture for it, and it may be it will include both; it is *Heb.*2.5. *Unto the Angels, hath he not put in ſubjection the World to come, whereof we ſpeak?* Mark his expreſſion, he diſtinguiſheth; There is a World indeed, ſaith he, that is not ſubject to the Angels, *the World to come*; implying that this World is ſubject to the Angels, to bad Angels, as to Plunderers, and Robbers, and Murtherers from the beginning, and ſowers of all diſſention in Kingdoms and Nations, (as you ſhall ſee by and by,) that ſet King, and People, and all together by the ears.

And there are likewiſe *good Angels*, that this World is ſubject to, the World to come is not (as I ſhall ſhew you anon likewiſe,) and it is ſubject unto them as the preſervers of it, and as the oppoſers and fighters againſt theſe Evil Angels that would bring all to confuſion.

You therefore find that the Angels, both *good* and *bad*, are called *gods*; it is a title you know given to Magiſtrates, *I have ſaid ye are gods.* And it is only due to the Civil Magiſtrate, it is not due to Spiritual Rulers, they are no where called *gods*; Why? Becauſe their power is not in a way of command, but their power is in a way of revealing the truth, and ſo working upon mens Conſciences, they are therefore no where called *gods*, no not the Apoſtles themſelves, for

Sermon XXXII.

they have not dominion over the Faith. But ye have good Angels and bad Angels called gods as well as Magiſtrates here below, and they are therefore called ſo becauſe they are Rulers. Of the Devil there is an expreſs place, 2 *Cor.* 4. 4. where the Apoſtle calleth him *the God of this World*, it is all one with that in *Joh.* 12. 31. where he is called *the Prince of this World.* He is by the Apoſtle in one place called *the God of this World*, and by Chriſt in another *the Prince of this World*; and you have as clear a place that the good Angels are called gods too, and that in this reſpect, it is in *Pſal.* 97. 2. *worſhip him all ye gods*; now look in *Heb.* 1. 6. where the Apoſtle quoteth it, and interpreteth it to be meant of the Good Angels, *Let all the Angels of God worſhip him*; they are gods, and gods becauſe they are chief Princes as you heard before.

The Scripture is exceeding expreſs for this. It is true that God ruleth the hearts of his Children by his Spirit only in matters ſpiritual, for he will have none have the credit of being the Author ſo much as of a good thought, (take it ſpiritually,) but only his own Spirit; But yet he ruleth the World and the ſpirits of men ſo far forth as concerneth civil things, yea, and their actions ſo far forth as they are *in Ordine ad ſpiritualia*, in order to ſpiritual things, the hearts of Kings and Princes and People for the good of his Church, he ruleth them much by Angels.

I will open to you but that place of *Daniel* I quoted even now, *Dan.* 10. both the 13. and the 20. and the 21. verſes, and Chap. 11. verſe 1. compared all together. In Chap. 10. verſe 13. there is (as I ſaid before,) an Angel, (and to me it is plain he was a created Angel,) that cometh and telleth *Daniel* that the Prince of the Kingdom of *Perſia* had withſtood him Twenty One Days; and verſe 20. *I will return* (ſaith he,) *to fight with the Prince of Perſia*; and Chap. 11. ver. 1. *I am that Angel* (ſaith he,) *that in the firſt year of Darius the Mede, did ſtir him up, and I did confirm and ſtrengthen him when he gave out the Edict to let the People of God out of Captivity*; for it was *Darius* did it, you read indeed of *Cyrus*, but *Darius* was the King, and *Cyrus* was his General. Now, this Angel here was certainly a created Angel. I will give you theſe Reaſons for it.

Firſt, he doth excuſe himſelf to *Daniel* why he did not come ſooner to bring him the meſſage from God which he brought. *I was diſturbed* ſaith he, *I had other buſines, the Prince of the Kingdom of Perſia withſtood me Twenty one days, ſo that I could not come ſooner though thou prayedſt and thy words were heard ſooner.* He was therefore a created Angel, for had he been the Son of God he could both have revealed it to *Daniel* and withſtood the Prince of *Perſia* too.

And then he was a created Angel, becauſe he ſaith verſe 13. that *Michael came to help him.* If he had been the Son of God he might have done it alone.

And then, (which is as much as any of the reſt,) *when he left me* (ſaith he,) *I remained with the Kings of Perſia.* If he had been the Son of God he had been every where, he could not have been ſaid [illegible] remain there alone ſtill to tranſact that buſines he was imploied in. So that to me it is clear he was a created Angel.

Now the Queſtion is, What is meant by the Prince of *Perſia*, for if you mark it there is both the Prince of the Kingdom of *Perſia* and the Kings of *Perſia* mentioned diſtinctly in verſe 13.

There are ſome, (and if it be true 'tis all one to my purpoſe,) that ſay, that this Prince of the Kingdom of *Perſia* that withſtood this Angel, was *Cyrus* himſelf, or *Cambyſes* his Son whom he left in his room to govern the Kingdom while he was in *Scythia*; for though that *Cyrus* in the firſt yeer after he had taken *Babylon* being General of the Army, had given liberty to the People of the *Jews* to come out of Captivity, yet you ſhall find elſe where that this *Cyrus* recalled his grant, for we read in *Nehemiah* that they were forced to ceaſe the work from the days of *Cyrus.* Now ſaith the Angel when the Enemies came and ſuggeſted to *Cyrus* to recal his grant, and there was a great conſultation about it, a conſultation of 21. days, I remained ſaith he at the Court of *Perſia* and did all I could to perſwade and ſtrengthen the heart of *Cyrus*, but I was withſtood in what I would have accompliſhed by the hard and obſtinate ſpirit of the Prince of the Kingdom of *Perſia*, but there came one to help me and then I prevailed; and ſaith he becauſe the ſpirit of the Prince is ſlippery and apt to return to it ſelf again, I am left with him and his Counſellors.

Sermon XXXII.

Here you ſee now that this was a created Angel that dealt with the hearts of Princes, he dealt with the heart of *Cyrus* in the great affairs of the Kingdom of *Perſia*, to move him to deliver the People out of captivity.

You have likewiſe this ſame *Michael* whom I have mentioned ſo often, that Archangel, that he came to help him, and to ſhew you that this *Michael* was a created Angel, (I ſhewed you it before out of the Epiſtle of *Jude*,) you ſhall find in verſe 21. that he is called their Prince, and Chap. 12.1. *At that time ſhall Michael ſtand up, the great Prince which ſtandeth for the Children of thy People*; he was the great Angel that did tranſact the affairs for the *Jews*: For my part I know not otherwiſe how it ſhould be, it is plain he was a created Angel; and it is as plain that he is called their Prince in a ſpecial manner, the Prince of this people of the *Jews*, therefore this other Angel that was left with the Kings of *Perſia* to tranſact the affairs there, when he could not prevail with *Cyrus*, he called in this *Michael* one of the chief of the Princes to help and aſſiſt him. And read Chap. 11. verſe 1. there you ſhall ſee this Angel ſaith that he did deal with *Darius* the *Mede*, and cauſed him to grant out that Decree for the building of the Temple, *I ſtood* (ſaith he,) *to confirm and ſtrengthen him.*

So you ſee that theſe good Angels, (for theſe were all good buſineſſes,) they have a great ſtroke in Kingdoms for the good of the Church; yea they are called their Princes, *Michael your Prince*, as having a ſpecial care over that People of the *Jews*, and by God, (for that time at leaſt,) deſigned unto it.

Now my Brethren, for my part I muſt confeſs that I rather think this Prince of the Kingdom of *Perſia* to be an evil Angel than to be the King of *Perſia* himſelf, and my reaſon is this, becauſe the King of *Perſia* both *Cyrus* and *Cambyſes*, (for there were two of them,) are afterward mentioned by a diſtinct word from what is uſed of the Prince of the Kingdom of *Perſia*. *I was left* (ſaith he,) *with the Kings of Perſia*, there he ſpeaks of men, now when he ſaith *the Prince of the Kingdom of Perſia*, as diſtinct from them, I think he meaneth plainly the Devil.

And I have this further reaſon for it, becauſe he ſaith, *I will return to fight with the Prince of Perſia*; not that Angels in matters of the Church do oppoſe by way of fighting, for he ſaith Chap. 10. verſe 13. *that the Prince of the Kingdom of Perſia withſtood him*, he could not ſuggeſt that which he would to *Cyrus* but the Devil did oppoſe him; as now in *Revel.* 12. it is ſaid there was *Michael and his Angels fought with the Dragon and his Angels*; though it be an alluſion yet it argueth thus much, that there is oppoſition between Angel and Angel. And ſo when it is ſaid verſe 20. *When I am gon forth the Prince of Grecia ſhall come*, there will another wicked Angel come, (for they cal[illegible]ne another,) as *Michael* helped the other good Angel, ſo the Prince of *Grecia* would help the bad one, for the Devil knew well enough that the Empire would come to *Greece*, and that the *Jews* if they were kept in Captivity would fall into the hands of the *Grecian* Monarch, and ſo their Captivity ſhould have been continued I know not how long, and ſo the Prince of *Grecia* that wicked Angel that was deputed at that time for the affairs of *Greece* cometh and joyneth with the Prince of the Kingdom of *Perſia* both againſt this Angel, for the Prince of *Perſia* withſtood the delivery of the People out of Captivity.

Now my Brethren, if this interpretation will not hold, (the other place in *Epheſ.* 6. ſhewed that the bad Angels do deal and are rulers in this World,) I have at leaſt made this good out of this place, that the good Angels deal in the government of the things of this world, and they have a peculiar allotment, *Michael* is called their Prince. The like you have in *Revel.* 12. where *Michael and his Angels fought againſt the Dragon and his Angels.*

Now, I yield you that this is but an alluſion, and that the ſcope is to ſet out the oppoſition that is made by wicked men on Earth againſt the godly here; but yet the alluſion is to the fight that is between good and bad Angels. And I will tell you what the occaſion was in *Daniel*. The occaſion was, whether the People of *Iſrael* ſhould be delivered out of Captivity or no, whether the Temple ſhould go on to be built ; the Devil oppoſed it, and that Angel that appeared to *Daniel*, and *Michael* they furthered this, and dealt with the Kings of *Perſia* to that purpoſe.

So in that *Revel.* 12. there is the like fight, (there beginneth the Book prophecy, and it beginneth as almoſt all Interpreters agree with the primitive times,) there is *the Dragon and his Angels* ; it is plainly meant of the Devil, for he calleth him *the old Serpent, the accuſer of the Brethren.* If you read the 3. verſe of that Chapter, you ſhall ſee that this Dragon had *ſeven Heads and ten Horns*, by which is alwaies meant the *Roman Empire.* So that it is evident that it was the Devil in the *Roman Empire* ſtirring up that ſtate againſt the Church. The Devil and his Angels is ſaid to have ten Horns and ſeven Heads and ſeven Crowns upon his Heads, it is the *Hierarchy* of the *Roman Empire*, for while it was Heatheniſh the Devil always wrought in it, therefore that Empire is called *the Dragon and his Angels.*

On the other ſide you have the Apoſtles and the faithful men that did endeavour to ſet up Chriſt, and you have *Michael and his Angels* aſſiſt theſe men againſt *the Devil in the Roman Empire* ; even juſt as you ſaw before in that place of *Daniel*, there was Angel againſt Angel, ſo there is here in this of the *Revelation.*

Read the whole Book of the *Revelation*, this which I now ſay will be one Key to it. You ſhall find that all that is ſaid to be done is done by Angels ; Such an Angel *ſounded his Trumpet*, ſuch an Angel *powred out his Vial*, &c. He ſpeaks of things done here below, Judgments upon wicked men, and good things for the Church. Why are they ſaid to be done by Angels ? Becauſe theſe Angels do guide men, act Kings and Princes for to do that they do againſt *Antichriſt* ; And the government of this World of the *New Teſtament* is repreſented to us rather under the notion of Angels then of Men, becauſe that Angels do ſtir up men to do what they do.

I will give you one inſtance more. You ſee now how Angels both good and bad, deal in the *Perſian* and the *Roman Monarchie.* I will give yon one inſtance how they did deal in the *Babylonian Monarchie*, and it is about cutting down *Nebuchadnezzar*, Angels were to execute that. Read *Dan.* 4. 17. he ſaith it was by the decree of the Watchers ; Who were the Watchers ? It was not the perſons in the *Trinity* ; they were Angels, for it is ſaid verſe 13. *The Watchman came down from Heaven* ? though one Angel was the executioner more eſpecially, yet he ſaith it was by the decree of the Watchers, they decreed in Heaven, the Counſel of Angels did, as being of Counſel to the great King, and one Watcher came down to execute it: Thus you ſee Angels have their hands in the great things of the World, in ruling of Kingdoms and the affairs here below.

Let me add but one inſtance about evil Angels, it is in *Judg.* 9. 23, 24. You read in the former Chapter how *Gideon* had delivered *Iſrael*, and he had Seventy Sons, but the men of *Sechem* ſet up *Abimelech*, a Baſtard Son of *Gideons*, begotten of a *Strumpet* out of their own Town, and put to death Seventy of the Sons of *Gideon*, who were lawfully begotten. Now, to avenge this what doth God do? There was a mighty diviſion followed, a great War; who was the cauſe of it ? There were other viſible pretences, but the truth is the ſtirrer up of all this was an evil Spirit, for ſo it is ſaid, *God ſent an evil Spirit between Abimelech and the men of Sechem, and the men of Sechem dealt treacherouſly with Abimelech, that the cruelty done to the ſeventy Sons of Gideon might come, and their blood be laid upon Abimelech their Brother which ſlew them, and upon the men of Sechem which had alſo a hand in the killing of his Brethren.* Here you ſee that good Angels and bad Angels do ſtir up Kings and ſtates, one one way and the other another way. And they have thus dealt in the great Monarchies of the World, and they deal ſo in Popery too.

Sermon XXXII.

I will give you a clear inſtance for it. It is ſaid, *Revel.* 13. 1, 2, 3. that the Dragon did give his ſeat to the Beaſt, the ſame Dragon and his Angels that is called the Old Serpent, Chap. 12. he ſaith plainly that he did give the Pope his power and his ſeat and great authority, and he ruleth and acts that State to this day; and therefore in 2 *Theſ.* 2. 10. it is ſaid that that man of ſin works with all deceiveableneſs of Satan, and that God giveth him up to the deceivableneſs of error by the Devil.

Thus you ſee the Devil hath wrought in all the Monarchies, and doth to this day, and that Kingdom or ſtate or any part of it that oppoſeth the Lord Chriſt, it is the Devil that works in it, and good Angels and bad Angels where there are Wars have as much to do as men have, and do oppoſe by ſuggeſtions to the Spirits of men, and have as great a hand in the affairs of the World as men have, they are the Rulers, the inviſible Rulers of this World, they are the Principalities and Powers here in the Text, which our Lord and Saviour Chriſt is ſet over.

So then I have made this plain unto you that there are not only Principalities in this world, viſible ones, but inviſible ones over this World. Now in a word, to manifeſt this too, that our Lord and Saviour Jeſus Chriſt he is above all theſe, he is above Kings and Angels and Devils, they all but ſerve his turn, he is exalted, ſaith he, far above all Principalities and Powers and every name be it what it will be viſible or inviſible, they were all made by him, and all made for him, and they all ſerve him. You think Kings rule the World, it is certain that good and bad Angels rule the World more, and it is certain that Jeſus Chriſt ruleth the World more than all theſe.

Firſt, That he is above, far above good Angels, I ſhall not need to inſiſt much upon it, you have a clear place for it *Heb.* 1. 6. *Let all the Angels of God worſhip him.* Now, to give you a Scripture out of the Old Teſtament, that all the Angels of God worſhipped Chriſt, in *Iſa* 6. 1. he ſaith, *I ſaw God ſitting upon his Throne, and about it ſtood the Cherubims, and they covered their faces with their wings*; covered their faces in token of ſubjection, as Women cover their faces in the Church, in token of ſubjection, ſo did the Angels; now who was this that appeared then upon the Throne that the Prophet here ſpeaks of? Read *John* 12. 41. Chriſt plainly ſaith it was himſelf, *Theſe things* (ſaith he,) *ſaid Eſaias when he ſaw his glory*, having reference to that *6th.* of *Iſai.* So then my Brethren, they worſhip him, which argueth an infinite diſtance, for though the Worſhip be but a created thing, yet my deſire is infinite, becauſe I cannot reach to glorifie God as I would, and therefore it is proper only to God.

Secondly, You ſhall find that he uſeth them as *Agents*, at his pleaſure. Look in *Heb.* 1. 7. It is ſaid there, he made his Angels Spirits, and his Miniſters a flame of fire. This place is quoted out of *Pſal.* 104. 4. *He makes his Angels*, he made them on purpoſe to be his Spirits, or as the word is in the *Hebrew*, his Winds, that look as the Winds execute the Will of God, ſo do theſe Angels at any time, they are his Winds to fly up and down the World; You ſee Chriſt here upon Earth he commanded the Winds and they obeyed him, ſo he commandeth Angels and they obey him, they are his Winds, and his Miniſters a flame of fire; look as Thunder and lightning obey God, they all do his Will, ſo do theſe obey Chriſt, and they have Power like to Winds and to Thunder and Lightning; Lightning you know is a ſubtle thing, it killeth, and a man knoweth not how, ſo do Angels, they have the ſame force and much more, therefore he compareth them to it. And in the laſt verſe of that firſt to the *Hebrews* they are ſaid to be ſent out, by whom? By Chriſt, of whom he had ſpoken in all that firſt Chapter.

Then come to bad Angels, and he is far exalted above theſe. When he firſt aſcended, he left them in the Air, they are under his feet indeed. I will give you but a place or two. *Coloſ.* 2. 14. It is ſaid he ſpoiled Principalities and Powers, he made a ſhew of them openly, and triumphed over them; He ſpoiled them ἀπεκδυσάμενος, he took away their Weapons, the word alludeth to that, for that was the manner of thoſe that conquered, they took away the Weapons of thoſe that they conquered.

He did this when he aſcended; for I take it theſe words have reference to his Aſcenſion, and my ground is, becauſe then *he led Captivity captive*, as he ſaith *Eph* 4.8. He ſpoiled Devils then, and he made an open ſhew of them. As we are made Spectacles unto Angels and Men, and unto God, as the Apoſtle ſaith, ſo *before Angels and Men*, and *before God*, Jeſus Chriſt made an open ſhew of them; as they uſed to do that triumphed over the conquered, they tied them at their Charriot-wheels, and ſo led them openly after them in way of triumph: ſo did Jeſus Chriſt triumph over Devils when he aſcended. Yea, my Brethren, before-hand. Saith Chriſt, *I ſaw Satan fall down from Heaven like Lightning*, when the Goſpel was preached. And this great Biſhop of our Souls ſilenced Satan preſently; for before the Devil ſpake in the Oracles, in Trees, and he ſpake in Temples; as God did in the *Holy of Holieſt*, ſo he had done all the World over: But when Chriſt came, all the Oracles were mute, the Heathens wondred at it. *Plutarch* writeth a Book of it.

And let me tell you this, That all the great deſign of God, ſince Chriſt hath been in Heaven, hath been to ruine Satan, to throw him down out of *his* Heaven. You heard before, that he was in the *Roman* Empire, and he was worſhipped there as God; *Jeſus Chriſt* in Three hundred years flung him out thence; *The Accuſer of our Brethren is come down to Earth.* All his Idols were flung from thence, he was thrown down from Heaven, that is, from being worſhipped as God.

Well, then, the Devil turned *Chriſtian*, and gives the *Pope* his Power in the Weſt; ſetteth up the *Turk* in the Eaſt. My Brethren, Our Lord and Saviour Chriſt will never leave till he hath thrown him out of theſe Seats too. Therefore you read *Rev.* 19. 19,20. at the end of the great War againſt both, *I ſaw*, ſaith he, *the Beaſt, and the falſe Prophet that wrought Miracles before him, with which he deceived men that dwelt upon the Earth; and the Kings of the Earth were taken that ſtood for them, theſe were caſt into the Lake that burned with fire and brimſtone.* And then what followeth, *Chap.* 20. 2. *There was an Angel came from Chriſt*, with Authority from him, (for Chriſt needeth not do it himſelf, it is but giving an Angel commiſſion to do it,) *and he laid hold on the Dragon, that Old Serpent, which is the Devil and Satan, and bound him* (ſaith he) *and flung him into Hell.* This power hath our Lord and Saviour Jeſus Chriſt.

And, my Brethren, to ſhew you in a word that *Jeſus* is above all power, you ſhall find in 1 *Cor.* 15.24. that *he will reign till he hath put down all Rule, and all Principalities and Powers*, and eſpecially the *Devil*, for he ſpeaks of a Power that is an Enemy unto him; for it followeth in the next words, *He muſt reign till he hath put all Enemies under his feet.* All the power and principality the *Devil* hath in the World, and not only he, but what *Angels* have, will be put down, but eſpecially he. Why? Becauſe he is an Enemy; *for he muſt reign* (ſaith he) *till he have put all Enemies under his feet.* And at the day of Judgment the *Devils* tremble, and that great Devil ſhall be brought forth that ſet himſelf up againſt the Lord Jeſus Chriſt, and ſhall be judged, and every poor Saint ſhall *tread him under his feet*, as it is *Rom.* 16.20. and every thing in Earth and under the Earth; Men, and Angels, and Devils, ſhall *bow their knees* before the Lord Jeſus Chriſt, that is, they ſhall acknowledge him to be the great Saviour, the great King of the World, as it is *Phil.* 2.10. and repeated *Rom.* 4.11. and interpreted of the day of Judgment, when the Angels ſhall be judged. Therefore fear not, my Brethren, our Lord Jeſus Chriſt is above Devils, and Men, and Angels, and all.

So much for opening of theſe words, *Far above all Principality and Power, and Might and Dominion.*

In a word to this, *And every Name that is named.*
What is the reaſon the Apoſtle addeth this?
He addeth it for two Reaſons.

Sermon XXXII.

The Firſt is this. If I have not reckoned all ſorts of Power, ſaith he, think of any thing elſe that I have not mentioned; if there be any that I have not named (as aſſuredly they are,) I will comprehend it under one General; *Every Name that is named, not only in this World, but alſo in that which is to come*, whatſoever it be. And by Name is meant often in Scripture, *Authority*; as in the *Name of Chriſt*, that is, in the *Authority of Chriſt*; and as we ſay, in the *King's Name*, that is, in the *King's Authority*. I will not ſtand upon it. In Earth there were ſome he had not reckoned, in Heaven amongſt Angels there were ſome he could not reckon; therefore if there be any Name, ſaith he, it is all ſubject to Chriſt. That is the meaning of theſe words.

And then again, There is another Reaſon why he addeth this, [*Every Name that is named*] to *Principalities and Powers*, becauſe *Name* is a larger word than *Powers*. There may be Names in this World, Perſons there may be and Excellencies that have not power; and ſo there may be Excellencies in the other World, that have not power and authority. Therefore ſaith he, be it what it will, be it what Excellency it will, be it whatſoever it will, Jeſus Chriſt is exalted far above it, ſo far that all is under his feet.

Now by Names, as I take it, is meant both Perſons, and Excellencies or Dignities.

Firſt, All Perſons are meant by this *Every Name*. I will give you a Scripture or two for it. *Act*. 1. 15. *The number of the Perſons* (we tranſlate it ſo, in the Greek the word is, *The number of the Names*) *were one hundred and twenty*. So that when he ſaith *Every Name*, he meaneth every Perſon. That is the firſt.

Secondly, It is put for *Excellency*, *Dignity*, *Glory*, be it what it will. *Gen*.6. 40. The men of the Old world are called *Men of Name*, ſo the word is in the Hebrew, and therefore the Grecians call men famous and of renown, *Men of Name*; and *Job* 30.8. *Job* calleth Baſe men, *Men without Name*.

Now then the meaning is this, That not only Jeſus Chriſt is advanced above all Power and Authority, but above all Perſons, and all Excellencies and Dignities, or whatſoever thing doth excel; ſuppoſe not Power only, but Wiſdom, Learning, or whatſoever it be. Let one be famous, have a name for what he will have; any Angel in Heaven, or any Man in this world, or the world to come; all Creatures whatſoever, and all excellencies of Creatures, *Jeſus Chriſt* hath a better name than they: ſo ſaith the Apoſtle *Heb*.1.4. *He hath obtained a more excellent Name than the Angels*, and he hath this by Inheritance, which now he is exalted unto; and therefore in the ſame Chapter, he ſpeaks of his *ſitting at the right hand of God*. The ſcope of the Chapter is to ſhew, both the excellency of his Perſon, that he hath a *better Name* than all things, and the Superiority of his place, *He ſitteth at the right hand of God*; *And to which*, ſaith he, *of all the Angels ſaid he at any time, Sit on my right hand until I make thine Enemies thy footſtool.*

So now (my Brethren) I have opened that. I ſhould come to have ſhewn likewiſe what is the meaning of theſe wordt, *In this World, and the World that is to come*; but I will omit that now, and make ſome Obſervations upon what hath been delivered, and ſo conclude.

The Firſt Obſervation that I ſhould have made is this, That there are *two Worlds*. But I muſt reſerve that.

But the Second is this; That there are differing Names and Excellencies in this World, and that which is to come. Men that have great Names in this World, will be (many of them) without Names in the World to come; they will be vile perſons *without Names*, as you heard out of *Job*. Men that ſhall be ſaved, and have great names for Saints here, yet they may be the *leaſt in the Kingdom of God*, in the World to come; the *firſt* are oftentimes laſt, and the *laſt* are firſt. What Names you ſhall have in the world to come, let that be the main care of your Souls.

Now what have men Names for? For famous Acts done. Do famous Acts, which ſhall have renown, if you will have a name in the World to come. After the day of Judgment, though there be no power and principality, yet there are Names for ever; therefore I ſay, the word *Name* is larger than that of *Principality* and *Power*; Chriſt will put down all principality and power, both of Angels, and Men, and of Devils, but there will be Names remaining ſtill. *Paul* will have a greater name in Heaven for ever, than other Saints have.

My Brethren, Seek not after Names here, to be great and famous in the Church of God; but deſire that (and it is ſincerity only doth it) which ſhall get you a better Name in the World to come. What do I care *to be judged* by man's day, ſaith the Apoſtle, he ſpeaks ſo ſlightly of it, there is God's day; It is not (ſaith he) how things appear now, and what name I have now; but what it will be in God's day and in Chriſt's day, in the World to come. *Who ſhall ſit at Chriſt's right hand*, and *who at his left*, as it was not Chriſt's to give, ſo it is not ours to know. Poor Saints that ſtand in the Alley may ſit at Chriſt's right hand, when another, one that yet goeth to Heaven, and hath a great repute in this World, not only Civil, but in repute otherwiſe too, may ſtand at his left in compariſon. There will be Names, my Brethren, different from what is in this World. That is the ſecond Obſervation.

Thirdly, You ſee that all *Principalities* and *Powers*, they are ſubjected to Jeſus Chriſt. Then fear not Devils, fear nothing. It is the uſe the Apoſtle makes *Rom.8.ult. I am perſwaded* (ſaith he) *that neither Angels, nor principalities, nor powers, nor things preſent, nor things to come, ſhall be able to ſeparate us from the Love of God, which is in Chriſt Jeſus our Lord.* It is not as if the good Angels would hinder you; but the Apoſtle, though he knew they would not, yet he makes that ſuppoſition, as he doth *Gal.1.6. If an Angel from Heaven* (ſaith he) *preach any other Goſpel*; he might well think a good Angel from Heaven would never preach any other Goſpel, but he makes a Suppoſition of it, meerly to ſhew the truth of this Goſpel: ſo here, to ſhew the certainty of the eſtate of the Elect, he makes a Suppoſition. Suppoſe (ſaith he) they ſhould, yet fear not; why? becauſe *Jeſus Chriſt ſitteth at the right hand of God*, and hath *Angels*, and *Principalities and Powers under him*, ſo you have it 1 *Pet.* 3. *ult.*

And as good Angels ſhall not, ſo it is certain likewiſe that evil Angels ſhall not; good Angels will not, and bad Angels ſhall not. *Matt.16.18.* Saith he, *I will build my Church upon this Rock*, that is, this Faith and Confeſſion, that *Chriſt is the Son of God*, and a heart and life anſwerable, *and the Gates of Hell ſhall not prevail againſt it*; they may aſſault it, but they ſhall not prevail. My Brethren, This Devil whom you fear, and who tempteth you, as Jeſus Chriſt hath him under his feet, ſo he will have him under your feet too one day; do but ſtay a while, he ſhall *tread down Satan under your feet* ſhortly, *Rom.* 16.20. You need fear nothing therefore, either in Heaven or in Earth.

The Fourth Obſervation is this: I have told you there are two ſorts of Rulers in this World; there are *viſible ones*, whom you all reverence and adore, as indeed you ought to do, Principalities and Powers here in this World, the Higher Powers, Superiour Dignities; but there are greater than theſe, there are *Higher than they*, as *Solomon* ſaith in *Eccleſiaſtes*; there are Angels both good and bad, that are greater Princes than theſe. Do but think with your ſelves now, how little you know of the ſtory of this World; you know much it may be of the plots and policies of the Princes of this World, but do you know thoſe conflicts of Satan, thoſe underminings the good Angels have againſt him? Do you know the tranſactions whereby this World is governed? you do not know them; but the day of Judgment will be a gallant day for that, for then you will have the ſtory of all the World broke open; you will not only have the ſtory of all the Actions of Princes, what they have done in their Bed-chambers; not only the reaſon of this petty thing, and that petty thing, but all the agitations between Angels good and bad ſhall be all made known to you.

The bad Angels, theſe wicked Spirits that do us all the miſchief; they have plots beyond the plots of Princes, they have *methods* (as the Apoſtle calleth them,) Art beyond the Art of Princes, and there are tranſactions between good Angels beyond all what the men of the World have. The ſtory of this World, how pleaſant would it be to a man; but the ſtory of the World to come, my Brethren, will be far more pleaſant; you ſhall not only be Ear-witneſſes of all, but Judges of it. The Apoſtle ſaith expreſly, 1 *Cor.* 6. that the meaneſt Saint ſhall judge the Angels, that is, the bad Angels *ſhall all be brought before the Judgment Seat of Chriſt*; nay, for ought I know, the good Angels ſhall be brought too, to give an account of what they have done; for it is ſpoken of all in general at the day of Judgment, that to him *every knee ſhall bow, both things in Heaven, and things in Earth, and things under the Earth.* Now then, what a ſtory will the World produce at the latter day, that hath had two ſuch Governments run all along in it!

Laſtly, You ſee here, when the Apoſtle reckoneth up the beſt things that are: what are they he reckoneth up? Powers and Names, when he would reckon up the greateſt Excellencies; for indeed theſe are the greateſt Excellencies, therefore the Men of the World contend ſo much after them, after Name, and Glory, and Honour, and Principality, to ſubdue men; theſe are the great purſuits of the wiſeſt of the Sons of Men. It is not ſo much pleaſure of the Body, that Fools purſue after moſt; but men of wiſdom and parts purſue after Power, and Name, and Principality, theſe are the beſt things, according to the account the Holy Ghoſt himſelf maketh when he inſtanceth in things that are great; *A good Name is better than great Riches.*

The Devils, they do not live upon pleaſures of the Body, and Riches, and ſuch things as theſe are; but what they live upon, what they pleaſe themſelves with is in having power, in ſubduing Nations, *ruling Kings*, as you ſaw in *Daniel*, and to have his Name ſet up; as the *Devil* was worſhipped 4000 years in the World before our Saviour Chriſt came, what a Name had he! *Power* and *Name* you ſee are the greateſt things that are, which therefore the beſt of Creatures, good Angels and bad Angels purſue after, therefore here they are inſtanced in; he doth not mention Riches, but *Principality and Power, and every Name that is named,* &c.

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SERMON XXXIII.

EPHES. I. 21, 22.

Far above all Principality and Power, and Might and Dominion, and every Name that is named, not only in this world, but alſo in that which is to come.

And hath put all things under his feet, &c.

THeſe words do ſet forth unto us, and proclaim the Supremacy of our Lord Jeſus Chriſt, the King of Kings, over all Perſons, by what names or titles ſoever diſtinguiſhed and dignified, in all God's Dominions, belonging either to this world, or the world to come.

His Kingly dignity is ſet forth unto us firſt for the ſubſtance of it, by that uſual Metaphor of *ſitting at God's right hand.* This in the 20*th* verſe.

In this 21*th* verſe, as likewiſe in the beginning of the 22*th* you have the Amplification, or an enlarged Explication of it.

Firſt, By the ſublimity of the condition he is exalted unto; he ſaith, it is not only *above*, but *far above*. And that,

Secondly, Amplified by the quality and dignity of the Perſons above whom he is thus far advanced, *Principalities and Powers, &c.* And becauſe all particulars of Power in this world and the world to come, could not be mentioned nor rehearſed; therefore to be ſure to take in all, he addeth this general, *Every Name that is named.*

Thirdly, It is ſet forth unto us by the extent of this his advancement, of his Dominion and Sovereignty both of place and time, *this world* and *the world to come*, in all Ages and in all God's Dominions.

Fourthly, By the lowneſs of the ſubjection of all theſe *Principalities*, and whatſoever elſe, unto him; *They are under his feet.*

Laſtly, By the univerſality of all this; It is *far above all*, *and hath put all things under his feet.*

So you have the diviſion of theſe words, in the 21*th*, and in the firſt part of the 22*th* verſe.

I have diſpatched Firſt, What is meant by *ſitting at God's right hand.* And,

Secondly, I have gone over two Heads of the amplification of this Exaltation of Chriſt.

Firſt, The ſublimity of his condition perſonally, *Far above.*

Secondly, I have opened to you the quality of theſe Perſons whom he is ſet over; *Angels*, good and bad, and *Magiſtrates* in this world, whatſoever they be. I ſhewed you, that by *Principalities and Power, Might and Dominion*, he would include all ſorts whatſoever. That all theſe three were called by theſe Names, I opened; likewiſe, what was meant by *every Name in this world, and the world to come.*

Sermon XXXIII.

So now the Third thing, (and that which remaineth) cometh to be opened, the Extent of his Dominion ; *In this world, and the world to come.*

Upon the firſt conſideration of theſe words, [*In this world, and the world to come*] I thought to have found no difficulty, but to have ſlipped them over lightly and generally.

Concerning their Coherence there is only this to be ſaid. Some refer it only to the words immediately fore-going [*Every Name that is named in this world, and the world to come.*] But certainly that is too narrow. I rather therefore with *Beza* and Others, refer it to the whole that he had ſaid of Chriſt's exaltation ; *He ſitteth at God's right hand, over all Principalities and Powers, and over every Name that is named in this world, and the world to come.*

Now then, the great thing to be opened is this ; What is meant by the *World to come* ; and the difference of theſe two, *This world, and the world to come.*

There are theſe Three Senſes and Interpretations of it ; and I love to take (eſpecially where there is a comprehenſiveneſs, as here there is of all) all in.

This world, and *the world to come*, may be taken firſt for Heaven and Earth ; this ſtate of the world on Earth, and that ſtate of the world in Heaven, which are two worlds. So that as the Apoſtle, in *Coloſſ.* 1.16. when he would divide all things that are created in Heaven and in Earth, viſible and inviſible, mentioneth *Thrones* and *Dominions, Principalities* and *Powers:* ſo anſwerably here, when he ſpeaks of Chriſt's exaltation, he ſaith, he is exalted far above all theſe in *this world, and in the world to come*, that is, in Heaven and in Earth. And ſo it cometh all to one with what Chriſt himſelf ſaith, *Mat.* 28. 18. *All power is given me in Heaven and in Earth*, that is, in this world, and the world to come, in all God's Dominions.

Only then here is the Queſtion, Why Heaven ſhould be called the *world to come*, whereas it is extant now as well as Earth is, which is called (in this Interpretation) the *preſent world*? And Chriſt hath now actual power in Heaven as well as in Earth. Why is it therefore called the *world to come*?

To this the Anſwer is : Though it be a world now extant, yet to us poor Creatures here below it is a world to come. It was a world created at the ſame time that this lower world was. *Gen.* 1. 1. *In the beginning God created the Heavens and the Earth* ; by *Heavens* he meaneth the Angels and the higher world ; as by *Earth* all that *Chaos*, out of which all this world was made that is under it, *Sun, Moon, Stars*, and the lower Elements.

This is the comfort of the Saints (to ſcatter ſome Obſervations by the way,) that this great world is to come. The *Pſalmiſt, Pſal.* 17.14. calleth wicked men, *Men of this world, whoſe portion is in this life* ; this world is theirs, and let them take it ; this is *your hour*, ſaith Chriſt, *and the power of darkneſs. If we had hope only in this life*, ſaith the Apoſtle, 1 *Cor.* 15. 19. *we were of all men the moſt miſerable* ; but we have a world to come.

It is a *world to come* in reſpect of us ; As likewiſe you have it *Luk.* 18. 30. ſpeaking of him that ſhall deny himſelf, ſaith he, *He ſhall receive manifold more in this preſent time, and in the world to come life everlaſting.* And ſo 1 *Tim.* 4. 8. *He hath the Promiſes of this life, and that which is to come*, that is, Heaven. Now this is one part of the meaning.

Yet let me ſay this of it. The Apoſtle's ſcope being to ſpeak of Chriſt's actual Reign, and having mentioned that it is in Heaven, (for ſo he ſaith verſe 20. *He is ſet at God's right hand in heavenly places*,) as the ſpecial place of it, and that at preſent. To call Heaven the *world to come*, becauſe to us it is to come, *Beza* himſelf ſaith, it is ſomewhat too harſh, therefore he ſeeks out another Interpretation.

Then the Second Interpretation is this, That this phraſe ſhould note out the duration of Chriſt's Kingdom, that it is for ever in all Ages to come whatſoever. It is a phraſe the Scripture often uſeth to expreſs Eternity, as *Matt.* 12. 32. *Their ſins ſhall not be forgiven neither in this world, nor in the world to come*, that is, Never. As in *Rev.* 20. 10. there are two *Evers* put, one Ever for this world, and the other Ever for the world to come; *They ſhall be puniſhed for ever and ever*, for ever in this world, and for ever in the world to come. And that it noteth out Eternity there is that likewiſe I quoted even now, *Luk.*18.30. *In the world to come eternal life.* Therefore that place *Iſai.* 9. 6. which we tranſlate (and rightly) *Eternal Father*, or *Father of Eternity*, the *Septuagint* reads, the *Father of the World to come.*

Chriſt's Kingdom (to back this Interpretation alſo) is ſaid to be *for ever*, *Luk.* 1.33. ſaith the Angel to *Mary*, ſpeaking of Chriſt's Kingdom; *The Lord ſhall give him the Throne of his Father David, and he ſhall reign for ever*, not for one Ever, but for all Evers. And that he meaneth Eternity, he addeth, *And of his Kingdom there ſhall be no end*; having indeed relation to that in *Iſai.* 9. 7. where he ſaith, *Of his Peace and Government there ſhall be no end.*

And ſo I find ſome that bring that place *Heb.*10.12. *After he had purged away our ſins, for ever he ſate down on the right hand of the Majeſty on high.* They alledge that place for his *ſitting at God's right hand for ever*, not only in this world, but in the world to come. Although I think there is never a place of Scripture where I find that he *ſitteth for ever at God's right hand*, in the ſenſe the Article of the Creed hath it. And [*for ever*] there ſeemeth to refer to [*After he had offered up one offering for ſin for ever*;] for he ſaith in the Verſe before, that their *Sacrifices could not take away ſin*, never made an end of them, but they returned again; *But he* (ſaith he) *by one Sacrifice took away ſins for ever.* So that [*for ever*] referreth rather to that, than to *ſitting on God's right hand*; and verſe 14. confirmeth it likewiſe, where he ſaith, *He hath perfected for ever them that are ſanctified.*

Now, againſt this Interpretation I will give you the Objections, and the Reſolutions, for I cannot paſs over them.

The Objections are theſe.

If his meaning were this, that *he ſitteth on God's right hand, above all Principalities and Powers for ever*: Then there is this Objection, That there are no *Principalities* and *Powers* for ever that Chriſt ſhould ſit over; for the truth is, when this World endeth, there will be an end of all Principalities and Powers. You have an expreſs place for it, 1 *Cor.* 15. 24. *Then cometh the end, when he ſhall have delivered up the Kingdom to God the Father, when he ſhall have put down all Rule, and all Authority and Power.* How then can it be ſaid, *He ſitteth on God's right hand* over all *Principalities* and *Powers* in this world, and the world to come? (taking it in this ſenſe, [*for ever.*])

There are but two things to help this Objection.

The Firſt is this, That though there be no Principalities and Powers for ever, but Rule ceaſeth (as it is certain they do) both of good Angels and bad, and Magiſtrates and Men; yet there are ſeveral Names, ſeveral Dignities and Excellencies (as I ſhewed you the word [*Names*] implieth,) that are in this world, and the world to come. And ſo in that ſenſe it is true, that he is *for ever on God's right hand, above all names that are named in this world, and the world to come.*

Then the Second thing that ſtrenghneth this Objection is this, The Apoſtle ſpeaks by way of ſuppoſition (as it were); as in that other ſpeech of our Saviours, *Their ſins ſhall not be forgiven in this world, nor in the world to come*; It is not as if there were forgiveneſs of ſins in the world to come; but his meaning is, ſuppoſe there would be forgiveneſs then, they ſhould never be forgiven: So ſuppoſe never ſo many *Names*, or *Principalites* or *Powers* in this world, or the world to come, he is over them all.

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But then there is a Second Objection, and that is this; That in the ſame 1 *Cor.* 15.24. it is ſaid thus, *Then cometh the end, when he ſhall have delivered up the Kingdom to God the Father*; and verſe 25. *He muſt reign till he hath put all his Enemies under his feet: And when all things are ſubdued unto him, then ſhall the Son alſo be ſubject unto him that put all things under him, that God may be all in all*; ſo ſaith verſe 28.

Here is now a worſe Objection againſt this Interpretation of the phraſe, *In this World, and the World to come*. And indeed and in truth I find great Interpreters, both upon this place and the other, to confine and determine the phraſe of *ſitting on God's right hand*, to end after the day of Judgment, when he *giveth up his Kingdom to his Father*. And the reaſon is this, becauſe it is evident that the Apoſtle quoteth that which he ſaith 1 *Cor.*15. 25. *He muſt reign till he hath put all his Enemies under his feet*, out of *Pſal.* 110. 1. *Sit thou on my right hand till I make thine Enemies thy footſtool*. They interpret that reigning (which he muſt then give up to his Father) by that *ſitting* mentioned there.

There is this will help that likewiſe.

That the word [*Until*] doth not note out that then he ſhall not reign; for the word is not alwaies interpreted excluſively, to exclude the time after; but incluſively to include all the time before, whereof there might be a doubt, whether he reigned or no, becauſe he had ſo many Enemies. After the day of Judgment he ſhall have none; but there might be this doubt, whether he reigned yea or no till then, becauſe his Enemies were ſo many, and ſo ſtrong. So we find the word uſed 2 *Sam.*6.23. where it is ſaid, *Michal had no Child until the day of her death*; it is not, as if ſhe had any afterward. It is taken therefore for an undetermined time.

But yet there is this ſtill will take away that; That it is plainly ſaid, he doth *give up the Kingdom to God*, and likewiſe that then *Chriſt ſhall be ſubject unto him*.

Thus perplexed you ſee is the opening of theſe words, and there muſt be ſome pains to reſolve this doubt.

The beſt reconciliation which I ſhall give you, ſhall be in theſe few diſtinctions, which (I ſuppoſe) will clear to you in what ſenſe Chriſt hath a Kingdom, and indeed *ſitteth on God's right hand* for ever, and in what ſenſe he *giveth up the Kingdom to the Father*.

The firſt diſtinction I give you is this; There is a Natural Kingdom due to Jeſus Chriſt as he is God, yea, and by Natural Inheritance is due to him being Man, as joyned to the Godhead, for he inheriteth the priviledges of the Second Perſon.

Of this Natural Kingdom, founded upon his being the *Son of God*, which the Apoſtle to the *Hebrews*, Chap. 1. verſe 4. ſaith he, *he hath obtained by Inheritance*; he ſaith verſe 8. *But unto the Son he ſaith, Thy Throne O God is for ever and ever*. And though the right of it is devolved meerly becauſe he is God, yet it is by Inheritance; being the Natural Son of God it is his Natural Inheritance, therefore he is (as it were) in joynt Commiſſion for ever with God, as he is God and Man. This natural Dominion therefore *over all things*, (for all things were made by him and for him, be they what they will, whether *Principalities* or *Powers*, or whatſoever elſe,) this right remaineth for ever, that's certain. And accordingly many of thoſe priviledges, which I interpreted to be underſtood by his *ſitting on God's right hand*, muſt likewiſe remain: As firſt, Fulneſs of Joy; (*At thy right hand is fulneſs of joy for ever*) ſo he is at God's right hand for ever, for he doth enjoy (the Manhood doth) a *fulneſs of Joy* immediately in God himſelf, and this for ever. And Secondly, All that Perſonal Honour and Glory, and glorious Authority which he was filled with, which he was crowned with indeed when he came firſt to Heaven. All theſe remain to eternity likewiſe, and they are a natural due to him, though beſtowed actually, then, when he came up to Heaven. And he is thus in Commiſſion with his Father likewiſe (ſo far as Natural Rule goeth) as a Natural Inheritance to him, though leſs than his Father, as he is God-Man.

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But now Secondly, there is a Diſpenſatory Kingdom, (as Divines uſe to call it,) as he is conſidered as Mediator between God and his Church; which Kingdom is not his natural due, but it was given him, and given him by choice; yea as he was ſecond Perſon and Son of God, that that perſon was choſen out to execute the office of Mediator. And this Kingdom is more properly and ſtrictly noted out by ſitting at God's right hand in the Scripture; and God gave it him as a reward of his obedience, he hath it by commiſſion, *Joh.* 5. 22, 23. *The Father himſelf judgeth no man, but he hath committed all judgment unto the Son*; he is God's *Dominus fac. totum*, (as I may ſo expreſs it,) he is that Lord whom God hath ſet up to do all his buſines for him viſibly and apparently to the day of Judgment. And this Kingdom is in a more eſpecial manner appropriated to Jeſus Chriſt; It is ſo his as it is not the Fathers in a more eminent manner.

In this will that common *Axiome* of Divines help us, that what works all three Perſons do towards us *Ad extra*, though they have all a joynt hand in them, yet they are attributed more eſpecially to one Perſon than to another; as Sanctification you know is attributed more ſpecially to the Holy Ghoſt, Redemption to the Son, Creation to God the Father, though all Three Perſons have a hand in it. So likewiſe is it here, though the Father ruleth till the day of Judgment, and the Holy Ghoſt with him, yet it is in a more eſpecial manner appropriated unto the Son.

Yea, let me add this, that ſeeing to appropriate thus a work more eſpecially to one Perſon than to another, is an act of God's Will, hence it is that one Perſon may have it for a time appropriated unto him, and afterward given up unto another Perſon more properly. So now untill the day of Judgment Chriſt hath the Kingdom committed to him, after the day of Judgment it is appropriated more eminently unto God the Father, yet ſo as that God the Father ruleth now; ſo on the other ſide though the Father is all in all after the day of Judgment, yet the Son is ſaid ſtill to judge.

Now, the reaſon (to touch it in a word,) why God the Father did thus appropriate a time for the reign of Jeſus Chriſt more eſpecially, and that all mens thoughts ſhould be drawn unto him, and the Father ſhould as it were withdraw himſelf, was this, that all men ſhould honour the Son as they honour the Father, ſo you have it *John* 5. 22. that as for every work there is a ſeaſon; ſo there ſhould be for every Perſon a ſeaſon wherein they ſhall be in a more eſpecial manner more glorious.

And there is this ſecond reaſon for it likewiſe, (it was a reward indeed that was exceeding due unto Jeſus Chriſt,) that he ſhould have the Kingdom appropriated unto him for a ſeaſon, that he ſhould draw all mens eyes to him, and have all the glory and honour as it were in a more immediate manner, becauſe he vailed his Godhead in obedience to his Father, therefore his Father now when he cometh to Heaven doth anſwerably, (to recompence him,) withdraw himſelf and appeareth not ſo much in government, but hath committed all Judgment unto the Son, let my Son have it ſaith he. And then (that you may ſee the equity of this founded upon that place of Scripture, 1 *Cor.* 15. 28.) becauſe the Father hath committed all Judgment unto the Son for ſo long a ſeaſon, untill he hath made all his enemies his footſtool, therefore again doth Jeſus Chriſt to honour his Father give up the Kingdom to him, and he himſelf becometh ſubject to him that hath put all things under him.

My Brethren, though Jeſus Chriſt hath this Kingdom committed to him for this ſeaſon, (he went into a far Countrey to receive a Kingdom,) yet when he is in the height of his Kingdom, and hath all his enemies down under him, yet he will not carry it like a Conqueror home as if he had gotten it by his own Sword and by his own Bow only, but even then when he is in the height of all, he giveth it up unto his Father before Men and Angels; it will be the laſt thing he will do at the latter day before he goeth to Heaven, when he hath cleared all the Worlds accounts, (for they ſhall all be Judged by the Man Chriſt, and it is a greater ſervice than all his Sermons he made on Earth,) then when he hath done and is in his full triumph, (which ſhould teach us when we are higheſt and moſt raiſed then to fall down,) when he hath all his Enemies under him, to death, to the meaneſt and loweſt ſubjection, every one ſubdued, when he hath Judged all the World,

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and pronounced the ſentence both upon juſt and unjuſt, and every knee hath bowed to him; then he ſubjecteth himſelf unto his Father and delivereth up the Kingdom to him and God becometh all in all, and this is the laſt and great ſolemnity of all.

This is the firſt diſtinction. His natural Kingdom remaineth for ever, which is a due to him even as he is Man joyned to the Godhead; but you ſee there is ſomething of a Mediator-like Kingdom which he doth give over.

The Second diſtinction is this, (to clear it yet further,) this Mediators Kingdom (as I may ſo call it,) *Regnum œconomicum*, it receiveth a double conſideration. Firſt, conſider him as he is Mediator of his Church conſidered under imperfection, either of ſin or miſery or any other want, till his Church ſhall be compleat. Or Secondly, conſider him as he is a Head of his Church made compleat and fully perfected in all parts and in all degrees.

Or, (that I may explain my meaning to you,) I remember when I opened the Third and Fourth verſes compared with the Seventh of this Chapter, I told you that I thought in Election there were two great deſignes involved. The one, that which was more principally and Primitive, which was the chuſing of us in Chriſt as a Head, to that abſolute glory which with and in Chriſt we ſhall have in the higheſt Heavens for ever after the day of Judgment. But then Secondly, to illuſtrate and ſet off this glory the more, God letteth us fall into ſin, into miſery, Body and Soul are parted, the one liveth in Heaven in a bleſſed condition, the other lies in the Grave; Jeſus Chriſt hath not all his Saints, he hath them but by degrees. Now then anſwerably hath Jeſus Chriſt a double relation to his Church, the one as a Head ſimply conſidered, for we are choſen in him, (as a Head and common perſon,) to that condition which for ever we ſhall have in Heaven; and he hath the relation of a Redeemer and a Mediator for us as we are Sinners, and under miſery and under diſtreſs and under imperfection. Now, my Brethren, while the Church remaineth thus imperfect, (Chriſt hath not all his Members up to him, nor are they out of all danger, (as I may ſo expreſs it,) for though at the day of Judgment to the Saints there is no real danger, yet they are to give account of their actions, and there remaineth a final ſentence to be pronounced upon them by the great Judge, and in that ſence there is a forgiveneſs of ſins then, therefore *Paul* prayeth *that he may find mercy at that day.*) Now I ſay while there is any ſuch thing as guilt or the appearance of it, or any imperfection, (as till that final ſentence there is,) ſo long is Jeſus Chriſt a Mediator for us to God, as under ſome miſery, ſome want, ſome danger, he ſtandeth between God and us, and God hath given him all power in Heaven and in Earth, that he may give eternal life to them that believe, (we could not be truſted more ſafely then with him that is our Saviour,) that he ſhall be able to free us. And ſo long Jeſus Chriſt ruleth in a way of conqueſt, deſtroying of Sin and Death and all Enemies and redeeming the Body and bringing Body and Soul together, and laſtly pronouncing a final ſentence; and in this ſenſe it is that the Scripture uſually ſpeaks of his ſitting at God's right hand to intercede for us, (as it is *Rom.* 8. 34. and by ſitting there he meaneth reigning,) to deſtroy Enemies, to put us out of danger of death and condemnation. But when once this final ſentence is paſt, then this work of a Mediator, his reigning thus as a Redeemer of us conſidered under ſin and miſery ceaſeth, for when once that final ſentence is paſt then all ſins are for ever and ever forgiven, never to be remembred more, God then looks upon us as in his firſt project without ſpot or wrinckle for ever, then Chriſt preſenteth us to his Father, *Lo here I am, and the Children thou haſt given me, here they are juſt as thou didſt look upon them in thy primitive choice.* And ſo now conſidered, I ſay his Kingdom ceaſeth, for there will be no need of it; and this indeed is an anſwer which learned *Cameron* delivereth upon that place, 1 *Cor.* 15.

But yet then take Jeſus Chriſt as our *Head*, as he is ſpoken of in the next words, (and indeed as a diſtinct thing from his ſitting at God's right hand,) ſo he is for ever a *Head*. We were choſen in him at firſt, (I ſhewed in what ſenſe when I opened thoſe words, [*Choſen in Chriſt, and Elected in Chriſt,*] in the Third and Fourth verſes,) and as we were choſen in him at firſt, ſo we are conſidered in him for ever, and exalted in him, our Perſons in his Perſon, and God then (having forgiven all Sin and Miſery, and the Mediator's office for Interceſſion, &c. being laid aſide,) he is all in all both to Chriſt and us, and ſo now he delivereth up the Kingdom unto God the Father.

I will add but this one Third thing to it to make this point (How he is a King, and *ſitteth at God's right hand for ever*, and how not,) clear. When he hath delivered up this Kingdom of his Redeemerſhip unto God the Father, yet he ſitteth down with this honour for ever, That it was he that did execute this office of a Mediatour, ſo as not a Soul is loſt, not a Sin left unſatisfied for, not an Enemy unſubdued, he ſitteth down like a mighty and glorious Conquerour. He is not a General in war longer, that kind of Kingdom and Rule ceaſeth, yet he hath this honour for ever, that he it is that did theſe and theſe exploits, brought in all thoſe Rebels, ſubdued all Enemies, and remaineth a glorious Dictator. So that indeed and in truth Jeſus Chriſt ſhall then reign more gloriouſly with his Father (though it is more eſpecially appropriated to him till the day of Judgment,) than ever he did before; for then he reigneth triumphantly, whereas before he reigned as one that was conquering to conquer. And as *David* ſaid, when all his Enemies were ſubdued, *Am I a King this day*? So will Jeſus Chriſt ſay, He was never Kinged ſo much as now. Therefore ſome interpret thoſe words, 1 *Cor.*15 24. [*Then ſhall the end be*,] that is, ſay they, the perfection and accompliſhment of his Kingdom then cometh. Yea, in ſome ſenſe, my Brethren, he then ſetteth the Crown upon his Father's Head again, for his Father was put out of Rule (as it were) by the Devil, who got all this world, and by wicked men, that did what they liſt; but his poor Saints, whom he choſe to eternal life, lay under ſin and miſery. Jeſus Chriſt now ſubdueth all theſe Enemies, reſcueth theſe poor Souls whom he loved, from all evil, and preſenteth to him a peaceable Kingdom and Goverment, and ſo he with his Father enjoyeth it to all Eternity.

So much now for the opening of theſe words [*This world, and the world to come*] in that ſecond ſenſe given, and the explaining how Jeſus Chriſt is a King in both.

I will only add this, Whereas it is ſaid, [*Of his Kingdom there ſhall be no end*,] his meaning is, (as it is interpreted *Dan.*7.14.) *It ſhall not be deſtroyed for ever.* It is a Kingdom to give way to no Kingdom elſe, it is continued, he reigneth for ever, though he himſelf giveth up the Kingdom to his Father, and becometh viſibly and apparently more ſubject than he was unto him. In this ſenſe (that I may explain that too,) it is not meant in reſpect of his Godhead, for ſo he was never ſubject; it is not meant in reſpect of his Manhood; for ſo he is alwaies ſubject: but whereas he ſo reigneth now, as if God the Father reigned not viſibly and apparently, that is, he doth all viſibly; although it is the Father's glory he cometh with, yet he hath the glory of it, he runneth away with it (as it were:) but when he ſhall have given it up, with this acknowledgment, That his Fatheris the Author of this Kingdom, and that he gave it him, and ſo ſetteth his Crown upon his Father's head; then it ſhall appear to Men and Angels, to be his Father's Kingdom in a more eminent manner. And ſo much for that ſecond Interpretation.

I will add a Third, and ſo leave it; namely, What ſhould be meant by the *World to come*, here, ſpeaking of Chriſt's *ſitting at God's right hand, over all Principalites and Powers in this world, and the world to come.*

My Brethren, There is a ſpecial world, called the *World to come*, appointed for Jeſus Chriſt eminently to reign in; and therefore though all theſe ſenſes are true and good, and muſt be taken in, yet let me add this to it, That God did not content himſelf to beſtow this world upon Chriſt, for him to rule and reign in, and to order and diſpoſe the Affairs of it as he doth, and after the day of Judgment, to reign in that ſenſe you heard ſpoken of afore for ever, more gloriouſly than he did before; but he hath appointed a ſpecial world on purpoſe for him, between this world and the end of the day of Judgment, (and the day of Judgment it ſelf is part of it, if not the whole of it,) wherein our Lord and Saviour *Jeſus Chriſt* ſhall reign, which the Scripture eminently calleth the *World to come*,

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Chriſt's World, as I may ſo call it, that as this preſent World was ordained for the firſt *Adam*, and God hath given it unto the Sons of Men; ſo there is a World to come appointed for the ſecond *Adam*, as the time after the day of Judgment is God the Fathers in a more eminet manner who then ſhall be all in all.

I mention this Third interpretation both becauſe the height of Chriſt's Kingdom is in the World to come when that cometh once, and becauſe that is more properly his, and alſo is to me by comparing other Scriptures evidently intended in this place. It is the height of his Kingdom; for in this World he hath Principalities and Powers of Angels under him by whom he ruleth, after the day of Judgment God is all in all, but there is a World to come which the Angels have nothing to do with all, which is not ſubjected as this World is unto the Angels, but is made on purpoſe for Jeſus Chriſt.

I will give you for this two parallel places of Scripture, *Heb.* 2. 5. compared likewiſe with 2 *Pet.* 3. 7.

In *Heb.* 2. 5. *To the Angels* (ſaith he,) *hath he not put in ſubjection the World to come*; Whom hath he ſubjected it to then? *But* (ſaith he,) *one in a certain place teſtified ſaying, what is Man that thou art mindful of him, or the Son of Man that thou viſiteſt him? Thou madeſt him a little while lower* (ſo it is in the *Margents,*) *than the Angels, and haſt Crowned him with glory and honour, and didſt ſet him over the works of thy hands, thou haſt put all things in ſubjection under his feet; Now we ſee not yet all things put under him, but we ſee Jeſus who was made a little lower than the Angels by the ſuffering of death Crowned with glory and honour.*

Compare now this place in the *Hebrews* with this in the Text. Firſt you ſee he ſpeaks of Jeſus Chriſt as made Lord of all; what here in the Text he calleth *ſitting at God's right hand*, there he expreſſeth by *being Crowned with glory*; Here he ſaith *he was raiſed from the death*, there he ſaith *he was made a little while lower* (indeed for the meaſure far lower,) *than the Angels by the ſuffering of death*, a Worm and no man.

In the Second place, he quoteth out of the 8*th.* *Pſalm* that paſſage which likewiſe is here in the Text, [*He hath put all things under his feet,*] ſo ſaith verſe 22. and that ſentence is no where elſe found in the Old Teſtament, and it is quoted thrice by the Apoſtle, here in the Text, in *Heb.* 2. and in 1 *Cor.* 15.

Thirdly, He ſaith that there is this World to come ordained for this Man; *What is Man that thou art mindfull of him, or the Son of Man that thou viſiteſt him? that thou haſt ſubjected this World to come unto him, and put all things under his feet?* He ſaith the like here in the Text, *he ſitteth at God's right hand, over all Principalities and Powers in this World and the World to come, and he hath put all things under his feet.* So that you ſee that place in the *Hebrews* and the words in the Text agree, quoting both the ſame place.

Theſe words [*having all things under his feet,*] are as I ſaid no where in the Old Teſtament but in *Pſal.* 8. You ſhall obſerve therefore that in the 1 *Cor.* 15. 25. where the Apoſtle beginneth to quote the 110. *Pſal.* to prove that Chriſt muſt reign *till all his Enemies be put under his feet*, that the word [*all*] is not in the 110. *Pſal.* nor is it ſaid there [*under his feet,*] but it is [*make thine Enemies thy footſtool.*] The Apoſtle therefore being to prove that all Enemies are to be deſtroyed, which the 110. *Pſal.* doth not fully ſerve for; What doth he do? He helps it out with *Pſal.* 8. where the phraſe is uſed, [*He hath put all things under his feet.*] So that now *Pſal.* 8. and *Heb.* 2. and 1 *Cor.* 15. and theſe words of my Text are all parallel places, and therefore I could not paſs over this interpreation.

I will give you another place for it. 2 *Pet.* 3. 7. compared with verſe 13. *The Heavens and the Earth which are now,* (here that which in the Text the Apoſtle calleth this World, is expreſt by the Heavens and the Earth which are now,) *by the ſame word are kept in ſtore, reſerved unto fire, &c.* And verſe 13. namely in oppoſition to the Heavens and the Earth which now are, mentioned verſe 7. he ſaith, *Nevertheleſs, we according to his promiſe look for New Heavens and a New Earth, wherein dwelleth Righteouſneſs,* The *Jews* they ſtill expreſs *World*, by ſaying *Heaven and Earth*; therefore when the Apoſtle would expreſs this *World*, he calleth it *Heaven and Earth*, meaning the World that now is, but ſaith he *we look for a New Heaven and a New Earth*, that is, *a World to come.* Now the words which is in *Heb*. 2. 5. the Apoſtle uſeth of *World to come* is οἰκουμένην τὴν μέλλουσαν, *wherein dwelleth Righteouſneſs.*

And that this place in *Peter* and that of *Heb*. 2. fall all to one, appeareth by this, that when the Apoſtle *Peter* had gone and alledged this that there is to be a new Heaven and a new Earth, (that is a World to come,) wherein dwelleth righteouſneſs, ſo it is verſe 13*th*. at the 14*th*. verſe he makes uſe of it, at the 15*th*. verſe he quoteth *Paul* for it in his Epiſtle to the *Hebrews*, (for *Peter* writeth to the *Jews*,) *Even alſo* (ſaith he,) *as our beloved Brother Paul according to the wiſdom given unto him hath written unto you*, that is, of this New Heavens and New Earth, of this World to come.

Now, read that Epiſtle to the *Hebrews*, (for our Divines uſually quote this place to prove (and it is the beſt that can be,) that *Paul* was the Author of that Epiſtle, for *Peter* writ to the *Jews*, that is plain, for he writ to the ſtrangers diſperſed, (which were the Ten Tribes,) throughout the lower *Aſia* and thoſe Countreys, as you may read 1 *Pet*. 1. 1, 3. *He hath written to you* (ſaith he,) *of this New Heaven and New Earth wherein dwelleth righteouſneſs*; Now in the ſecond of the *Hebrews* he writeth of it, proving it out of the 8*th*. *Pſalm*.

Thus you ſee, going from one place to another, that Scripture and that in *Heb*. 2. are parallel, and that in *Heb*. 2. and this in 2 *Pet*. 3. are parallel likewiſe.

My Brethren, I will not ſtand diſcourſing to you about this New World, I ſhall only ſpeak what is pertinent to the thing in hand. Unto this did all the Prophets give witneſs, and therefore I am not aſhamed to give witneſs to it too.

In *Revel*. 5. 10. (I opened that Chapter to you when I explained Chriſt's ſitting at God's right hand,) as ſoon as ever they ſaw Chriſt take the Book, and was inſtalled King, What do their thoughts preſently run to? The World to come; *He hath made us Kings*, (ſay they,) *and Prieſts, and we ſhall reign on the Earth*; To be ſure at the day of Judgment they ſhall, which will be a long day certainly, when all the Accounts of the World ſhall be ripped up, and the World new hung againſt the approach of the King to it, there will be New Heavens and New Earth indeed, and the glory of the Creatures then will put down the glory of this Old World of *Adams*, it was not good enough for this great Lord, *our Lord and Saviour Chriſt*. But I ſay I will not much inſiſt upon it, I will only open ſo much as is pertinent to the thing in hand.

You ſee this place and that in *Heb*. 2. how parallel they are, and that the ſecond of the *Hebrews* quoteth the 8*th* *Pſalm*.

Now, conſider but the ſcope of the *Pſalm* as the Apoſtle quoteth it to prove the World to come. Any one that reads that *Pſalm* would think that the *Pſalmiſt* doth but ſet forth Old *Adam* in his Kingdom, in his Paradiſe, made a little lower than the Angels, (for we have Spirits wrapped up in fleſh and blood, whereas they are Spirits ſimply,) a degree lower, as if they were Dukes and we Marqueſſes, one would think I ſay that this were all his meaning, and that it is applied to Chriſt but by way of alluſion. But the truth is the Apoſtle bringeth it in to prove and to convince theſe *Hebrews* to whome he wrote that that *Pſalm* was meant of Chriſt, of that Man whom they expected to be the *Meſſiah*, the Man Chriſt Jeſus.

And that he doth it I prove by the 6*th*. verſe, (it is the Obſervation that *Beza* hath,) *one in a certain place* (quoting *David*,) διεμαρτύρατο, *hath teſtified*, ſo we tranſlate it, *hath teſtified Etiam atque Etiam, teſtified moſt expreſly*, he bringeth an expreſs proof for it that it was meant of the man Chriſt Jeſus, therefore it is not an alluſion. And indeed it was *Beza* that did firſt begin that interpretation that I read of, and himſelf therefore doth excuſe it and make an Apology for it that he diverteth out of the common road, though ſince many others have followed him.

Now the ſcope of the *Pſalm* is plainly this; In *Rom.* 5. 14. you read there, that *Adam* was a type of him that was to come. Now in *Pſalm* 8. you find there *Adam*'s World, the type of a World to come, (he was the *firſt Adam*, and had a world, ſo the *ſecond Adam* hath a world alſo appointed for him;) there is his *Oxen* and his *Sheep*, and the *Fowls of the Air*, whereby are meant other things, Devils perhaps and Wicked men, the Prince of the Air; as by the *Heavens* there, the Angels, or the Apoſtles rather; *The Heavens declare the glory of God*, that is applied to the Apoſtles, that were Preachers of the Goſpel.

To make this plain to you that that *Pſalm*, where the phraſe is uſed [*All things under his feet*,] and quoted by the Apoſtle here in the Text, therefore (it is proper) it was not meant of Man in Innocency, but of the *Meſſiah*, the Lord Jeſus Chriſt; and therefore anſwerably, that the World there is not *this world*, but a World on purpoſe made for this *Meſſiah*, as the other was for *Adam*.

Firſt, It was not meant of Man in Innocency properly and principally; why? Becauſe in the *firſt* verſe he ſaith, *Out of the mouths of Babes and Sucklings haſt thou ordained ſtrength.* There were no Babes in the time of *Adam*'s Innocency, he fell afore there was any.

Secondly, he addeth, *That thou mighteſt ſtill the Enemy and Avenger*, the Devil that is, for he ſhewed himſelf the Enemy there to be a *Manſlayer* from the beginning. God would uſe man to ſtill him; Alas, he overcame *Adam* preſently: It muſt be meant of another therefore, one that is able to ſtill this Enemy and Avenger.

Then he ſaith, *How excellent is thy Name in all the Earth*, *who haſt ſet thy glory above the Heavens.* *Adam* had but Paradiſe, he never propagated God's name over all the Earth; he did not continue ſo long before he fell, as to beget Sons, much leſs did he found it in the Heavens.

Again, Verſe 4. *What is man, and the Son of man.* *Adam*, though he was Man, yet he was not the Son of Man; he is called indeed the *Son of God*, *Luke* 3. *ult.* but he was not *Filius hominis.* I remember *Ribera* urgeth that.

But take an Argument the Apoſtle himſelf uſeth to prove it. This Man ſaith he, muſt have all ſubject to him, all but *God*, ſaith he; he muſt have the *Angels* ſubject to him, *for he hath put all Principalities and Powers under his feet*, ſaith he. This could not be *Adam*, it could not be the Man that had this world in the ſtate of Innocency, much leſs had *Adam* all under his feet. No, my Brethren, it was too great a Vaſſalage for *Adam* to have the Creatures thus low to him. But they are thus to Jeſus Chriſt, Angels, and all, they are all under his feet, he is far above them.

Secondly, It is not meant of Man fallen, that is as plain, the Apoſtle himſelf ſaith ſo, *We ſee not* (ſaith he) *all things ſubject unto him.* Some think that it is meant as an Objection that the Apoſtle anſwereth; but it is indeed to prove, that Man fallen cannot be meant in that 8*th Pſalm*; Why? Becauſe ſaith he, we do not ſee any thing, all things at leſt ſubject unto him; you have not any one Man, or the whole Race of Man, to whom all things have been ſubject, the Creatures are ſometimes injurious to him. *We do not ſee him* ſaith he, that is, the Nature of man in general conſidered. Take all the Monarchs in the world, they never conquered the whole world; there was never any one man that was a ſinner, that had all ſubject to him. But *we ſee*, ſaith he, mark the oppoſition, *But we ſee Jeſus*, that Man, *crowned with Glory and Honour*; therefore it is this Man, and no man elſe, the oppoſition implieth it.

The Philoſophers themſelves complain, that Nature was a Step-mother to man; they did not ſee that ſubjection of the Creatures unto him, but many Miſeries, and incurſions of Miſeries upon him; *But*, ſaith the Apoſtle, *we ſee this Man, Jeſus, crowned with Glory and Honour.*

And then it is not an *Angel* to whom all this is ſubject, it is a *Man* plainly; a Man *made a little* while *lower than the Angels*, and then *crowned with Glory and Honour* far above all, for ſo the oppoſition runneth.

And it is not this World only that ſhall be ſubject to this Man, but it is a World to come: ſo the Apoſtle ſaith plainly, verſe 8. *We ſee not yet all things put under him*, therefore it is not this World ſaith he, *but Jeſus Chriſt is in Heaven, crowned with Glory and Honour* already; and there will be a world, and a world there is beginning that ſhall be ſubject to him, as well as this preſent world.

So now it remaineth then, that it is only Chriſt, God-Man, that is meant in that 8*th Pſalm*. And indeed and in truth Chriſt himſelf interpreteth that *Pſalm* of himſelf, (you have two witneſſes to confirm it, Chriſt himſelf and the Apoſtle.) *Matt.*21.16. whenas they cried *Hoſanna* to Chriſt, or *Save now*, and made him the Saviour of the world, the *Phariſees* they were angry; our Saviour confuteth them by this very *Pſalm*, *Have ye not read*, ſaith he, *Out of the mouths of Babes and Sucklings*, *thou haſt perfected ſtrong praiſe*? He quoteth this very *Pſalm* which ſpeaks of himſelf, and *Paul* by his warrant, and perhaps from that hint doth thus argue out of it, and convince the *Jews* by it.

What the meaning of that is [*Out of the mouths of Babes and Sucklings*,] I refer to what Mr. *Meade* in his *Diatribæ* hath written upon that 8*th Pſalm*. he interpreteth it of men, of the Man Chriſt Jeſus principally, who was but a Babe, by whom God would *ſtill the Enemy and Avenger*, under whoſe feet he hath put all things; therefore he is the man who is prophecied of.

You know how the Prophecy of the *Meſſiah* runneth, *Gen.* 3. 15. *He ſhall bruiſe thy head, and thou ſhalt nibble at his heel*; which implieth plainly, that he that was to be the *Meſſiah*, ſhould have Satan under his feet, he was to tread upon Satan's head; the nibbling at the Heel ſheweth, that he ſhould wind up his Head and bite him by the Heel, being thus under his Feet.

Now, my Brethren, he is the ſole Man, that as the *Pſalmiſt* and *Apoſtle* ſaith, hath a World to come ordained for him. To ſpeak a little of that now, that I have ſhewed it to be the meaning of both.

As *Adam* had a World made for him, ſo ſhall *Jeſus Chriſt*, this *ſecond Adam*, (*Adam* being a type of Him that was to come) have a World made for him. This World was not good enough for him, he hath a better appointed than that which Old *Adam* had, *A new Heaven and a new Earth*, (according to the Promiſe *Iſai.*66.) where the *Saints* ſhall reign; *Thou haſt made us Kings and Prieſts, and we ſhall reign on Earth*. And this World he hath not ſubjected unto Angels; no, there is none of thoſe *Principalities* and *Powers* in it, or ſhall be in it, when it cometh to its perfection.

Do but mark the harmony of one thing with another. There are two *Adams*: An *Earthly Adam*, he hath an Earthly World; an *Heavenly Adam*, and he hath a Heavenly World. There are two Covenants, the *Law* and the *Goſpel*: The *Angels*, they delivered the firſt Covenant, *The Law was given by the miniſtration of Angels*: But the ſecond Covenant, the Goſpel, that declareth and ſpeaks of this ſecond World, made for the Man *Chriſt Jeſus*. God hath not uſed the Angels to preach the Goſpel, they do not meddle with it; but he hath appointed Men to do it. He is ſo far from ſubjecting this World that is to come to Angels, that they are not the declarers of it; *Unto the Angels* (ſaith he, *Heb.* 2.5,6.) *hath he not put in ſubjection the World to come, whereof we ſpeak*, though they gave the Law. Men that were *Babes* and *Sucklings*, out of their mouths he hath ordained ſtrength, to begin to create this New world.

Sermon XXXIII.

Why is it called the *World to come*, and yet we ſpeak of it, ſaith he, and the Goſpel beginneth it?

Becauſe as the other World was ſix days a making, there was a *Chaos* firſt, and ſo it went on by degrees, ſo it will be in this world likewiſe; we are now but in the firſt days work as it were, the perfection of it is to come; *The Kingdom of Heaven is like unto a grain of Muſtard-ſeed, which is the leaſt of all ſeeds, and yet the greateſt in the end.* The Apoſtle ſpeaking of Converſion, *Gal.* 4. calleth it a delivering us from this preſent evil world; *Old things are paſt away*, (ſaith he) *and all things are become new.* Here is a Creation, a beginning, here is the firſt days work, and God will never leave till he hath perfected this world; and becauſe the perfection of it is not yet, therefore it is ſaid to be a world to come.

And becauſe it is a new World begun thus, and thus begun when Chriſt began to preach, which firſt began (ſaith the Apoſtle to the *Hebrews*) to be preached by the *Lord himſelf* here upon Earth; therefore it is, that as the firſt world had a *Seventh day* for the celebrating of the Creation of it, ſo hath this New world now a *Lord's day*; and of that Lord's day doth the Apoſtle ſpeak, *Heb.* 4. as here he doth of this New world, in *Heb.* 2. And the Holy Ghoſt, when Chriſt was ſet in Heaven, fell down then upon the Feaſt of *Pentecoſt*, which was upon the *Firſt day of the Week*, our *Lord's day*, as *Levit.* 23. 15, 16.

Now, my Brethren, this World, when it is finiſhed, ſhall not be ſubject to the Angels; but to Chriſt and his Babes and Sucklings, to that Man Chriſt Jeſus, Lord Paramount of it, for whom it was made; and thoſe *Citizens of this World*, as *Pareus* expreſſeth it. Therefore Chriſt is called τὸν ἀρχηγὸν, the *Captain of our Salvation*, for he in this is a Common Perſon; and as he by Suffering was *made a little* while *lower than the Angels*, ſo are we to ſuffer with him, and having ſuffered with him, to reign with him.

My Brethren, You do not read of the *Angels* judging the world, and ſitting upon the Throne; do but take that part of this world, however we are ſure of that, that the *Saints* then ſhall reign, and reign on Earth. They are ſaid to *ſit*, and to *ſit on Twelve Thrones*, *Matt.* 19. And in *Revel.* 20. it is ſaid, *The Thrones were ſet, and thoſe that were beheaded for the Teſtimony of Jeſus ſate upon them*; therefore Chriſt promiſeth to give the Government of Ten Cities to him that had made his five Talents ten. The *Devils* will be ſhut out; he hath taken and locked out that great Devil, thoſe Principalities are gone during that time; and being they are gone there needeth no Principalities of good Angels to oppoſe them.

Will you have me ſpeak what I think? I think this, that that Office which the Angels do in this world here below, Men riſen from the dead ſhall do to men that are Saints. For the firſt part of this reign, of this Kingdom of Chriſt, of this World to come; that world ſhall be ſubject not to Angels, but to men, after that *firſt Reſurrection*, which the 20th Chapter of the *Revelations* ſpeaks of.

And it is no abſurdity at all; for if the Angels, that behold God's face, are buſied about things here below, I ſee not but that the Saints may be ſo too, it is an honour rather than otherwiſe. The Angels begin it indeed, they gather the Elect from all the four Corners of the Earth, and they end it, they are the Executioners to fling Wicked men and Devils into Hell. But they to whom this World is ſubject, that are the Judges, that are the Principalities and Powers in this World to come, they are *Men*, *They ſhall judge the Angels*, ſo ſaith the Apoſtle.

And, my Brethren, in this World will be the height of the Kingdom of Jeſus Chriſt, and when that is ended, he delivereth up the Kingdom unto God the Father.

Now I will make but a ſhort uſe or two, an Obſervation, and ſo I will end.

Here Firſt, you ſee two Worlds for you. You that look for happineſs methinks you ſhould be ſatisfied with the expectation of this. *Alexander* wept becauſe he had half conquered one World, (this World,) that there were no more for him to conquer, out of a ſuppoſition when he had conquered all what he ſhould do, one World would not ſatisfie him. If thou hadſt the ſame deſire, thou needeſt not care for this World, there is another World, there is more Worlds than one, *By whom he made the Worlds*, ſaith he, *Heb.* 1. There are things preſent, and the comfort is there are things to come; there is a preſent World, and there is a World to come. Care not for this World, it is Old *Adam*'s World, it is loſs to the Saints, it is well if thou canſt get hanſomely rid of it with little ſinning, if thou canſt be but delivered out of this preſent evil World as the Apoſtle ſpeaks *Gal.* 1.4.

It was all that Chriſt deſired, all that he prayed for, ſaith he, *John.* 17. 15: *I pray not that thou ſhouldeſt take them out of the World, but that thou ſhouldeſt keep them from the evil.* But my Brethren there is a World to come. *Abraham* and all his Seed, not only the *Jew*, but the *Gentile*, are not only Heirs of *Canaan*, but of the World, it is expreſly ſaid ſo. *Rom.* 4. 13, 14. That is the firſt Obſervation.

In the ſecond place, Admire we this Man Chriſt Jeſus whom God hath thus advanced, yea, and to ſet him up, hath made a World on purpoſe for him, peculiar for him and for his to enjoy, and for him to uſe them as under him to rule and govern.

It is the Obſervation of *Chriſoſtome* upon the place, admiring that that man that was the ſcorn of death, ſo he was here below, and when he hung upon the Croſs, that was the deriſion of men; *You ſhall ſee no beauty in him, that we ſhould deſire him as it is*, *Iſai.* 53. Yet that God ſhould take up this Man, raiſe him up from the dead, and ſet him at his own right hand, and ſubject all Principalities and Powers under him, give him this World, a World to come in a ſpecial manner and to reign likewiſe for ever and ever after the day of Judgment, to uſe him in all his great buſineſſes, to judge the World by this Man.

If this ſaith he had been ſpoken of God, there had been no wonder, for all the Nations of the World are but as a drop of a Bucket to him, but to hear it ſpoken of a Man, of a drop of that drop, one man out of all Nations who himſelf was but a drop, a tear when he was in the Womb firſt, to raiſe up this Babe, this Suckling, thus to ſtill the enemy and avenger, to conquer death, to ſubdue Angels, to have all Principalities and Powers under him, and not to ſtill them with *Armes* but with his mouth, *out of the mouths of Babes and Sucklings*, and to make a World thus on purpoſe for him; *O, how excellent is thy Name in all the Earth, and thy glory above the Heavens.*

This was it that made the *Pſalmiſt* himſelf admire at the Lord Jeſus Chriſt, that God ſhould thus viſit him, carry him to thoſe depths, make him a little while, (as the word βραχύν, ſignifieth, as the Orator ſaith, *hear me a little while*,) lower than the Angels, though a great deal for meaſure lower than they, to let him down to the loweſt parts of the Earth, to the neathermoſt hell, and lay all our ſins upon him and all his wrath, *Lord* (ſaith he,) *what is man that thou viſiteſt him.* Viſiting is ſometimes put for viſiting in anger, as *Pſal.* 59. 5. So God viſited Chriſt firſt, made him thus lower than the Angels in this ſenſe for a little while; and when he had done he viſited him in favour as much, takes that broken Man, ſhattered Man, for his Soul was broken, *my heart is broken*, (it is the expreſſion that Chriſt himſelf uſeth in one of the *Pſalmes*,) takes him and raiſeth him up to Heaven, crowneth him with glory and honour, ſetteth him in all that glory you have heard, *O, what is Man and the Son of Man* (he ſpeaks of the Nature of Man as it is united to the Godhead in Chriſt, foreſeeing it by a Spirit of Prophecy,) *that thou ſhouldeſt viſit him thus, firſt in Anger, then in Favour!* What is this Babe, this ſuckling that thou ſhouldeſt raiſe him up to this glory and honour!

Sermon XXXIII.

My Brethren, all this concerneth us, for what ſaith the *Pſalmiſt* here in the firſt verſe? He calleth him the *Lord our God*, this Man Chriſt Jeſus. How excellent is the name of God for doing this, how excellent will it be in all the Earth one day, and founded in the Heavens now, and will be for evermore after the day of Judgment. It will be that which will take up, ſwallow up the thoughts of Men and Angels to all eternity.

That I may ſet it out a little, (I thought to have done it when I handled thoſe words, [*under his feet*,] but I will touch it now a little and be the more briefer then. Take all this that hath been ſaid of Chriſt as the Text ſetteth it forth here, take it all together, and here is the moſt glorious proſpect of a Kingdom that ever was, it putteth down all the Kingdoms of the World that were ſhewn to Chriſt by Satan. Do but take the proſpect of it.

Firſt, Here is a Father of glory, (to whom he prayeth, verſe 17.) a God that is the Fountain of all glory, and himſelf the Father of our Lord Jeſus Chriſt, whom he makes a Man, viſiteth him, (you heard how low,) laieth him in the Earth, raiſeth him up, ſetteth him in his Throne at his own right hand: There is your King, the Eldeſt Son of God. Here is God the Father, the Father of glory, and here is his Son at his right hand; Here are Worlds for his Dominions, this World and the World to come. To ſet forth the glory of this Kingdom here are Nobles, (who you know ſet out the glory of a Kingdom by their being under the King and under his Son,) here are Principalities and Powers, Might and Dominion, and here is the higheſt exaltation that ever was, all theſe Nobles under his feet, under his Sons feet; *All things* ſaith he, *are under his feet*, thoſe that are his friends are under his feet too, under him as Subjects, they fall down and kiſs the duſt of his feet, *to him be glory and honour*, *and they throw down their Crowns*, as you read, *Revel.* 5. Thoſe that are his Enemies, he hath the moſt glorious conqueſt over them that ever was, he treadeth upon them, he ſitteth and makes them his footſtool, that he may ſit the eaſier; and Satan that great Devil triumpheth over him, ſo that he makes his Children to ſet their feet upon his neck.

What is there now my Brethren that you will ſay or that you will think can be added to make this man Chriſt Jeſus more glorious? One would think now that he hath enough, he is advanced you ſee to the higheſt Throne of Majeſty, he is eſtabliſhed a King for ever, he hath Worlds for his Dominions, this World and the World to come, he hath the higheſt power, he hath all things under his feet. What is it I ſay that ſhould make this man yet more glorious?

Take *Adam* that was his Type. *Adam* he had a World about him, he had a *Paradiſe*, a Court which was his peculiar, if he had had Sons, *Paradiſe* had been his Court properly, for he was the Father of the World. What wanted this man? Plainly he wanted a Wife, he wanted a helper, God himſelf ſaith ſo. My Brethren, all this was in a Type. This Man Chriſt Jeſus thus advanced far above all Principality and Power, here is the Father of glory, here is his Son ſet in glory, here are Nobles all under him, here are Dominions enow, where is the Queen? What ſaith the words following, *He hath given him to be the Head of the Church, which is his Body, the fulneſs of him that filleth all in all*; *over all to be the Head of his Church*; ſo ſome tranſlate it, and I think it to be a part of the meaning, that above all priviledges elſe he accounteth this, (as it were,) the higheſt flower in his Crown, that he is a Head to his Church his Body. It is as if our Lord and Saviour Chriſt ſhould have ſaid I have all this honour, I am thus full, I am at my Fathers right hand, If I have not my Church I want a Body, I am not yet full. Therefore now above all this glory and exaltation hath God given him to be Head of his Church. I ſit at God's right hand, come up ſaith he to his Church, that by nature and by deſert is under his feet, come up ſaith he and ſit on my right hand as I ſit on my Fathers right hand.

and

Read the 45*th*. *Pſal.* there when he is annointed with the Oyl of gladneſs above his fellows, the Queen ſtandeth at his right hand, and ſaith he, as I ſit in my Fathers Throne, ſo ſhall my Church ſit upon my Throne, and though I have all things under my feet, I will have my Church my Queen, which is fleſh of my fleſh, (therefore ſhe is called his Body,) ſhe ſhall have her ſeat at my right hand, for ſhe is my fulneſs, I am not full without her. My Brethren, Jeſus Chriſt delighteth more in love than he doth in Power, though he be King of Kings. Let me yet once more break forth into what the *Pſalmiſt* doth; *O, what is Man that thou art mindful of him, and the Son of man, the Lord Chriſt and his Church made up of men, that thou art thus mindful of him.*

Sermon XXXIV.

SERMON XXXIV.

EPHES. I. 21, 22, 23.

Far above all Principality and Power, and Might and Dominion, and every Name that is named, not only in this world, but alſo in that which is to come.

And hath put all things under his feet, and given him to be the Head [or, *a Head*] *over all things to the Church.*

Which is his Body, the fulneſs of him that filleth all in all.

OUR Lord and Saviour's Exaltation, is ſet forth unto us in theſe Three laſt Verſes, and the Verſe before, in a double relation.

The Firſt is, His Exaltation above all Creatures, and the diſtance he ſtandeth in to them. *He is far above all Principality and Power, and Might and Dominion, and hath all things under his feet.*

Secondly, His Exaltation is ſet forth to us by his relation and preheminence, which he hath to his Church. *He hath given him to be a Head over all to his Church, which is his body, the fulneſs of him that filleth all in all.*

If you will have it, Jeſus Chriſt the Great King, his Supremacy in all Matters and over all Perſons, Civil and Eccleſiaſtical. *Far above all Principalities, &c.* there is his Supremacy over all Creatures, and all Civil Government, and a Head to his Church alſo. Theſe are the two general parts of theſe words.

Concerning his Exaltation, as it is laid down in the 21*th* Verſe, I have already ſhewn theſe two things:

Firſt, How he is advanced far above all things; for his own Perſonal Dignity is far above all Principality and Power. And this is amplified by the Perſons over which he is exalted, it is over all *Principality and Power*, both good Angels and bad, and the moſt excellent of Creatures here on Earth, Kings and Magiſtrates, whatſoever they be, by what names or titles ſoever diſtinguiſhed; *Every Name that is named.*

Then the Third thing, (which I conſidered in the laſt diſcourſe) was, the extent of it; *Not only in this World, but in the World to come.*

Of thoſe words [*In this world, and the world to come,*] I told you Interpreters gave two Interpretations. Whereof the

Firſt was, That by *this world* and the *world to come*, ſhould be meant *Heaven* and *Earth*, as he himſelf ſaith at laſt, *All power is given unto me in Heaven and in Earth.* And what might be Objected againſt this Interpretation, I anſwered in my laſt diſcourſe; and how it would not wholly and fully ſuit the ſcope of the Apoſtle here.

Then in the Second place, [*In this world, and the world to come;*] I told you was a phraſe that imported *for ever*, and ſo ſhould imply all time after the day of Judgment, not only in this world, but in all the Worlds to come, be they what they will be. Now becauſe there was that great Objection againſt it in 1 *Cor.*15. that he is to *reign*, to *ſit*, *until his Enemies be made his footſtool*, and *then to give up the Kingdom unto God the Father*, ſo it is expreſly ſaid *ver.*24,25. I therefore explained how far his Kingdom was eternal, and how far not, and how to be given up at the latter day.

To theſe two Interpretations I added a Third, which is not to exclude the other, but is indeed a kind of middle between both, taking in both the one and the other. Or, if you will, thus; That between the ſtate of this World, as now it is, and the ſtate of things after the day of Judgment, when *God ſhall be all in all*; there is a *World to come*, which is on purpoſe, and in a more eſpecial manner appointed for Jeſus Chriſt to be King in. And ſeeing there is ſuch a *World to come*, certainly this is to be taken in here, if there were no other reaſon.

But I told you, That there was a more eſpecial reaſon, why that this Interpretation muſt be here taken in with the reſt. For I find all Interpreters almoſt with one conſent to refer me for the words that follow [*Hath put all things under his feet*] to the 8*th Pſalm*, as the only place in the Old Teſtament, where thoſe words are ſpoken concerning Chriſt, verſe 6. *Thou haſt made him to have dominion over the work of thy hand, thou haſt put all things under his feet.* So as (ſay they) theſe words [*he hath put all things under his feet,*] are a teſtimony borrowed from the 8*th Pſalm*, which the ſame Apoſtle *Paul* quoteth and citeth in two other Epiſtles to the very ſame purpoſe. He quoteth them *Heb.*2.8. where he ſpeaks of his *Kingdom*, and in 1 *Cor.*15.27.

Now therefore I was lead to look into *Heb.*2. where indeed I find the ſame words quoted out of the 8*th Pſalm*; and I found this likewiſe, that the Apoſtles ſcope was to prove, that the *Pſalmiſt* prophecied of a World to come, ordained for Chriſt; and proveth it by this, that he was to have a World, wherein all things were to be ſubject to him, (the very ſame thing that followeth here in the 22th verſe.) *And* (ſaith he) *though we now ſee Chriſt crowned with Glory and Honour*, (ſo it is at the 8*th* verſe of that ſecond to the *Hebrews*, which is all one *and to ſit at God's right hand,*) *yet*, ſaith he, *all is not ſubject unto him.* Though God hath put all under his feet, yet all is not yet ſubject; therefore there is a World to come, ſaith he, wherein all things ſhall be ſubject to Jeſus Chriſt.

Now then, I finding here a *World to come*, wherein Chriſt is King over all, and *All things put under his feet*, (which is the next words,) and that in the Judgment of all Interpreters it is taken out of the 8*th Pſalm*, which the ſecond to the *Hebrews* quoteth; there is no Rational man could imagine, but that in the ſame ſenſe that *World to come* is taken in the ſecond of the *Hebrews*, in the ſame ſenſe it muſt be taken here.

I did in my laſt diſcourſe indeed, with more modeſty paſs over what I thought was meant by that *World to come*, than perhaps is here meant. Perhaps likewiſe, I might not be ſo well underſtood. I will therefore explain my ſelf unto you, profeſſing not to be long upon it; for I will not diſcourſe of it, but meerly take what is pertinent and appoſite to the expreſſion in hand [*the World to come*] as it is held forth unto us in *Heb.*2.

I alſo proved, That *that Man* prophecied of in the 8*th Pſalm*, that was to have *all things under his feet*, was only Jeſus Chriſt. I ſhall ſpeak now more to this, that he hath a World to come ordained for him, in which [*all things*] are to be underſtood. And I ſhall expreſs my ſelf, all that I mean to ſay about it, in theſe two Heads.

The Firſt is, That that *World to come*, mentioned *Heb.* 2. 5. wherein Chriſt is to have *all things under his feet*, is not this World that now is, or meerly the Government that Chriſt now hath. Neither is it the World after the day of Judgment, and yet is ſaid to be a *World to come*.

Sermon XXXIV.

And then Secondly, I ſhall ſhew you what I think is meant by that *World to come*, and the ſeveral ſteps and degrees of its perfection, its growing up, in reſpect of which it is ſaid to be a *World to come*.

And Firſt of all, That the *World to come*, mentioned in *Heb.* 2. and prophecied of *Pſal.*8. which this Text referreth us to, is not the World that now is, that is plain; for the Apoſtle diſtinguiſheth this World that now is, from that World that is to come, by this; ſaith he, *Now we do not ſee all things ſubject unto him,* (and it is his Argument by which he proveth, that there muſt needs be ſuch a World to come ſubject unto Chriſt,) *We ſee not* (ſaith he) *all things put under him yet, Heb.*2.8. therefore it is a World to come. Here lies the Apoſtle's reaſon. That ſame word *Not now*, or *Not yet*, implieth evidently that there is a World to come, in which this is to be fulfilled, wherein all things ſhall be ſubject unto Chriſt. It is true, this World to come is begun, (as I ſhew you by and by,) but it is not grown up to its perfection; *We ſee Jeſus crowned* indeed, *but we do not ſee all things ſubject unto him yet.* This is the Apoſtle's ſcope in *Heb.*2.

So that firſt, It is not this World that now is.

Then the Second thing is this, to prove this, That it is not the eſtate of the World after the day of Judgment. I ſhall only prove it out of *Heb.*2. and this place; I will go no further, for I will ſtill ſpeak pertinently to the Text.

Firſt then, The *World to come*, that is ordained for Chriſt to have all things ſubject to him, is not the World after the day of Judgment, I mean the ſtate after the day of Judgment; my Reaſon is this, Becauſe that of this World that is to come for Chriſt, *Adam*'s World was the type. Now mark it, my Brethren, Look into *Rom.*8. 19,20,21,22. the Apoſtle ſheweth you plainly there, that *Adam*'s World, this very World wherein now we are, (which is the type of Chriſt's World to come;) this Earth and this Heaven, theſe Creatures do groan for the *manifeſtation of the Sons of God; For the Creature* (ſaith he) *was made ſubject unto vanity, not willingly, but by reaſon of him* (namely, *Adam*,) *who hath ſubjected the ſame in hope; becauſe the Creature it ſelf alſo ſhall be delivered from the bondage of Corruption, into the glorious liberty of the Children of God: For we know that the whole Creation groaneth and travelleth in pains together until now.* So that you ſee there is a World to come, which is not that after the day of Judgment (for what will become of theſe Creatures then, no man can tell me;) but it is this very individual Creation, where we live and are, that doth groan for a Reſtitution, and the reſtitution of it is the World to come, as the preſent corruption and bondage of it is this World.

And then, if you look into the *8th Pſalm*, you ſhall find there, that in the type of Chriſt's World to come; it is ſaid, that *Heavens*, and *Stars and Moon*, and *Sheep and Oxen*, and *Fowls of the Air and Fiſhes*, theſe are all ſubject unto him. This cannot be meant after the day of Judgment, no not in the Type. There is nothing after the day of Judgment, which *Heavens*, and *Stars and Moon*, and *Sheep and Oxen*, and *Fowls of the Air and Fiſhes*, ſhould ſignifie, or typifie out to us.

So that it is a *World to come*, between the ſtate of this World, which is yet in its ruff and in its height to this preſent, and the day of Judgment.

I will give you a ſecond Reaſon for it, and it is this. For when this *World to come* ſhall come, and Chriſt ſhall have all ſubject unto him in it, (*for he only,* ſaith he, *ſhall have all ſubject,*) *then he ſhall deliver up the Kingdom unto his Father*, namely, at the end of the day of Judgment. This is plain 1 *Cor.* 15. 24,25,*&c.* He ſaith plainly there, that when he hath put *all things under his feet*, when he hath done it, when he hath brought him fully into poſſeſſion of this World to come, wherein all things are to be ſubject unto him; then verſe 28. *When all things ſhall be ſubdued unto him, ſhall the Son alſo be ſubject unto him, that hath put all things under him.* So that now, this World of his doth ceaſe, whenas the day of Judgment ceaſeth, *For then cometh the end,* ſaith he, verſe 24.

And then Thirdly, Anſwerably out of the very words of the Text you have *this World, and the World to come*, wherein there are *Principalities and Powers*, and *Might and Dominion*; *not only in this world* (ſaith he,) *but in the world to come*. Why now, after the day of Judgment there will be no *Principalities* and *Powers*, or *Might and Dominion*; therefore not this World to come, if you take it in a proper and ſtrict ſenſe.

That there will be no *Principalities and Powers* after the day of Judgment is ended, is plain thus; for in 1 *Cor.* 15. 24. *He ſhall deliver up the Kingdom to the Father, when he ſhall have put down all Rule, and Authority, and Power.* Here three words (according to the Greek) of thoſe four which are in the Text.

So that now, I ſay, that *World to come*, which the Apoſtle ſpeaks of *Heb.* 2. and quoteth the 8*th Pſalm* for it, wherein Chriſt is actually to have *all things under his feet*, is not that time after the day of Judgment. It is not this World neither, or the ſtate of things now; for we do not ſee yet all things put under him, therefore there is a World to come between theſe two.

And ſo much now for that firſt general Head, namely, That by *World to come*, both here and in *Heb.* 2. is not meant the ſtate of things after the day of Judgment, ſimply or only; but another World beſides.

Now in the Second place, I come to explain what it is that is meant by this *World to come*. I ſhall do it as briefly as poſſibly the thing will bear, and indeed but to explain the Text.

I will ſhew you firſt in general, why it is called a *World*; And ſecondly, why a *World to come*.

Then more particularly I ſhall ſhew you, the ſeveral degrees of the coming on of this World; And when it is at its perfection, that Chriſt ſhall have all in ſubjection to him, and then that World to come ſhall ceaſe; of that the ſecond of the *Hebrews* ſpeaks.

Firſt, Why it is called a World?

My Brethren, you muſt know this, That as God made this World for *Adam*, and put all things under him, (though not under his feet;) ſo God appointed a World for the *Second Adam*, his Son Chriſt Jeſus; and *Adam*'s World was but the type of this World to come. *Rom.* 5. 13. it is ſaid, that *Adam* was the type of him that was to come. Anſwerably this old *Adam*'s World, which now good Angels and bad Angels, and ſinful Men, theſe *Principalities* and *Powers* rule; it is but the *ſhadow of that world which is to come*, prophecied of in that 8*th Pſalm*, and mentioned in that ſecond of the *Hebrews*.

Yea (my Brethren) let me add this to it alſo, That God doth take the ſame World that was *Adam*'s, and makes it new and glorious, the ſame Creation groaneth for this new World, this new Clothing; as we groan to be clothed upon, ſo doth this whole Creation. And as God takes the ſame ſubſtance of man's Nature, and ingrafteth the *New Creature* upon it, the ſame man ſtill: ſo he takes the ſame World, and makes it a *New World*, a *World to come* for the *Second Adam*. For the ſubſtance of the ſame World ſhall be reſtored to a glory, which *Adam* could never have raiſed it unto, the ſame World that was loſt in *Adam*, And this God will do before he hath done with it, and this reſtitution is the World to come.

Now then, why is it called a *World to come*?

It is called a *World to come*, becauſe though the foundation of it is now laid (it was laid then, when our Lord and Saviour was upon the Earth,) the foundation of it is laid in the *New Creature*. Why is it called the *New Creature*, but becauſe as the firſt Creation began the Old World, ſo this *New Creature* beginneth the New World. And as the Old World was not perfected in a day, but in ſix daies: ſo this New World to come, it is not perfected at once, the *New Creature* is but the beginning of it; the *New Creature* here below is in your hearts:

Saith the Apoſtle there in that ſecond of the *Hebrews*, (do but mark the Coherence, and you ſhall ſee that this New world is begun, and it is but begun, and you ſhall ſee when it began,) verſe 2. *If the word ſpoken by Angels were ſtedfaſt*, meaning the Law, *How ſhall we eſcape* (ſaith he, verſe 3.) *if we neglect ſo great ſalvation, which at the firſt began to be ſpoken by the Lord, and was confirmed unto us by them that heard it*, &c. *For* (ſaith he) *to the Angels hath he not put in ſubjection the world to come, whereof we ſpeak.* He had ſpoken of the preaching of the Goſpel in the words juſt before; he ſaith it was begun to be preached by Chriſt, and accompanied with the Miracles and Signs of the Holy Ghoſt; and this Goſpel, ſaith he, the Angels did not deliver. They delivered the Law indeed; *The word ſpoken by Angels*, ſaith he, *was ſtedfaſt*, that is, the Law; *but*, ſaith he, *this Goſpel*, which is the Kingdom of Heaven, is the beginning of the *world to come, whereof we now ſpeak.* This world, ſaith he, was not ſubjected to Angels, they preached it not, neither ſhall they have any thing to do in that world which the Goſpel beginneth. This world that now is, is ſubjected to them indeed, (as I ſhewed you formerly;) but the world to come is not.

It began therefore you ſee then, when Jeſus Chriſt began to preach; and therefore you may obſerve the language of the Goſpel, *Repent* (ſaith *John Baptiſt*, Matt. 3. 2.) *for the Kingdom of Heaven is at hand.* The world to come is coming upon you, when Chriſt ſhall come to preach the Goſpel, to make men new Creatures: Here was the foundation of it. And ſaith Chriſt himſelf, *Mark* 1.14. *Repent, for the Kingdom of Heaven is at hand*; and *Matt.* 16.28. *There are ſome that ſtand here*, ſaith he, *that ſhall not die* (and all were dead that ſtood there long ago) *till they ſee the Son of Man come in his Kingdom.*

The foundation of this *world to come* was thus laid by our Saviour Chriſt in bringing in the Goſpel, and it was prophecied of in *Dan.* 2.44. He ſaith expreſly there, *That in the daies of theſe Kings* (while Principalities and Powers ſtand of thoſe Monarchies; for he came ſtealing into the world when the *Roman* Monarchy firſt began, in *Auguſtus Cæſar*'s time; Chriſt, that meant to ruine it, came ſtealing in upon it) *ſhall the God of Heaven ſet up a Kingdom which ſhall never be deſtroyed; but it ſhall break in pieces and conſume all theſe Kingdoms, and it ſhall ſtand for ever.* This ſame New world, you ſee, it began in the flouriſhing and height of the *Roman* Monarchy. Now, what did Jeſus Chriſt do when he came into the world and went up into Heaven, when he began his New world? Conſider what the world was before.

The *Devil* was worſhipped in all parts of the world, as the *god* of the world. Our Lord and Saviour *Chriſt* flingeth him down; *I ſaw Satan* (ſaith he) *fall down like Lightning.* Where *Heatheniſm* did not prevail, there did *Judaiſm*, all the Ceremonial Law; how zealous were the *Jews* of all their Ceremonies, and of the Temple. He throweth all them down; the Apoſtle *Paul* calleth it, *Heb.* 12.26. *Shaking of the Earth.* Here is a great deal of this world gone preſently, and falling down like *Dagon* before the New world. He converteth by his Apoſtles, Millions of Souls over all the world; and how is Converſion expreſt in 1 *Cor.* 5. 17? *Old things are paſt away, all things are become New.*

And this is but the firſt daies work of this World to come; the World is yet to come, for the Apoſtle for all this ſaith, *We do not yet ſee all things ſubject unto him.* This is but a delivering us out of the *preſent evil world*; it is not a ſubjecting the *preſent world* unto Chriſt, it is a delivering them out of it that are converted, as it is *Gal.* 1.14.

And, my Brethren, what is the reaſon that we Chriſtians begin to reckon our time from Chriſt, we do not reckon from the Creation; we do not ſay *Five thouſand and five hundred* and ſomany years, as it is ſince the Creation; but we ſay *One thouſand ſix hundred*, &c. as reckoning from Chriſt, for then our New world began.

This New world that is but in the firſt daies work, when it had thrown down *Heatheniſm*, the *Devil*, flung out all thoſe *Jewiſh Ceremonies*, ſhook that Earth, it is like a new Nail that ſhaveth off by degrees the old one. Chriſt will not ceaſe, till he hath made all new. It is ſaid there in that ſecond of *Daniel*, verſe 44. *That it ſhall break in pieces and conſume all thoſe Kingdoms*, eat out the World and all the Monarchies and glory of it, before it hath done.

Well, You ſhall ſee when he had thrown down *Heatheniſm* and *Judaiſm*, (which was his firſt daies work, as I may ſo ſay) then cometh a Night of *Popery*, and that ſteppeth up in the room of it. What will Chriſt do before he hath done? He will have a ſecond daies work, and he will not ceaſe till he hath thrown out every rag, the leaſt droſs and defilement, that *Antichriſt* or *Popery* brought in or continued in the world. And we are under the ſecond daies work (if I may ſo expreſs it,) we are but working up ſtill to a purer world; it is this New world, this *world to come*, working up to its perfection. And, my Brethren, Jeſus Chriſt will never reſt till he hath not only thrown out all the droſs of this world, both in Doctrine and Worſhip, (which conforming to the world bringeth in, and hath brought into the world,) but for a ſecond degree of this world, he will never reſt till he hath brought all the world (that is, the generality of men) to be ſubject to him; which is another degree of this *world to come*.

The World you know conſiſteth of *Jews* and *Gentiles*. In the Apoſtle's time he had not conquered all the Corruptions of the world, much leſs had he conquered the generality of Mankind in the world. How bitterly doth the Apoſtle complain of the cutting off of the *Jews*, but a few of them at beſt came in, the generality of that Nation was caſt off: And for the *Gentiles*, *Who hath believed our report*, ſay the Apoſtle's? But a very few in compariſon. Therefore there will come a time when this New world ſhall have yet a further perfection; it ſhall grow up to a world, that the generality of Mankind, both *Jew* and *Gentile*, ſhall come into Jeſus Chriſt. He hath had but little takings of the world yet, but he will have before he hath done; the world was made for him, and he will have it afore he hath done.

In *Rom.* 11.26. ſaith the Apoſtle, *All Iſrael ſhall be ſaved*, (ſpeaking of their Second Call,) for the generality of it. There is the New world of the *Jews*, a New world in that ſenſe: And for the *Gentiles*, he telleth you that is but caſt in; *If the caſting off of the Jews* (ſaith he) *was the reconciling of the world*, (that is, of the *Gentiles*,) *what ſhall their fulneſs be*, (their taking in be?) *but life from the dead*? *The Veil ſhall be taken off from all Nations*, ſo is the expreſſion *Iſai.* 25.7. And that which is ſo much alleadged for Unity, ſhall one day be fulfilled; but it will be when Chriſt is Lord of all the Earth, never afore. Chriſtians will never agree till then, and then indeed there ſhall be *One Lord*, and his *Name one*, as it is *Zach.* 14.9.

Here will be a brave World indeed, my Brethren, and this is another degree of this world to come, *One Shepherd* and *One Sheepfold* of *Jew* and *Gentile*, and that Sheepfold as large as all the World; ſo *John* 10. 16. I ſpeak of the generality, and the moſt. This was never yet fulfilled, for the Apoſtle expreſly ſaith, that the *caſting off of the Jew*, *was the receiving in of the Gentiles*; therefore they were never yet one Sheepfold together, but they ſhall be one.

My Brethren, Read the Prophets, you ſhall find Promiſes of ſtrange and wonderful things, of glorious Times, and that here upon Earth, of all Nations coming in to Jeſus Chriſt; of all proſperity, of the *Mountain of the Lord*, *ſet above all Mountains*, &c.

Diſputing once with a *Papiſt*, he urged this upon me; ſaith he, *If the Church of* Rome *be not the true Church, and the Church to which all Churches ſhall ſubmit, which hath had conſtant peace and proſperity, all riches, and glory, and honour, for this many hundred years. How hath this ever been fulfilled to your Church, that all Nations ſhall flow into it; that it is a Mountain ſet above all Mountains, that abundance of Peace and Proſperity is in it, which ſhall run down like a River, whereas you* (ſaith he) *have been in Perſecution*?

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So now you ſee, there is ſo much toward this *World to come*; yea, and the truth is, thus far we find many Divines fall in, yea, and find thoſe that do acknowledge, that this ſtate of Glory, of a glorious Church on Earth, ſhall continue for a Thouſand years, during which time the *Jews* ſhall have it, and the *Gentiles* together with them.

There is a Third thing, which is more controverted; and there is a Fourth to be added to that, which I think that few will deny.

The Third degree of this New world is this; That when this glorious Time cometh, that Jeſus Chriſt will thus call home both *Jew* and *Gentile*, and have a New world in reſpect of multitudes of Men of all Nations coming in unto him, to make this New world the more compleat, he will bring part of Heaven down to it. This I ſay is more controverted. I ſhall but expreſs to you briefly ſome grounds for it, which I confeſs for theſe Twenty years I have not known well how to anſwer, and that is all that I can ſay.

It is not that Chriſt himſelf ſhall come down (that is the old Errour of ſome) to reign at *Jeruſalem*; which Error indeed the Fathers ſpake againſt, and which hath brought a blemiſh and abſurdity upon that Opinion. But that under Chriſt, reigning in Heaven, (for certainly his Court is there, and that is his Temple, and he ſitteth there both over this world and that to come;) yet that under him part of Heaven ſhall come down and rule this world, to make the glory of it ſo much the more compleat, to put down *Adam's* world, I ſhall give you rather thoſe Reaſons.

I know not how to underſtand that place firſt (which ſhall be the foundation of all the reſt) it is a known place alleadged to this purpoſe; *Revel.* 20. indeed the whole Chapter, but eſpecially the 1, 2, 3, 4, and 5*th* Verſes. You ſhall find, my Brethren, (and thoſe that know that Book aknowledge this) that in the 19*th* Chapter, both *Pope* and *Turk* is deſtroyed, ſo verſe 20. of that Chapter. *The Beaſt was taken, and with him the falſe Prophets, that wrought Miracles, and had deceived them that had the Mark of the Beaſt, &c. And they were caſt alive into a Lake of fire burning with Brimſtone.* Here now the *Beaſt* is gone, but the *Devil* is left; therefore *Chap.*20.*verſ.*1, 2. *I ſaw an Angel come down from Heaven, having the Key of the bottomleſs Pit, and a great Chain in his hand, and he laid hold on the Dragon* (that is, the Devil, it is no other, and his Angels, he is put for all the reſt,) *that Old Serpent*, (that now doth traverſe the world going up and down, and is the Ruler and the god of this World,) *which is the Devil and Satan, and bound him a Thouſand years, and caſt him into the bottomleſs Pit, and ſhut him up, and ſet a Seal upon him, that he ſhould deceive the Nations no more till the Thouſand years ſhould be fulfilled, and after that he muſt be looſed for a little ſeaſon.*

Here you ſee the *Devil* couped up, and why? *Not to deceive the Nations any more.* It was never fulfilled yet; When was it fulfilled? Not during the Times of *Antichriſt*, he never more deceived than he did then; and the order you ſee is after the *Beaſt* is taken, the *Beaſt* is not yet deſtroyed: ſo that this thing is to come. It is not after the day of Judgment, for he is to be looſed for a *little ſeaſon*, ſo ſaith the Text. And the truth is, you ſhall find that which we call properly and ſtrictly the Day of Judgment, *when all ſhall ariſe and be judged*, followeth, as *verſ.*12, 13. and that after the Devil hath been looſed a little ſeaſon again.

Now, when the Devil is gone, and is thus ſhut up for a Thouſand years; what is done for this Thouſand years?

Read the 4, 5, 6, and 7*th* Verſes. *I ſaw Thrones* (ſaith he,) *and they ſate upon them, and Judgment was given unto them.* What is Judgment, but Reigning? And, what were they to whom Judgment was given? *I ſaw* (ſaith he) *the Souls of them that were beheaded for the witneſs of Jeſus, and for the Word of God,* (namely, in the Primitive Times, under the *Roman* Empire) *and which had not received the mark of the Beaſt upon their Foreheads, and in their hands, thoſe which ſtood out unto the days of Antichriſt,* (which argueth that this is to fall out after the Times of *Antichriſt* too,) *and they lived and reigned with Chriſt a Thouſand years; but the reſt of the dead, lived not again until the Thouſand years were finiſhed: This is the firſt Reſurrection.* Now it is ſaid, that the firſt Reſurrection is a Spiritual Reſurrection of mens Souls from the death of Sin, (ſuch Interpretations are put upon it,) But conſider with your ſelves a little. Firſt, It is the Souls of men *dead*, that is plain, for he ſaith, they were *ſlain with the Sword*, they were *beheaded* for the witneſs of Jeſus, and as their death is, ſo muſt their Reſurrection be; their death was certainly a bodily death, for they were beheaded, therefore their Reſurrection muſt be anſwerable to it. *And* (to mention no other Arguments) *they reigned with Chriſt a Thouſand years*; this is not the glory of Heaven, for that is for ever, and ſo they had reigned from the firſt time they were ſlain, if that glory were meant; but the reign upon their riſing, for he ſaith, *the reſt of the dead lived not again till the thouſand years were expired.* Therefore the oppoſition implieth, that it is a living again, and a proper Reſurrection.

Now, where do theſe reign? It ſhould ſeem, on Earth, by this Argument; becauſe, why elſe is the Devil bound up. He need not be bound up for their reigning in Heaven; but as a preparation to this, the *Devil is bound up*, ſo the Text ſaith. This is one place, out of which I could urge multitude of things, but I forbear.

Well, I know not how to Anſwer another, and that is that I quoted in my laſt diſcourſe, *Revel.* 5. 10. where the Saints expreſly ſay in *John*'s time, *Thou haſt made us unto our God Kings and Prieſts, and we ſhall reign* (not, *we do*, but *we ſhall reign*) *on Earth.* And then go joyn with this 2 *Pet.* 3. 23. *We, according to his Promiſe look for new Heavens and a new Earth, wherein dwelleth Righteouſneſs.* We, we Apoſtles, we Saints that live now, we look for it. How do I prove that? Becauſe the uſe he makes of it is this, *Wherefore, Beloved, ſeeing you look for ſuch things, be diligent to be found of him in peace, without ſpot and blameleſs.* It could not be an argument then, in thoſe times, to be holy and blameleſs, if they themſelves perſonally were not to look for it; and he ſaith expreſly, *ſeeing you look for it.*

And what is that, according to his *Promiſe* they look for? a *new Heaven*, and a *new Earth.* Not Heaven it ſelf properly taken; there is not a New Heaven to be made, it is the Old Heaven, that was made from the foundation of the World, in which we ſhall for ever be with Chriſt after the day of Judgment. However, how is there a New Earth there? *We look for a new Heaven and a new Earth, wherein dwelleth Righteouſneſs*, wherein Righteouſneſs reigneth and ruleth; becauſe (as I ſaid before) it will be a New world ſubjected unto Jeſus Chriſt, when the *New Jeruſalem* cometh down from Heaven.

You will ask me now, What ſhall they do here in this New World?

I ſhall give you ſuch Conſiderations as ſhall take off the abſurdity. Firſt, I will tell you what they ſhall not do. They ſhall not eat and drink, nor marry, nor give in marriage; Our Saviour ſaith expreſly, that the *Children of the Reſurrection do none of theſe things.* Therefore to imagine a *Turkiſh Heaven* here below, a *Turkiſh Paradiſe*, is that which hath been the abſurdity put upon that Opinion; and which indeed made many of the Fathers, after the firſt Three hundred years, to flie out againſt it. There was an Opinion then; That Chriſt himſelf ſhould again reign Perſonally at *Jeruſalem* a Thouſand years, that they ſhould abound in all Senſual pleaſures, in marrying wives, eating and drinking, &c. and that the *Jewiſh* Ceremonies ſhould be then reſtored. And it was this Opinion that the Fathers confuted, and did ſo much flie out againſt; for otherwiſe the truth is that *Auſtin* himſelf ſaith, *That if you will grant*

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only Spiritual delights to come from Heaven for them, it is an Opinion (ſaith he) *that may be tollerated.* And *Tertullian* ſaith the like in his Third Book againſt *Marcian,* which he wrote in his beſt time before he turned *Montaniſt*; and he calleth it, *An Heavenly Kingdom upon Earth*, *in abundance of Spiritual good things.*

I have told you what they do not; I will tell you what they do, and take off the abſurdity of that likewiſe. He ſaith, *They ſhall be Kings and Prieſts*, ſo *Revel.* 5.10. And *Chap.* 10.6. *Bleſſed and holy is he that hath part in the firſt Reſurrection, on ſuch the Second Death hath no power*, (they are out of the danger of it, both Body and Soul being raiſed and in a Celeſtial eſtate,) *but they ſhall be Prieſts of God and of Chriſt, and ſhall reign with him a Thouſand years.* To open this a little to you.

Firſt, To be Kings. You heard this in *Heb.* 2. 5. that he hath not put this World to come in *ſubjection to the Angels*. The Angels now, they are the *Thrones* and *Principalities*, and the Kings and the Great ones that rule this World that is now. But the truth is, he ſaith, they ſhall be Kings then; he hath not put this New world in ſubjection unto the Angels, but unto them. And for them to take the Angels office, to be as Angels after this Reſurrection, is no abſurdity.

They ſhall be Prieſts. I ſhall take off that abſurdity by this: Our Saviour Chriſt, when he took up his Body here out of the Grave, he continued forty daies upon Earth; what did Chriſt Jeſus all that while? He did perform the part of a Prieſt and of a Prophet, he did inſtruct them in the worſhip of God, ſo you read expreſly *Acts* 1. The Apoſtles (my Brethren) had a brave Teacher, *Chriſt riſen from the dead*; he began this New world, and he remained Forty daies on Earth, afore he aſcended on purpoſe. Now think with your ſelves, for the Saints to be conformed unto Jeſus Chriſt their Lord and King, to run through but the ſame ſtate he doth. He ran through this World, he was poor and miſerable, ſo are you. When he died, *Into thy hands Father I commend my Spirit*; whither his Soul went, ours go. When he roſe again, and took up his Body, and remained Forty daies upon the Earth, he inſtructed his Diſciples in the great things of the Kingdom of God. If the Saints do ſo, when they firſt take their Bodies, here is but a conformity unto Chriſt. He then aſcended, ſo ſhall they, and for ever be with the Lord.

My Brethren, Conſider this further (for I ſhall mention all that doth alleviate it,) the great Objection lies in this, That the Souls of men that now are in Heaven, and ſee the Face of God, ſhould come down and do ſuch a ſervice as this, to Reign on Earth here below, in ſuch a glorious Church as I have told you; here lieth the abſurdity. To take this off conſider this, That even this eſtate will be a better eſtate than what their Souls now have. I will give you reaſon for it; for otherwiſe our Lord and Saviour Chriſt, when his Body and Soul was here alſo below, after his Reſurrection, was not in a better eſtate than his Soul was before his Reſurrection, which certainly it was. You will ſay, *They are now in Heaven.* Yes, As the Angels are; but as the Angels come down here below, and yet alwaies ſee the Face of their Father, (ſo ſaith the Goſpel, *Mat.* 18.20. *Their Angels do alwaies behold the face of my Father, which is in Heaven,*) ſo may theſe ſtill be in Heaven and behold the Face of God. *Stephen* you know beheld the Face of God, and the glory of God, and Chriſt ſtanding on his right hand, though he was a Mortal man, and here below.

In one word let me ſay this: God hath eternity of time to reveal himſelf in, he doth advance his Favourites by degrees; firſt glorifieth their Souls apart, takes Soul and Body, when they are united they have a better condition than the glorifying of their Souls ſimply. How many of theſe waies God hath to manifeſt himſelf by degrees; how many Worlds to come he hath to do all, the more the better; for you will ſay, You are ſo happy in every one, that you know not how to be happier; if he leadeth us by a kind of wonderment from one glory to another: as in Maſques you draw away one board, and a glorious ſight appeareth; you draw away another, and another is preſented to you: ſo doth God with his Children, becauſe he hath an eternity of Time to make all theſe Shews and Repreſentations to them, and in doing this, he doth not leſſen, but increaſe their happineſs.

This is the greateſt ſervice that can be done, for it is the Angels work, they do it now. And let me add this; Then will come to be fulfilled that which you pray for in the Lord's Prayer, *Thy will be done on Earth as it is in Heaven.* At the day of Judgment, during that time we are not ſo much doing God's will, as giving account of our waies, and of having performed it. If therefore this Prayer be fully and exactly fulfilled, that the Will of God ſhall be done on Earth as compleatly as in Heaven; it muſt be the time of the firſt Reſurrection, which *Paul* therefore, when he would expreſs his deſire of being perfect, he ſaith, he would *attain to the Reſurrection of the dead,* that is, to be as holy as men ſhall be then.

My Brethren, I have ſpoken theſe things unto you rather, as that which hath a great ſhew of truth in it, than as if I could anſwer all Objections that might be made againſt it. But (as I ſaid in the laſt diſcourſe) if this hold not, as it is exceeding probable it will, yet there is a fourth degree of this *World to come,* which I am ſure will hold, and that is this, during the day of Judgment ſtrictly taken, after the general Reſurrection both of *Juſt* and *Unjuſt.* Then, my Brethren, to honour this New world, God will not only come down, but Jeſus Chriſt himſelf will come down, and he will abide a long day here to; (therefore it is no abſurdity for Saints to live on Earth, even when Chriſt himſelf ſhall do ſo,) neither will it diminiſh from his happineſs at all, for he will come and bring all his glory with him.

The Day of Judgment, it will be a long day, my Brethren; and let your ſelves judge whether it will not or no. For do you think, that the accounts of the World can be caſt up in the twinckling of an eye? Doth not *Solomon* ſay expreſly, *That every work, whether it be good or evil, ſhall be brought to Judgment,* Eccleſ. 12. 14? And doth not the Apoſtle as expreſly ſay, 1 *Cor.* 4. 5. that things ſhall be ſo brought to Judgment, as every one ſhall be able to *judge the ſecrets of all mens hearts?* And do you think this will not take up time? Shall we our ſelves take in the accounts of all mens hearts in an inſtant? No, my Brethren, this will be a long day; wherein Jeſus Chriſt will do that great ſervice, (a greater ſervice than all his preaching,) the examining of the Accounts of all the World, and convincing of all Mankind and ſending them ſpeechleſs to Hell, ſo as they ſhall have nothing to ſay, and ſo as we too ſhall be able *to judge the world,* ſo the Apoſtle ſaith, 2 *Cor.* 6.

Now here is this New world in its height and perfection. Here is Chriſt, and all his Angels round about him; yet this World is not ſubject unto them. They begin it, they gather together thoſe that have died, during the *Thouſand years,* from all quarters, and they execute the Sentence that Chriſt hath pronounced, and the Saints have aſſented unto, and they fling them all into Hell: But the truth is, they do not ſit as Judges, they *ſtand,* ſo the expreſſion is uſed *Dan.* 7. whereas the Saints are ſaid to *ſit upon twelve Thrones;* and in 1 *Cor.* 6. they are ſaid to *judge the Angels.*

And here now is *Adam's* World in the perfection, that Creature that hath groaned under all mens luſts, ſhall be then fully reſtored to the *glorious liberty of the Sons of God.* During that time the World ſhall be new hung, when Chriſt her Lord ſhall come into it. And if the other will not hold; and thus far I am perſwaded it will hold, that there is the *World to come* into Chriſt, wherein all Heatheniſm, Superſtition, Errour, and whatſoever elſe, ſhall be rooted out of the World, and the generality both of *Jew* and *Gentile* ſhall come in to Jeſus Chriſt; and that is a glorious World, my Brethren, without that of the day of Judgment.

Here then is Chriſt's *World to come;* I have given you an account of it as briefly as I can, wherein he ſhall have all things ſubject unto him, for the Apoſtle expreſly ſaith, that *then,* at the day of Judgment, *all things ſhall be under his feet,* and never fully till then, *for the laſt enemy that is to be deſtroyed is Death, and then he ſhall give up the Kingdom to God the Father.* And what the *World to come* ſhall be after then, no man knoweth, only the Scripture ſaith, *God ſhall be all in all, and Chriſt himſelf ſhall be ſubject unto him.* So I have done with theſe words, *This world, and the world to come.*

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I come now to the 22*th* Verſe, which is the latter part of Chriſt's exaltation over all Creatures; for that which followeth afterward is his Exaltation in relation to his Church. The laſt part of it is this, *He hath put all things under his feet.*

Here are two things contained in this,

1. The lowneſs of the ſubjection of all things, they are *under his feet.*
2. The univerſality, *All.*

I ſhall not handle theſe two diſtinctly, for they will fall in promiſcuouſly and miſcellaneouſly one with another, therefore I ſhall handle them one with another.

Firſt, For the coherence of theſe words with the former.

The Apoſtle, as he had ſet forth the Exaltation of Jeſus Chriſt, in reſpect of Perſonal excellency, more eminently in the former Verſes, *Far above all Principality and Power,&c.* So here he ſetteth forth his Dominion more eminently, that all is *under his feet.* If you ask, what the Perſonal excellencies of Chriſt are? They are ſuch as are *far above all Principality, Power, Might and Domion;* he excelleth in Glory, in Majeſty, in Wiſdom, in Power, in Holineſs, *all Principalities and Powers;* I confeſs *Dominion* is included too under it, but more eminently Perſonal excellencies. If you ask what Dominion he hath over all theſe? He telleth us plainly, all is under his feet.

There are theſe two parts of his Exaltation, mentioned in that ſecond of the *Hebrews,* which Chapter is parallel with this. He ſaith there verſe 8. *He was Crowned with glory and honour;* that which the Apoſtle here expreſſeth by ſetting him at God's Right hand, that is there expreſt by being Crowned. For there are theſe two Ceremonies in the Inſtallation of Kings; there is a Crowning of them, and a ſetting them upon the Throne. Now Jeſus Chriſt had a Crown, firſt of Glory, ſet upon his head; he had all Perſonal excellencies poured out upon him: And then ſecondly, he had a Crown of Honour ſet upon his head; *He was crowned with glory and honour,* ſaith the Text; that is, he had Dominion given him, *For* (as it followeth there) *thou haſt put all things under his feet.*

I do but obſerve this from it, and I will do it briefly; That the Perſonal worth that is in Jeſus Chriſt, is the ground and foundation of his Dominion over all. Why are all things ſo low as under his feet? But becauſe his Perſonal worth excelleth all *Principalities and Powers,* and *every Name* whatſoever. You ſhall find in *Heb.* 1. where he ſpeaks of ſitting down at God's Right hand, he firſt premiſeth his Perſonal worth, *He is the Image of the inviſible God* (ſaith he,) *the expreſs Character of his Perſon, he by whom he made the Worlds,&c.*

Is Chriſt's Perſonal worth the foundation of his Dominion over all things, becauſe he is far above all things in his Perſon, therefore are all things under his feet? My Brethren, obſerve this from it, That though Jeſus Chriſt was worthy of the Kingdom of all the World, yet as the Apoſtle telleth us, *Heb.* 5. *He took not this honour upon himſelf, but he was called to it.* Which ſhould teach us the greateſt modeſty in aſſuming any honour or dignity upon our ſelves, above others. No ſuch Example as Chriſt's to teach it. He did not aſſume a jot of Power beyond his Commiſſion. He would not have had power over all, if *All* had not been in his Commiſſion. Kings ſhould not go a jot beyond their Commiſſion; Chriſt himſelf did not, though his own worth is the foundation of his being King over the World.

And let me add this too, That God himſelf was not partial. He had a Son, whom he preferreth; yet if he had not Perſonal worth in him, as the foundation of it, he had never raiſed him up unto this. My Brethren, Chriſt is a better King than you could have choſen for your ſelves; *He is my King,* ſaith God, *Pſal.* 2. a King of my appointing. *Ariſtotle* ſaith, That nature makes Kings, as nature makes Servants; meaning thoſe that are the moſt wiſe and the moſt excellent; they are Kings by nature, ſo is Chriſt. In Hell, the greateſt Devil, the ſtrongeſt Devil, the wiſeſt Devil, he is the Prince of Devils: So in Heaven, Chriſt, that is far in his Perſon above all *Principalities and Powers,* and deſerveth it, his worth carrieth it, he hath all under his feet.

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It ſhould therefore grieve none to be ſubject unto Jeſus Chriſt. You are to be ſubject unto men that have power, to Kings and thoſe that are in Authority; Wives are to be ſubject to their Husbands, though they be froward, Servants to their Maſters, &c. But our Lord and Saviour, Jeſus Chriſt, he is the holieſt, the wiſeſt, he is far above all *Principalities* and *Powers*; in all theſe therefore he deſerveth to have all things under his feet. None will grudge to be ſubject to ſuch a King as he is, if they knew what a King he were. Therefore, thoſe that will not be ſubject unto him, how do they deſerve to be deſtroyed? *Thoſe that will not have me to reign over them* (ſaith he,) *bring them hither, and ſlay them before my face.* So much for the Coherence.

I ſhall now open the phraſe to you [*All things are under his feet.*]

You may underſtand it either locally, in reſpect of place, under his feet, or Imperially in reſpect of power, they lie at his feet to diſpoſe of as he pleaſeth.

Now it is not true, that all things ſhall be under the feet of Chriſt locally; for when Chriſt ſhall come to Judgment into this World, the higheſt Heavens will be above him, they will not be under his feet locally; therefore that cannot be ſo properly the meaning of it.

Yet let me add this to that, That even in reſpect of place he is advanced far above all Angels and Men. I know not how otherwiſe to underſtand that place *Epheſ.* 4. 10. It is ſaid there, that *He aſcended far above all Heavens*, it is ſpoken in reſpect of place. Therefore we argue againſt the *Lutherans*, who would have *Chriſt* to be in every place; We ſay he did aſcend (unleſs we make his Aſcenſion imaginary,) he muſt be in the Heavens, as his proper place, where he is circumſcribed. Now he ſaith here, *He aſcended far above all Heavens*, not Heaven only, but all Heavens; *He aſcended up on high* to the top of the Heavens, to his Throne, ſo eminent that all may ſee him, all Angels and Saints, (they are all under his feet even in that reſpect,) for in *John* 17. he prayeth, *that they may ſee his glory*, which, if he were not thus eminently ſet up above them all, how could they ſee him? Yet ſo, as it ſhould ſeem he is in the midſt of them, for he is ſaid to be the *Tree* in the midſt of the *Paradiſe of God*, and the expreſſion ſtill runs thus, *I will be in the midſt of you*; yet ſo too, as he is in Heaven. It is not ſo above all Heavens, as he is out of Heaven, as ſome fondly and fooliſhly dream, for it is in the *Heavenly places*, ſo the Text ſaith. The *Mercy-Seat*, that typified out Chriſt's Seat, was the higheſt thing in the *Holy of Holieſt*, ſo certain is the Throne of Chriſt; therefore there may be ſomething in it, that even in that reſpect locally all is under his feet.

But, my Brethren, the main thing is, that it is Metaphorically taken to expreſs his Power. Chriſt's *ſitting at God's right hand* is a Metaphor, for God hath no Right hand: ſo anſwerably, his *having all things under his feet* is a Metaphor too, and both taken from the manner of the Eaſtern Monarchs. To be under his feet ſignifieth in general, ſubjection to him; ſo *Pſal.* 8. where the phraſe is firſt uſed of Chriſt, verſe 6. *Thou madeſt him to have dominion over the works of thy hands, thou haſt put all things under his feet.* To have all things under his feet, is to have dominion over the the works of his hands. And if that will not carry it, yet the Apoſtle's own Interpretation in *Heb.* 2. will, he to explain it putteth in the word [*Subjection,*] *Thou haſt put all in ſubjection under his feet.* So that to be *under his feet* importeth in the general a ſubjection.

As it noteth out a Subjection in the general, ſo to be under ones feet noteth out utmoſt ſubjection. You know that in nature it is ſo; to bow the Head is a token of Reverence, but to fall down upon the Earth at ones feet, is the loweſt you can go, and it is to expreſs the utmoſt ſubjection. And indeed, this was the Cuſtome of thoſe great Monarchs of the Eaſt, and it was peculiar to Imperial and Monarchial Power, to abſolute Monarchies, which they then had; which the Weſtern Kings not profeſſing to have, therefore they have not Men fall down at their feet, though they have men kneel to them. But the manner of thoſe Eaſtern Kings, was to have their Subjects fall down at their feet; and it is the manner of the *Turks* at this day.

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It is an expreſſion that ſetteth forth two things (to come to ſhew it more particularly;) It expreſſeth,

1. The ſubjection of Subjects.
2. A triumph over Enemies.

Firſt, It expreſſeth the ſubjection of Subjects to their Princes, according to the cuſtome of the Eaſt. Take the Kings of *Egypt*; *Exod.* 11. 8. ſaith *Moſes* there to *Pharaoh*, *All the People that are at thy feet*; read your Margents and you have it ſo; it is all one as to ſay, *All the People that are thy Subjects.* So it is ſaid of *Benhadad* the King of *Syria*, look in your Margents there too, 1 *Kings* 20.10.

The manner was, and we have it upon good Record, both out of *Zenophon* of *Cyrus*, *Lib.* 18. and of *Herodotus*, when they came to their Kings, To throw themſelves down, and to kiſs the Pavement where there feet ſtood. The phraſe you have likewiſe in *Iſai.*49.23. And therefore now, that worſhip that is due to God alone, is expreſt by *Falling at his feet*, *Revel.*19.10. So that it noteth out firſt, a ſubjection of Subjects.

Secondly, It noteth out a *Triumph over Enemies.* For this I ſhall give you two Inſtances in Scripture; the one is *Joſhua* 10. 23, 24. there you ſhall read, that when *Joſhua* had overcome thoſe five Kings, ſaith he, *Open the mouth of the Cave, and bring out thoſe five Kings unto me out of the Cave; And they did ſo, and brought forth thoſe five Kings unto him out of the Cave. And it came to paſs, when they brought out thoſe Kings unto Joſhua, that Joſhua called for all the Men of Iſrael, and ſaid unto the Captains of the Men of War, which went with him; Come near, put your feet upon the necks of theſe Kings: and they came near and put their feet upon the necks of them; and Joſhua ſaid unto them, Fear not, nor be diſmayed, be ſtrong and of a good courage, for thus ſhall the Lord do to all your Enemies againſt whom you fight.* He did not uſe it as a right of barbariſm and cruelty, but as that which was to hearten out thoſe People and encourage them, to aſſure them that God would do ſo with the reſt. And *Joſhua* you know was Jeſus his Type, who was to tread upon all his Enemies, and to make them his footſtool.

And in the Eaſtern Empire of *Greece*, which laſted till within theſe two hundred years and upward, this cuſtome was continued. Therefore we read of *Michael Balbus*, that he called for a Rebel that had uſurped the Crown, and having him in his power, he bade him lie down upon the Pavement, and (as the Hiſtorian ſaith) according to the cuſtome of thoſe Kings, *he ſet his feet upon his Neck.* It is true, it is uſed in *Europe* only by the Pope; it is therefore one of his Characters to prove him to be the *Antichriſt.* You have the like expreſſion to this of *Balbus*, in *Iſai.* 51.23. *I will put it into the hand of them that afflict thee,* (the Cup he meaneth,) *which have ſaid to thy Soul, Bow down, that we may go over,* (as he ſaid, Lie down upon the pavement, and ſo he ſet his feet upon him;) *and ſaith he, Thou haſt laid thy body as the ground, and as the ſtreet to them that went over.* It was the utmoſt ſubjection and triumph that could poſſibly be.

So much for the opening the phraſe, *All things under his feet.* It noteth out, you ſee, the loweſt ſubjection of Subjects, and the greateſt triumph over Enemies.

Here now are two Queſtions for the opening of this.

The firſt is, Becauſe when he ſaith here, *He hath put all under his feet*, whether Enemies only, or Angels and Saints in Heaven, his Church, be comprehended under this word [*All.*] And it is a great Queſtion, and 'tis hard to be reſolved. I do find Interpreters more generally to reſtrain this here to Enemies: Say they, When he ſaith he putteth *all under his feet*, he meaneth *Enemies* only. I will give you their Reaſons: For ſay they, Do but obſerve the coherence of one thing with another, and the ſcope of the Apoſtle will be plainly this, to note out the differing Government Chriſt hath over his Church; She is his body, ſhe is not under his feet; he is a Head to her, and his Enemies are under his feet; the one he calleth his *Body*, he hath a relation to her as a Head, the other are his *Enemies.* Therefore *Zancky* ſaith plainly, *All things are under his feet, except the Church*; for in the next words he ſaith of her, *She is his Body*: and Chap. 2. we

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are ſaid to *ſit with him.* And his Saints are ſaid rather to be in his hand; *My ſheep* (ſaith he) *ſhall no man take out of my hand*; in his hand to be ſaved, only his Enemies are under his feet to be deſtroyed. That's one Reaſon.

And then another Reaſon why it is to be reſtrained to Enemies is this, becauſe in *Pſal.* 110. it is limited to his Enemies, *Sit thou on my right hand till I make thine Enemies thy footſtool.*

Then Thirdly, the very next words, *He hath given him to be a Head over all to his Church*; [*Over all*] there muſt be meant, excepting his Church, for he is a Head to his Church and over all beſides; therefore ſay they, he is a Head to his Church, but thoſe that are under his feet are his Enemies. And in reaſon (*Muſculus* addeth this) they that are under his feet are to be deſtroyed by him, to be trodden upon; why are they under his feet elſe?

Theſe are the Reaſons, why by this [*And all*] ſhould be meant his Enemies, and not his Church and Angels.

But yet for all this, I think it is to be extended to both. I ſhall give you my Reaſons for it, and how to reconcile it laſt. The Reaſon which ſwayeth with me, and I cannot go over it is this. You know I told you theſe words are found in the 8*th Pſalm*, they are ſpoken there of Chriſt, and we have them quoted in two ſeveral places beſides, *Heb.* 2. and 1 *Cor.* 15. Now do but look into both thoſe places, and you ſhall find, that by [*All things under his feet*] alledging the 8*th Pſalm* in both, is not meant only Enemies, but all whatſoever: The places are ſo expreſs, as I wonder that men ſhould run upon another Interpretation. Look firſt upon *Heb.* 2. *ver.* 8. *Thou haſt put all things in ſubjection under his feet*; what is here meant by *All things*? *For in that* (ſaith he) *he put all in ſubjection under him, he left nothing that is not put under him.* Mark, he ſaith plainly, he left nothing, no not the Angels themſelves, for the ſcope of the Apoſtle is to prove, that he is above the Angels, as he had ſhewed in the firſt Chapter. So you ſee it is interpreted plainly in *Heb.* 2. 8. Well then, the other place in which it is quoted is 1 *Cor.* 15. and there it is expreſs, that not only his Enemies are ſaid to be under his feet, but all things elſe whatſoever; for the Apoſtle plainly ſaith, *ver.* 27. *When he ſaith, All things are put under him, it is manifeſt, that he is accepted that did put all things under him*; and only he, only the Father. So that in one word, his Church and Angels, as well as Enemies, are all under his feet. *He hath put all things under his feet.* And, my Brethren, the 8*th Pſalm* is expreſs for it, The Apoſtle doth not go beyond his Commiſſion in interpreting it thus; for what ſaith the 8*th Pſalm*? *Thou haſt given him to have Dominion over the works of thy hands, thou haſt put all things under his feet*, that is, all the works of that kind; whatſoever the works are, they are all under his feet. So that by [*All*] muſt neceſſarily be meant, both his Church, Saints, and Angels, as well as Enemies.

And in that 8*th Pſalm* there are two things that are the ſcope of it. The firſt is this, To ſhew how that God uſed the Man Chriſt Jeſus to deſtroy Enemies, that you find verſe 2. *Out of the mouths of Babes and Sucklings haſt thou ordained ſtrength, becauſe of thine Enemies, that thou mighteſt ſtill the Enemy and the Avenger.* He took up that Babe and Suckling Chriſt, and the Apoſtles after him, (who were once all but Babes and Sucklings,) and by them did ſtill the Enemy and Avenger. There are Enemies under his feet. The ſecond thing the *Pſalmiſt* aimeth at, is to ſet forth his Dominion over all things elſe; *Thou haſt made him* (ſaith he) *to have dominion over the works of thy hands*; and then cometh in that general, *Thou haſt put all things under his feet.* So that *All under his feet* includeth, both a ſubjection of Saints and Angels, Friends and Subjects, and deſtroying of Enemies too.

But, how will you anſwer the former Reaſons, and reconcile the difference?

I ſhall firſt reconcile it, and then in a word or two anſwer the Reaſons that were given. Firſt to reconcile it.

It is manifeſt that there is a twofold Subjection noted out by being under Chriſt's feet. The phraſe implieth a double kind of Subjection, whereof both are, being under his feet. The firſt is, Being under him in a way of diſtance, as Creatures, he being the Son of God and the Creator, a being under his feet to

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Sermon XXXIV. give honour unto him. Secondly, There is a being under his feet to be deſtroyed, to be ruined, to be trodden upon, to be trampled on. You know the very phraſe (as I opened it before) noted out all Subjection whatſoever, and it noted out alſo triumph over our Enemies. Now then the phraſe here is largely taken, for it is taken both to expreſs the Sovereignty of Chriſt, his Church is wholly under his feet; there is a kind of ſubjection they have, and they are ſubject according to their kind, if they be Friends and good Subjects, (as his Church is,) then they are under his feet, as Creatures, to worſhip him. If they be Devils and Enemies, they are under his feet according to their kind, to be deſtroyed, and to be ruined.

To confirm this, you ſhall obſerve, That it is a different phraſe to ſay, *they are made his Footſtool*, and *to be under his feet*. In *Pſal.* 110. when he ſpeaks of Enemies, then he ſaith, *Sit thou on my right hand till I make thine Enemies thy footſtool*; that is, to tread upon, as a man doth upon his Footſtool; but it is one thing to be made a Footſtool to Chriſt, that is proper to Enemies, and to be under his feet. They that are a Footſtool to him, and they that are under his feet, they are all under him, but his Enemies are ſo under him, as they are his Footſtool; but the reſt are under his feet too, but it is in reſpect of ſubjection.

Now then the reconciliation being made, for an Anſwer to the former Reaſon. The Reaſon lieth in this: Say they, The Apoſtle's ſcope is to ſhew the dignity of the Church, that the Church is his Body, therefore not under his feet. Here lies one of the Reaſons. But, my Brethren, although the Church may be under his feet in way of ſubjection to her Sovereign Lord, yet ſhe may be his Body likewiſe: For, as a Queen hath a double relation to her husband; one as he is a King, and ſo ſhe is ſubject; if ſhe ask any thing at his hands ſhe kneeleth down as well as the meaneſt ſubject, ſhe is at his feet preſently; yet for all that ſhe is fleſh of his fleſh, ſhe is his Queen, ſhe is his Wife notwithſtanding, and her being his Wife hindreth not her being a Subject. You have it in *Pſal.* 45. applied to the Church, *At his right hand* (ſaith he) *is the Queen*; yet ſaith God to her, *He is thy God, worſhip thou him.* She is at his Right hand, ſhe is advanced as a Queen; yet ſhe is to know her diſtance, ſhe is to be ſubject, for all that ſhe ſitteth together with him in the Heavenly places; yet ſhe muſt worſhip him, ſhe muſt be at his feet.

If it be urged, That to ſhew the Churches dignity, ſhe is ſaid to be Chriſt's Body, and therefore not at his feet. I ſay, it followeth not, for as the one is put to ſhew forth her dignity, ſo the other is put to ſhew forth Chriſt's dignity. Her dignity is ſet forth by what ſhe is advanced to, that ſhe is his Body; but her dignity muſt not impair his, ſhe muſt know her diſtance, for all this ſhe is under his feet. Even as Chriſt's ſatisfaction ſwalloweth not up Free grace: ſo the dignity of the Church, ſitting together with Chriſt, ſwalloweth not up that exaltation of Chriſt over her, ſhe is under his feet notwithſtanding.

Yea, My Brethren, I may ſay even as *Abigail* ſaid unto *David*, 1 *Sam.* 25.41. when he ſent to take her to him to wife, *Tell him* (ſaith ſhe) *I am his Servant to waſh his feet.* So may the Church ſay, She is a Queen indeed, and ſhe is his body, but ſhe is a Servant, ſhe is his Subject, ſhe is under his feet for all that.

Yea, It was neceſſary to expreſs her ſubjection as well as her dignity; for whence is her dignity, but from his Free grace; therefore to exalt that Free grace, was her ſubjection to be intimated. She is laid thus low, ſhe is under his feet; but then Chriſt takes her off the duſt, ſetteth her at his own right hand, makes her his Queen, this ſets off the other, makes the Grace of Chriſt the more glorious; therefore the Apoſtle, *Eph.* 2. when he ſaith, *We are ſet together with Chriſt*, he addeth, *by Grace ye are ſaved*; for your place is under his feet, ſaith he, however you are called up to ſit at his right hand.

So much for the Anſwering that Queſtion. I had another, which I cannot now handle.

I will but make an Obſervation or two, and ſo I will end.

The Firſt is this; Are you all under his feet, my Brethren? then learn to worſhip him; *He is the Lord thy God, worſhip thou him.* How is worſhip expreſt?

Sermon XXXIV.

Fall down at his feet. In *Revel.* 5. the *Elders* are there ſaid to *caſt down their Crowns,* and to *fall at his feet*; And *Pſalm* 99. 5. (which is a Pſalm of the Kingdom of Chriſt,) *Exalt him* (ſaith he,) *worſhip at his footſtool.*

Not only the excellency of his Perſon calleth for this, *Let all the Angels of God worſhip him*; but conſider with thy ſelf, it is neceſſary for thee. Thou muſt either be under his feet, as an Enemy to be trodden upon, to be deſtroyed; or under his feet in way of ſubjection, to worſhip him, and to worſhip him purely too, according to his Law, (therefore look to it, that you do what you do according to Law.) Chooſe now, either to be ſubject to him as a Friend, to worſhip him according to his Law, or to be deſtroyed, to be trodden under his feet as Enemies.

A Second Obſervation is this; *All things are under his feet.* He is your Sovereign, you are in the loweſt ſubjection that may be. Is there ever a poor Soul a Suitor to him for Grace? Wilt thou know how to obtain it? Acknowledge his Sovereignty, lay thy ſelf at his feet, acknowledge as a Creature thou art ſubject to him, he may do with thee what he will. And as thou art a Sinner, ſay, Thou maiſt tread upon my neck, thou maiſt cruſh me to pieces as an enemy; acknowledge, that he hath not power only to cruſh thee, but provocation to do it. If you will but lay your ſelves thus at his feet, give up your Souls to him, he will pardon you. You muſt do it, he hath all your lives in his hand, he hath the Keys of Hell and of Death; there is no way but to ſubmit. It is the expreſſion uſed *Lam.* 3. 29. *Put thy mouth in the duſt*; what is the meaning of that? It is plainly this, (as the Scripture uſeth to expreſs it,) *Lick the duſt of his feet*; for it is a Metaphor taken from what they uſed to do when they came before their great Kings, They licked the duſt of their feet, and ſpake ſubmiſly as out of the Earth; ſo they do to the great *Turk* at this day. Do ſo to God, Put thy mouth in the duſt, thou art at his feet.

Thirdly, Conſider here, and admire the Grace of Jeſus Chriſt to his Church, Sinners and Enemies unto him; they are not only at his feet as Creatures, but they are at his feet as Enemies too, he could cruſh them and tread upon them, if he would. Chriſt himſelf ſaid, he was a *Worm and no Man*, God might have trod upon him and quaſhed him preſently. To be ſure We are ſo; Jeſus Chriſt with his Brazen feet, might tread thee in the Wine-preſs of the Wrath of God, and thou art a poor Worm and canſt make no reſiſtance. Hath the Lord Jeſus Chriſt took thee up to be a Member of him, to be part of his Body? Conſider what a Grace this is, that that Church in the next words ſhould be called his *Body*, which in the former is reckoned up among thoſe that are under his feet; herein is the Grace of Jeſus Chriſt.

In that ſecond of the *Hebrews*, where it is ſaid, *All things are under his feet, and he* himſelf *is crowned with glory and honour*; it followeth preſently, *He is not aſhamed to call them Brethren.* O, let us remember our Original; Are we married to Jeſus Chriſt? Remember whence thou art taken; As *Hannah* ſaith 1 *Sam.* 2. 8. *He raiſeth up the Poor out of the duſt, he lifteth up the Beggar from the dunghil, to ſet them among Princes, and to make them inherit the Throne of glory.* This Chriſt hath done for thee; thou wert in the Dunghill, in Hell, he hath raiſed thee up to be his Body, to ſit with him in the Heavenly places.

I will give you the Reaſon, why Jeſus Chriſt makes his Wife and his Spouſe of thoſe that are under his feet. It is the greateſt reaſon in the World. What is the Reaſon that Kings will not marry ſo low, they affect to marry Kings Daughters; but yet great, abſolute Monarch will not do ſo. Go among the *Turks* and *Perſians*, read the Book of *Eſther*, they never affected to marry Kings Daughters; Why? Becauſe they would acknowledge none greater than themſelves, therefore they would marry Slaves, ſuch as were under their feet: ſo *Turks* do at this day, it is to ſhew their greatneſs. It is all one to them to chooſe a King's Daughter, or a Slave; for they acknowledge themſelves ſo hgh, that no King elſe could come up to them.

So it is with *Jeſus Chriſt*; he is ſo high in Dignity, that no worth can commend any Creature to him, therefore he takes thoſe that are under his feet, poor Sinners, (upon whom he can tread as upon thoſe in Hell, it is all one to do it,) and he can love them as heartily and as familiarly, make them his Queen, ſet them at his own right hand. Therefore be not diſcouraged, though you be laid never ſo low at his feet in the ſenſe of your own vileneſs, for it is all one to Jeſus Chriſt. The truth is, He hath none elſe to marry, but thoſe that are under his feet; he muſt have no wife, if he have not thoſe that are perfect Slaves: yea, if he will have the Sons of Men, he muſt have Enemies upon whom he might tread, and trample under his feet.

So much for that Third Obſervation.

SERMON XXXV.

EPHES. I. 22, 23.

——and gave him to be the Head [or, *a Head*] *over all things to the Church.*

Which is his Body, the fulneſs of him that filleth all in all.

FOR the Coherence, ſum, and ſcope of theſe words (which is the only part that remaineth now to be handled,) it is this: It containeth the moſt excellent part of Chriſt's Supremacy, who is the King of Kings, it treateth of the Supremacy which he hath over the Church, and over all Churches whatſoever, that are his Body. And yet (do but obſerve the condeſcending of Chriſt ſpeaking by his Spirit, when he ſpeaks of the height of his own dignity,) he expreſſeth his own dignity with thoſe terms of reſpect to his Church, as it is apparent he would ſhew forth with all her dignity alſo. As he would ſet out his own greatneſs, that he is a Head, ſo he would ſet forth her nearneſs to him, and her advancement with him. It is worth your obſerving, that he calleth him a *Head over all*, here is his dignity; but withal he addeth, to Her, *which is his Body*. He is not a meer external Head to rule her, as a King is a Head of his Kingdom; but he is a Head to her as to a Body, a Natural body, a Conjugal body, as a Husband is to his Wife, or as the Head is to the Natural body.

He had before expreſt his Dignity in other words, he ſaith, he hath *All things under his feet*, he had laid the Church it ſelf as low as at his feet, as low as could be. Now, whereas he might have ſaid, He is a Head over all the Church, he doth not ſay ſo; but he ſaith he is a *Head over all to the Church*; *Over all*, but to her. Still to expreſs her dignity; if he be over all it is for her, for her good, for her comfort.

He expreſſeth again his excellency in another phraſe, he ſaith, *He filleth all in all*; but withal ſtill he expreſſeth it with terms of reſpect to her, he giveth her her due, and her utmoſt due; for all this, ſaith he, ſhe is *his fulneſs*. He involveth the Churches dignity together with his own. All which, my Brethren, put together and opened, there is nothing can afford greater comfort unto us.

I divide the words into theſe Three general parts.

Here is Firſt, The dignity of Chriſt, and his relation to his Church; *He is a Head over all to his Church, and he filleth all in all.*

Here is in the Second place likewiſe, The Churches relation to Chriſt, and her dignity; Her relation, *which is his Body*; Her dignity, ſhe is his *Spouſe*.

And then Thirdly, Here is the founder of both, both of the Church and of Chriſt too, as a Head, it is the gift of the Father; *And hath given him*, ſaith he, or, *gave him to be a Head to the Church, which is his fulneſs, even of him that filleth all in all.* Even both theſe are founded upon the Father's gift. And do but obſerve that too, when he ſaith, he *gave him to be a Head to the Church*, he doth expreſs it ſo ambiguouſly, as the queſtion is, whether he meaneth more favour to Chriſt in giving him to be her Head, or more favour to the Church, in giving him to be a Head to her. The words will bear both in the Greek, ϗ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα τῇ Ἐκκλησίᾳ. It may be tranſlated as well, *Given him*

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to the Church to be her Head, making the greatneſs of the gift lie there, that it ſhould be to Her. Or it may lie, *Given him to be a Head to the Church*, making the greatneſs of the gift to be in *giving* him this priviledge, this dignity. So that ſtill he involveth Jeſus Chriſt's dignity with his Churches, and let them for ever go together.

So you have the ſcope, and coherence and ſum of theſe words, I told you there were Three parts of the Text; and leſt I ſhould forget the Founder, which is the laſt of the three, I will begin firſt with that, for indeed it will not come in ſo properly aſterward, and it is the firſt thing in the Text, *And gave*, ſpeaking of the Father.

Herein there are Two things to be conſidered.

The Firſt is, that it was a giſt to either. For God to give the Head, to give Chriſt to be the *Head to the Church*, was a giſt to Her; for God to give to Jeſus Chriſt to be the *Head of the Church*, it was a gift to Him. The words do ambiguouſly reſer to both. The greatneſs of the Gift I ſhall ſhew, when I come to open thoſe words [*Over all*,] *above all Gifts*, that's one part of the meaning.

But take it firſt thus: It was a gift to the *Church*, that God gave *Jeſus Chriſt* to be her Head, and Her to be his Body. You will eaſily ſee that, for you heard in my laſt diſcourſe ſhe was *under his feet*; therefore to advance her ſo far as to be his Body, to be his Queen, you muſt needs acknowledge this to be a great advancement, and a meer gift on her part. Do but think of *Eſthers* advancement, read her ſtory, *from a Slave to be a Queen*, and think what the advancement of the Church is, *to be a Body unto Chriſt her Head*.

Then Secondly, It is a gift to *Chriſt* to be a Head, and to have a *Church* to be his Body. I will inſtance in both ſeverally.

It was a *Gift* firſt, That God would give *Jeſus Chriſt* a Body, whereof he might be the Head. You read in *Adam*'s ſtory, (who was *Chriſt*'s type) that God brought the Woman to him; (you know *Adam* was the type of *him that was to come*, Rom. 5. 13. and that in *marriage*, as *Epheſ*. 5. 32.) As ſoon as he ſaw her, he knew her, knew God's meaning; ſaith he, *This is bone of my bone, and fleſh of my fleſh*. He took her thankfully, as a gift from God; though afterward, when he was fallen, he moſt impiouſly upbraided God with this gift; *The Woman* (ſaith he) *whom thou gaveſt me*, *Gen*. 3. 12. I quote it only for this, that ſhe was a *gift*, for even in thoſe words *Adam*, when he was fallen, acknowledgeth her to be ſo. Now this is as true of the *Second Adam* too; *Eph*. 5. 23, 30, and 32. verſes compared. The Apoſtle ſpeaks there of *Adam* and *Eve*, and he compareth *Chriſt* and his *Church*, and ſaith, that was the myſtery infolded in *Adam*'s marriage. Now you ſhall find this *Second Adam* acknowledging this gift more thankfully than the *Firſt* doth; What ſaith he, *John* 17. 6? Speaking of his Church, ſaith he, *Thine they were, and thou gaveſt them me*; and *Heb*. 2. 13. *Lo, here am I, and the Children that God hath given me!* He doth it more thankfully; but ſtill it argueth that the Church was a *gift* to him.

As a gift to him, ſo for Him to be a *Head to the Church* was a giſt too. Ἔδωκε κεφαλὴν, *He gave him to be the Head*, ſo *Beza* reads it, and ſo you ſee our Tranſlation renders it, that is, Appointed him to be the Head, he ſet him in the place of a Head, *Conſtituit*, as *Gen*. 4. 1. the word *Give*, for ſo it is in the Original, נָתַן: It is ſaid, that *Pharaoh*, he *ſet Joſeph over all the Land of Egypt*; and the *Septuagint* ſaith, *He appointed him, made him a Head over all the Land of Egypt*. Now this Tranſlation our Tranſlators have followed, *He made him to be the Head*; it might be read as well, *Made him to be a Head*; but they put the gift upon Chriſt, it was a gift to him to be made the Head, which certainly is the more direct ſcope of the place.

Now let me only add this concerning it. It was as a great gift to Jeſus Chriſt to give him a Body, ſo to advance him to that great dignity to be their Head. Although for his own excellency none elſe was fit for it, it was his due; yet ſtill (as I have often ſaid) ſo it is carried, becauſe he is leſs than the Father, as he is God-Man. That which is his due is yet a *gift*; therefore the Schoolmen do exceeding well in this. They ſay there was a Threefold Grace beſtowed upon Chriſt.

Firſt, There was the Grace of *Union*, that the Manhood ſhould be united to the Godhead; it was a great Grace that, and the foundation of all the reſt.

Secondly, That this Manhood ſhould be filled with all Perſonal graces, which they call *Habitual grace*, as they call the other *Gratia Unionis*; that that ſhould be *full of Grace and Truth*, as it is *John* 1.14. It is a great Grace too.

But then ſay they, Thirdly, There is *Gratia Capitis*, there is this Grace beſtowed over and above all theſe that he ſhould be a Head, that he ſhould have a Church, to whom he might communicate all his Grace unto; that as the Apoſtle ſpeaks of himſelf, *Rom.*1.5. *By whom we have received grace and Apoſtleſhip*, that is, the Grace of Apoſtleſhip: ſo Jeſus Chriſt; he received the Grace of Headſhip: It is therefore a gift.

I will not ſtand to open this further, I will come to ſome Obſervations.

The firſt Obſervation is this, That Chriſt (you ſee) reckoneth it a new gift and grace, beſides his having Perſonal communion with God to be united to him, to have a body, whom he might fill, whom he might communicate unto. It is a new Grace to be a Head, and to have a Body; *He gave him to be the Head to his Church, which is his body.*

My Brethren, Do but think this good thought from hence. Is it a gift? Is it a grace, that God ſhould make Chriſt a Head? (as you ſee it is,) Then never doubt of his willingneſs to communicate any thing to you; for it is a Grace to be put into the office, to be a Head to fill you. It is given him you ſee, given him as a matter of Grace, that he ſhould be a Head to his Church, and fill all in all. As it is the office of the Liver to communicate Blood to the whole Body; it were unnatural for it to keep it within it ſelf: ſo for the Head alſo not to diffuſe ſpirits into the whole. There is no Conſideration can more comfort you than this. How willing then muſt our Lord and Saviour Jeſus Chriſt needs be to communicate to his Church; it is a grace that he ſhould do it, it is an honour that he ſhould do it; it is the greateſt advancement, the higheſt of all the reſt that his Father hath beſtowed upon him. *My goodneſs* (ſaith he) *extendeth not to thee*, but my comfort is it extendeth to my *Saints*; it is Chriſt's ſpeech, *Pſal.*16.1.

Do but conſider (to make a little uſe of it to your ſelves further) wherein lieth the excellency of Grace? It lieth in communicating to others; ſo Chriſt reckoneth it, and ſo ſhould we. Haſt thou Grace in thy own heart, as Chriſt hath habitual Grace in his? There is one mercy. Doth God make thee an Inſtrument to do good to others? There is another mercy. It is the gift given to Chriſt, to be a Head to communicate to Members. See what the Apoſtle ſaith, 1 *Cor.* 12.7. *The manifeſtation of the Spirit is given to every man to profit withal.* All the manifeſtations of the Spirit, whereby a man profiteth another, it is a gift, it is given to him; the Text plainly holdeth forth that. That is the firſt Obſervation.

In the Second place. It is a gift that Jeſus Chriſt himſelf ſhould be the Head of the Church? Is it given to him, although none elſe is fit for it but he, and though it be his due, yet it muſt be given. Then do but make this conſequence from it, It is certain an office or dignity, in the Church, or over the Church of God, it muſt hold of the Head, Chriſt, it muſt be given too, it muſt be appointed too; that is all one, *Conſtituit*, he did *make him, conſtitute him*, or *give him.* If the great office of all the reſt is by way of gift appointed, then certainly all the reſt, they muſt all hold *in Capite*, hold of the Head Chriſt. The *Phariſees*, they knew this well enough; you ſhall ſee how they put Jeſus Chriſt to it (for when any come to uſurp Authority over you, as you are a Church, ask the ſame Queſtion that the *Phariſees* did Chriſt.) They put him to it, that was the Head of the Church. *Matt.* 21.23. *When he was come into the Temple, the chief Prieſts and the Elders of the People came unto him as he was teaching, and ſaid, By what Authority doſt thou theſe things? and who gave thee that authority?* The principle they knew well enough; No man was to exerciſe any authority over the Church, but it was to be given him; *Who hath given thee this authority*, ſay they to the Head.

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What Anſwer doth Chriſt give them? He knew it was a folly to tell them, for it would not ſatisfie them. *But I will ask you another Queſtion*, ſaith he, (and that alſo makes for what I ſay,) *The Baptiſm of John, whence was it*, *from Heaven* (that is by divine inſtitution,) *or of Men*? Here was a ſhrewd Queſtion; *And they ſaid, We cannot tell*, for they were in a doubt; you may read what their Reaſonings were. I only quote it for this, That Jeſus Chriſt himſelf, that was made the Head of the Church, was asked, by what *Authority* he did it? Therefore you may very well ask any other men, if they take any Authority over the Church, will you ſhew your office, that it is warranted in the Word? *John* could not baptize, you ſee, but he muſt have it from Heaven. This is our Saviour Chriſt's ſcope and meaning.

Now, my Brethren, (that you may ſee the ground of the equity of this,) you muſt know, that all Officers of a Church are in a further diſtance from the Church, to have any Authority over it, then Jeſus Chriſt is over the whole Church. Now, if that Jeſus Chriſt doth not take upon him to be a Head, who deſerveth it, but it is given him, certainly no man is to take any office over the Church of God, but he muſt have a warrant for it; the thing will neceſſarily follow. All the Kings and Princes in Chriſtendom, and all the Parliaments in the World, cannot ſet up an office over the Church, which Chriſt hath not ſet up. It is God, ſaith he, that hath ſet in the Church *ſome Apoſtles, and ſome Prophets, and ſome Teachers*, 1 *Cor*.12.28. Or, if you will ſpeak in the language of the Text, *Given them*, that is, Appointed them, ſo the phraſe in *Eph*.4.

You that cannot add an Hair to your Head, can you think you can add a Member to the Church of Chriſt, which ſhall have an Office, that he never appointed? Take the Natural body; Can any man invent, all men, take all their wits together, a Member that is not natural to the Body, that God hath not already made? For *in his Book all our Members are written*. Can you make a different Member from the Hand or the Eye, that the Body hath not, that you can ſay will be uſeful to the Body? Go to the Church, all the Men in the World cannot find out by their wiſdom and appointment an Officer that ſhall rule in the Church, that doth not depend meerly upon God's command, you muſt have all theſe Members written in his Book. The Head is written you ſee, it is given to him; certainly then all the Members muſt.

This Kingdom is pulling down, it is ſetting up a power over Churches, what elſe makes all the Commotions and Stirs that are among us? All that I will ſay is this; Have a warrant for what you do, that it may be ſaid, *By what Authority do ye theſe things*? My meaning is this; By what Authority do theſe Appointments exerciſe Juriſdiction over the Church of God? If Chriſt himſelf have it by gift, certainly they muſt. All our Tenour holdeth *in Capite*, (that I may ſpeak in Law) holdeth of him that is Head of the Church. I do not ſay, that if there be Officers in the Church, which God hath not appointed, that preſently they deny Chriſt to be the Head, and that they do not hold the Head it ſelf. *Far be it from us to ſay ſo*, that is the expreſſion in *Col*. 2. 19. ſpeaking of *Idolaters*, he ſaith, they do not hold the Head, Chriſt; but we may ſay, that thoſe Officers do not hold of the *Head*, as it is expreſt *Eph*.4. 15, 16. In which two places you may ſee the different phraſes.

So much now for that Firſt thing, He had it given to him to be the Head. He had his Body given to him, and he had his Headſhip given to him too.

Now I come to the dignity it ſelf, it is Headſhip; *He gave him to be a Head over all to the Church*. There are Three things to be explained in this.

Firſt, What is intended by *Church*.

Secondly, What being a *Head to the Church* importeth.

Thirdly, To what purpoſe [*Over all*] cometh in. It is put you ſee between his being a *Head*, and *to the Church*. *He is a Head* (ſaith he) *over all to the Church*.

I will begin with the Firſt, what is intended by the *Church.* Therein I ſhall only open this diſtinction to you of the differing acceptation of the word *Church.* In general you muſt know this, That the word *Church* hath a relation to an Aſſembly of Men uniting in one; that is properly a Church, apply it to what you will, whether to a Church of Saints, or a Church of Men, a civil Aſſembly of Men; it is applied to both in Scripture.

Now it being taken here of *Saints,* that are Members of Chriſt, it hath this double acceptation in Scripture: I ſhall mention no other, if any man can find any other, I would ſee it.

It is taken Firſt, for the general Company and Aſſembly of all Saints, united together by ſeveral bonds to Chriſt their Head, or united by one band. If you ſpeak of the Church of Men, united they are by a common band unto Jeſus Chriſt their Head. This we call the Catholick Church, which you have in the Creed. It is called in this Epiſtle, *Chap.* 3.15. the *whole Family of all that are named in Heaven and Earth, which are united by one common bond.* In *Chap.*4. he ſaith, *There is one Body, and one Spirit, and one Lord,* it is all one with what is here in the Text, *He is a Head to his Church, which is his Body.*

And, my Brethren, that this general Aſſembly of all Saints is the Church Univerſal; to give you a place for that, it is *Heb.*12.23. *Ye are come to the general Aſſembly, and Church of the Firſt-born, which are written in Heaven.* The general Aſſembly of Saints, this is here in Heaven; take it in Earth, take it whereever Saints are, (they are either in Heaven or in Earth,) this *General Aſſembly* is the Church Univerſal. That is the firſt acceptation of the word.

But Secondly, we find in the New Teſtament particular Aſſemblies and Companies of Saints, and that on Earth to be dignified with the name of Churches, and to be dignified with the name of *Bodies to Chriſt*; not one Body, but if they be ſeveral Churches they are diſtinct Bodies to Chriſt. We read therefore of the Churches of *Galatia,* Chap. 1.2. of the Churches of *Judea* elſewhere, of the Churches of *Aſia, Rev.* Chap. 1, 2. and 3. of all the Churches of the *Gentiles, Rom.* 1.5. Now theſe I call as Divines do, particular Churches in a diſtinction from the general Church of all Saints. I will give you my warrant for it, for that very phraſe of a particular Church. It is 1 *Cor.*12.27. *Ye are* ſaith he ſpeaking to the Church of *Corinth, the Body of Chriſt, and every one of you Members of Chriſt in particular.* That ſame phraſe, καὶ μέλη ἐκ μέρους, it is, you are a part you are in particular, our Tranſlation rendreth it well, it is the moſt genuine reading of the words; The meaning is this, As every one of you are Members of Chriſt in particular, ſo go take you all together, as you are the Church of *Corinth,* you are a Body of Chriſt in particular too. Here you ſee is a particular Church mentioned in diſtinction from the general aſſembly whereof you heard out of *Heb.* 12.

You muſt know this, (for the ſcope of this place in 1 *Cor.* 12.) the Apoſtle had ſhewn that the Church of Chriſt is a Body unto Chriſt, he had diſcourſt under that ſimilitude throughout the whole Chapter in all the verſes before. Read the whole Chapter from the very firſt verſe to the 27*th.* and you ſhall find that he compareth the Church of Chriſt to a Body, and Chriſt to the Head; but he had ſo diſcourſt as he had meant the Univerſal Church all the way in all the former or the chief part of the Chapter. Now becauſe they might ſay, How doth all this diſcourſe of Chriſt and his Body, (when you mean the Church Univerſal,) concerne us? And how doth your ſimilitude hold of us? It holdeth indeed of the Church in general, but doth it hold of us? Yes ſaith he, *You are the Body of Chriſt, and Members in particular,* and therefore all that I have ſaid of the Church Univerſal under the ſimilitude of a Body holdeth good of you, of your Church in particular, every particular Church being the Model and bearing in its proportion the reſemblance of the Univerſal.

And he doth it to prevent all diſorder and ſchiſm and rent which was among that Church, and he uſeth and inſorceth that ſimilitude of a Body. There is the ſame reaſon of a particular Body that Chriſt is their Head, and of the whole Body, as there is the ſame reaſon of a drop of Water and the whole Ocean, are *totum homogeneum,* a Church, a particular Church, the Church of *Corinth* is the

Body of Chriſt in particular as well as the whole Church is a Body to him in the general. This is the ſcope of that place. Therefore ſaith he, you may apply all that I have ſaid of the Body of Chriſt in general to your own, you are the Body of Chriſt and Members in particular though you are not the whole Body of Chriſt, that is, the Church Univerſal.

Now, You ſee that in reſpect of the Univerſal Church a particular Church of *Corinth* is ſaid to be a Body to Chriſt. I will give you a place that ſaith it is his whole Body, as it is a part in reſpect of the Church Univerſal, ſo it is within it ſelf an intire whole Body. The place is 1 *Cor.* 14. 23. *If therefore the whole Church be come together into ſome place*; mark it, the place is expreſs. As this Church of *Corinth* was but a part of the Univerſal Church yet within it ſelf, (as he ſaith 1 *Cor.* 5. *Do not judge them within your ſelves*,) it was a whole Church; *If the whole Church be come together in one place*; The Church of *Corinth* was not the whole Church of Jeſus Chriſt in Heaven and in Earth, neither can the whole Church of God (take it ſo,) meet together in one place, yet he calleth it you ſee a whole Church, *If the whole Church come together into ſome place*, to that end to edifie one another, as the ſcope of the place is. This Church of *Corinth* therefore was as truly a Body to Jeſus Chriſt and a whole body to him as the Church Univerſal was the whole Body, and had all the priviledges of the Body.

As for Example, to exemplifie it unto you. In your City you have many ſeveral Companies, as Mercers, &c. All theſe Companies they are ſeveral bodies, yet they are all parts of the City, they are Companies in particular if you compare them to the whole, yet they are intire and diſtinct companies amongſt themſelves, ſo is it here of particular Churches.

And my Brethren, that you may ſee what the limits of this whole Church of *Corinth* was, what the bounds, the *Terriers* of this whole Church was; It is of no more then could meet together in ſome place. *If the whole Church* (ſaith he,) *be come together into ſome place*. Some ſay that the meaning of this ἐπὶ τὸ αὐτὸ that it is only this that they came together to one purpoſe in unity. But it is clear by comparing other Scriptures that it is a diſtinct thing from meeting in unity, it is meeting in one place, as *Acts* 2. 1. *They were all with one accord* (there is their unity,) *in one place*. Here are the *Terriers* of this Church.

There is a place in 1 *Cor.* 11. 20. *When you come together in one place*, ἐπὶ τὸ αὐτὸ, ſaith he. I will tell you how they anſwer this. Say they, there might be many Churches in *Corinth*, and yet it may be truly ſaid *when you come together into one place*; as if you ſhould ſpeak to all the Churches in *London*, *When you come together into one place*, taking it in a diſtributive ſenſe. But come to this place 1 *Cor.* 14. 23. *If the whole Church be come together into ſome place*; that cannot be in parts, it is a contradiction to ſay that the whole Church ſhould meet together in one place and yet meet in ſeveral Congregations, for if the whole meet and meet together, they do not meet in parts certainly.

Now, My Brethren, this is a particular Church, and let me add this, you ſee here is but one Church at *Corinth*, and there was another Church not far off from *Corinth*, not two miles that was a diſtinct Church too, a whole Body to Chriſt as *Corinth* here was. *Rom.* 16. 1. *I commend unto you Phebe our Siſter which is a ſervant of the Church which is at Cenchrea*. Where do you think ſtood this ſame *Cenchrea*? It was ſituated by the Water, as near as *Ratcliffe* is to *London*, ſo near it was to *Corinth*, (as *Strabo* in his 18*th*. Book ſheweth,) theſe were two diſtinct particular Churches; That Church of *Corinth* was a whole Church, *as many as met in one place*; That Church of *Cenchrea* was a whole Church too though it was ſo near it, for *Cenchrea* was to *Corinth* as *Leith* is to *Edenburgh* in *Scotland*, a Haven Town.

I will give you another inſtance of a particular Church that met only in one place for their publick Ordinances, and it is the greateſt inſtance of the biggeſt Church that ever was in the World, for it was the firſt Church. I do it to explain to you the difference of an Univerſal Church and a particular Church, and to ſhew you what the bounds of it is. My Brethren, the Church of *Jeruſalem*,

(of which you ſhall read from the ſecond Chapter of the *Acts* to the eight,) it may for the bigneſs of it and number ſeem a Monſter, yet in one place ſtill, and it certainly being the firſt Church that ever was under the New Teſtament, (it conſiſting of ſome of all the Tribes, as appeareth *Acts* 2. 5, 9, 10, 11. &c. they were men of *Iſrael* out of all Nations,) it was to be the Mother Church, and ſo the Epitome of the *Catholick Church*; It had all the Apoſtles as Miniſters of it in it, therefore it was *Maximum quod ſic*, as we ſay in *Philoſophy*, we ſay of the Natural Body, there is a ſtature, a bigneſs, which the Body may be ſtretehed to beyond which it cannot go, ſo certainly that was a Church that was ſtretched to the utmoſt wideneſs that the ſides of a Church could be ſtretched to. There was the greateſt reaſon in the World for it, it was the firſt Church, to be the Mother Church from thence to go out into the whole World, they had all the Apoſtles to be their Miniſters, and it was the *Epitome* of the *Catholick Church*, therefore it was ſtretched I ſay to the utmoſt wideneſs that a particular Church could be ſtretched to; yet the Holy Ghoſt doth carefully put in this, and diſtinctly and often, that however their number ſeem to be great, yet they met in one place, he expreſſeth it ſo from the firſt to the laſt, do but walk the Scripture around with me and you ſhall ſee it.

In the beginning of that Church their number was but 120. ſo *Acts* 1. 15. They were in one place, verſe 13. *They went up into an upper roome, and they abode there* (or continued there,) *with one accord*; ſo he ſaith verſe 14. They were in one place and with one accord, for theſe are ſtill things diſtinct.

Go on to *Acts* 2. 1. *They were all with one accord in one place.* What their Houſes and their places were we know not, the Holy Ghoſt doth not record it, but certain it was ſo big as he ſaith verſe 6. *It was noyſed abroad and the multitude came together*; namely where the Apoſtles were: And the place was ſo big that verſe 14. *Peter ſtanding up lift up his voyce to ſpeak to them all*, that they might all hear, and there was no leſs than about 3000. converted at that Sermon and added to that Church, verſe 41. and many thouſands elſe did ſurely come, and when they were encreaſed to this number of 3000. yet ſtill in one place, for verſe 44. *all that believed were together*, it is the ſame word in the *Greek* that is tranſlated elſewhere in one place.

Well, Chapter 4. there is this number of 3000. encreaſed to 5000. ſo verſe 4. yet ſtill in one place, the Holy Ghoſt diligently noteth out this. He telleth the ſtory there how that *Peter and John were apprehended by the Prieſts and by the Rulers and Elders*, and then at the 23. verſe he ſaith, *that they being let go, they went to their own Company, where they prayed together with one accord*, and verſe 31. he ſaith, *when they had prayed the place was ſhaken where they aſſembled together and they were all filled with the Holy Ghoſt*. Here ſtill this Church is in one place.

Here is a mighty Church you ſee now, as full one would think as the ſeats could hold. Read Chapter 5. verſe 11, 12. and you ſhall ſee how diligent the Holy Ghoſt is to note this plainly that they were in one place. Saith he, *Fear came upon all the Church, &c. and they were altogether in Solomon's Porch*; here is ſtill this great Church in one place.

Well, let them be multiplied to what they will, (for we know not what they were multiplied unto,) but this is the upſhot of the ſtory, *Acts* 6. 1. *when the number of the Diſciples were multiplied*, (make them as many as you will,) yet it is ſaid, *the twelve called the multitude of the Diſciples unto them*; they called them not in parts but the whole together. How prove you that? Plainly verſe 5. *The ſaying pleaſed the whole multitude.* Here was the whole multitude gathered in one place, you ſee how diligent the Holy Ghoſt is in this great Church to put in ſtill that they were in one place. And my Brethren, let what exceptions be made that can be, I will believe the Holy Ghoſt. Let men ſay how could poſſibly ſo many be in one place, What one place could contain ſuch a multitude? I could ſend you to *Charenton* in *France*, where you may ſee many Thouſands come together at once. I could ſend you to the Books of *Eſther and Nehemiah*, where all *Iſrael* met together, but certain it is that here they all met together in one place, ἐπὶ τὸ αὐτό.

Sermon XXXV.

And let me add this too, that the Members of this Church were fleeting, they did not dwell conſtantly at *Jeruſalem.* For the great objection is, they ſay that it was not a Church conſiſting of fluid Members, but of Men that conſtantly dwelt there, and this Objection they have from *Act.* 2. 5. *There were dwelling at Jeruſalem devout men out of every Nation*; whereof 3000. were converted. My Brethren this hinders not. Mr. *Mead* in his *Diatribe* (which I refer all readers to, he is far enough off from this notion that I drew it to,) in his laſt diſcourſe but one upon this very place, he ſaith that by dwellers at *Jeruſalem* is not meant men that had a fixt habitation there, but he ſaith the word κατοικοῦντες, will ſignifie men that ſojourned, that were there for a while, and he bringeth two inſtances out of the *Septuagint* for it in *Geneſis.* And he giveth this reaſon which to me ſeems to be unanſwerable, that they did not dwel at *Jeruſalem* fixtly, for verſe 9. it is ſaid *that they heard in their own tongue wherein they were born, Parthians, and Medes, and Elamites, &c.* Now, how could they be both dwellers at *Jeruſalem* and dwellers in all theſe Countreys too, if they had not been ſojourners there for a time? The truth is it was a Land-flood, it was a fluid Church, occaſioned by their coming up to *Jeruſalem* at the Feaſt. I give this inſtance for this purpoſe, that the greateſt Church in the World, the firſt that ever was, was but one Church, a Church that could meet in one place, the Holy Ghoſt you ſee is diligent to expreſs it, and I have ſhewed you how it might be.

You ſee therefore there are two ſorts of Churches, There is firſt the Church Univerſal, which is the whole Body of Chriſt upon Earth; and there is a Church in particular, as you heard of the Church of *Corinth*, and you have heard it exemplified by the Church at *Jeruſalem.*

I will in a word give you the reaſon, why, that beſide the Church Univerſal, God hath inſtituted a particular Church as a Body too. It is in a word this, Becauſe the whole Church Univerſal cannot meet together for Ordinances. You cannot call all the Saints upon Earth to hear and to pray together; yet that God may have a conſtant Worſhip upheld in the World, and in a conſtant way, and known where to be had, and by whom, he hath appointed his People to meet in ſeveral Bodies; and, ſaith he, I will account all theſe ſeveral Bodies to be ſeveral Churches to me, and I will be a Head to them. As for Inſtance, The King is King of the whole Kingdom, but withal hath granted Charters to this Corporation, and to that Corporation, and to the other Corporation; he is King of all, and they are ſo many ſeveral Bodies unto him.

Now, I having explained to you the difference between a particular Church and an Univerſal Church, (for that they that meet in one place together are a particular Church, no men deny,) you will ask me, which of theſe two are meant here? (for I have brought this diſtinction but to explain the Text.)

I Anſwer, That here the *Church Univerſal* is meant, in a primary manner, the whole Church both in Heaven and in Earth, whereof *Jeſus Chriſt* is the Head. It is plain that the *Church Univerſal* is here primarily meant, it needeth no proof, for he ſpeaks of that Church that is his *fulneſs*; now it is only the *Univerſal Church*, when they ſhall be all put together, that makes up the *fulneſs of Chriſt.* Take all Churches in all Ages, when they meet together (as they ſhall do one day;) Take the general Aſſembly of Saints and Angels, they only are *his fulneſs.* And that he ſpeaks here of the *Univerſal Church*, the phraſe implieth it, *He filleth all in all*, that is, the *Univerſal Church.*

But yet Secondly, ſo, that all particular Churches, that are Bodies to Chriſt and Churches too, are not excluded, but ſo far as they bear relation unto Chriſt as a Body, ſo far he is their Head and filleth them all. For if they have this honour to be Churches and a Body to Chriſt in particular, then aſſuredly Jeſus Chriſt is their Head and filleth them as well as he doth the whole Church, even as a King is as well a Head of ſeveral Corporations as he is of the whole Kingdom. And for this I will give you Scripture. *Epheſ.* 4. 10. he telleth us there *that Jeſus Chriſt is aſcended up on high, that he may fill all things*; here is the ſame phraſe that is uſed in the Text, and he calleth him a Head afterward ver. 15. To fill all, Who? Not only the Univerſal Church, but all the Officers and Members of the particular Church. How prove you that? Saith he verſe 11. *He gave ſome Prophets, ſome Evangeliſts, and ſome Paſtors and Teachers*; which you all know are the Officers of particular Churches. So that by *filling all in all*, he doth not only mean filling the Univerſal Church, but a particular Church with all the Officers of it, till it come to that proportion of ſtature that he hath appointed it to. So much for the explication of this, what is meant by *Church*, and whether both be meant or no.

Now my Brethren, how far the word *Church*; (ſet aſide the Univerſal Church,) may reach, whether or no it may not reach beyond a particular Congregation that do meet together in one place is the great Queſtion of theſe times; And I know that ſome have expected that I ſhould ſpeak to this, becauſe, and meerly becauſe the word *Church* is here in the Text. As (that I may ſtate the Queſtion to you, for I ſhall do no more,) whether yea or no, beſides a particular Congregation that met together in one place, (which you ſee is reckoned a Church and the whole Church,) many Congregations, many Churches united in one may not be called one particular Church. When I ſay many Churches, the meaning is this, many Churches though they do not meet together in one place for ordinances of Worſhip, of Prayer and Sacraments and hearing the Word, yet are but one in reſpect of Diſcipline and Government; Whether or no theſe are not to be reckoned one Church meerly for Diſcipline ſake, Excommunication and the Cenſures of the Church. Here is the Queſtion. As for Example, whether many Churches under one Dioceſan Biſhop, (in order to being governed by him,) though all the Churches in that Shire cannot meet together to Pray and receive the Sacraments, &c. yet whether in reſpect of Diſcipline and Government they might not be united in one under him as their Governour.

Or Secondly, whether yea or no many Churches, that do not, nor cannot meet together to pray or to hear in common, or to receive the Sacrament in common, yet being to be ſubject to all the Elders and Miniſters within ſuch a Circuit, whether they may not be ſaid to be one in that reſpect, as being under thoſe Elders and Miniſters, which is a *Presbyterian Church*. Whether doth the Scripture allow this yea or no?

Or whether that only a particular Congregation, (taking in both the Elders and Miniſters and the Congregation it ſelf together that enjoy both Worſhip and Diſcipline together,) is ſaid to be a particular Church and none elſe. This is the great Controverſy of the times, and this you expect (it may be;) that I ſhould Anſwer.

If you will take the Anſwer of my Judgment, you know that already. If you will take an Anſwer out of other Scriptures, I have no ground to run out into it from this Text. For all that this Text ſaith is but this, that he is the Head of his Church which is his Body. He doth not determine whether a Dioceſan Church be his Body, or whether a *Presbyterian Church* be his Body, or only a particular Congregation. Only my Brethren to determine this I will but give you this one rule out of the Text, and that is this, that nothing is or can be reckoned the Church of Chriſt, but what may be called a diſtinct Body to Chriſt. Now then take many Congregations united together in one under a Dioceſan Biſhop, you muſt make that one man the Church and a Body to Chriſt. Take likewiſe many Congregations united in one under many Miniſters, you muſt make theſe Miniſters met together the Body of Chriſt. Now then the Rule I ſhall give you will be fair and eaſie. In *Matt.* 18. 17. there our Saviour Chriſt doth firſt let fall the inſtitution of a particular Church, that is clear of all ſides; And I ſpeak to the Church in hand, for it is a Church not only for Prayer and the Sacraments, but for Diſcipline, for he ſpeaks of one that is to be caſt out; *If any man offend*, ſaith he, *go tell the Church.* Now by Church here he cannot mean the Univerſal Church, that is plain; Why? Becauſe you cannot call all the men in the World together that are Saints to tell them, you cannot call Men and Angels together, that is without queſtion. What then is meant by Church, for he ſpeaks of a new inſtitution under the New Teſtament? My Brethren, what is meant by Church in that 18. of *Matt.* you muſt find it in the Apoſtles writings, for Chriſt leſt it to them to interpret, you muſt go and find it in the *Epiſtles of Paul*, and in the *Acts of the Apoſtles*, for they interpreted Chriſt and his meaning.

Now then read all over the *Acts of the Apoſtles*, read over all the *Epiſtles*, if you can find one man called a Church and a Body to Chriſt, if you can find the Elders of ſeveral Churches met together, called a Church, and may be called a Body of Chriſt, for that is ſtill neceſſary to a Church to be a body to Chriſt, (*The Church which is his Body*,) If you can find this, then imbrace and ſubmit to that as a Church, for it is that which Jeſus Chriſt intended, it is an ordinance which you may warrantably be ſubject to, and apply all thoſe places to, *Obey your Elders*, &c. Apply it thus, they are the Church, they are our Elders.

This rule (my Brethren,) to begin with the firſt inſtitution of a Church under the New Teſtament and to take the interpretation of it afterward, it is the faireſt rule that can be given, and it is fair upon two grounds: For when Jeſus Chriſt mentioneth a Church where he would have men go for diſcipline, for excommunication, certainly he doth not ſpeak in obſcurity, that is, that it ſhould not be interpreted by the examples of the New Teſtament, namely of the Apoſtles that followed him, for there was no Church extant under the New Teſtament in Chriſt's time while he lived, therefore it was left to be interpreted by what was called Church afterward.

Now, Look what was familiarly called a Church by the Apoſtles, look into the *Acts*, and from thence to the end of the *Revelation*, that which I ſay is uſually called a Church, and is a particular Church, a body to Chriſt, certainly that is the Church Chriſt meaneth; otherwiſe we were ſtill to ſeek what Church Chriſt ſendeth us unto; if we cannot find that thoſe which ſhould exerciſe Diſcipline over us are called a Church ſome where or other in the *Acts of the Apoſtles*, or in ſome of the *Epiſtles*, how can our Conſciences be ſatisfied? Here we have a Church mentioned, *Go tell the Church* ſaith he, the Conſciences of men, therefore muſt have it expreſly determined by the Apoſtles what Church we muſt reſt in. Now go all over *I ſay* and ſee to what thing they give moſt familiarly that name unto.

And the fairneſs of this rule appeareth likewiſe in this, that certainly that muſt have the name of a Church which carrieth the authority of a Church; will you call any one a King that hath not the Authority of a King? They that have the authority of a Church muſt have the name of a Church, eſpecially when Jeſus Chriſt will firſt inſtitute and give a name to it. Now look and ſee to what the name of a particular Church is given, and let that be the Decider of this great Controverſie. That is all I will ſay of that point. I have avoided diſcourſing upon it becauſe it is not natural to the Text, only it was neceſſary to give you this diſtinction of this word Church for the comfort of all Churches particular, that Jeſus Chriſt is their Head as well as he is of the Church Univerſal, that they may look at Chriſt to fill them, (and he is their Head to fill them and all the Members and Officers of them,) as well as he filleth the Univerſal Church.

I will add but two Cautions, to inform you concerning two Diviſions; The one from the Univerſal Church, and the other from particular Churches. It is proper to the thing in hand, *Church*, *The Church which is his Body*; and there is no ſchiſm to be in the body, no ſchiſm from the Univerſal Church, no ſchiſm from particular Churches that are truly Churches of Chriſt. I will tell you of two great Diviſions from either. You have heard of two ſorts ſpoken of, the one of old the other of latter years; The one the *Donatiſts* of old, the other the *Browniſts* of late. You call the *Browniſts* the new *Donatiſts* and the *Donatiſts* the new *Browniſts*: I will explain that which is the worſt in either opinion, and you ſhall ſee it is proper to the thing in hand.

Firſt, For the *Donatiſts* that were in *Auſtins* time. I have examined diligently the writings of *Auſtin*, among them I find the higheſt venome of their Opinions to ly in this, and it is high enough (if we may know men by the writings of their Adverſaries againſt them, for there is none of their own writings extant,) the truth is, they denied the Church Univerſal, they denied that the Church was any where but in that part of *Africa* where they were, and this inflamed that holy man *Auſtin* againſt them. They might have put out of their Creed, *I believe the Church Catholick*, and put in *I believe a little part of the World to be the Church.* Here you ſee a ſchiſm hath been from the Church Uuniverſal.

Sermon XXXV.

Now go take the *Browniſts*, they never deny the Church Univerſal as the *Donatiſts* do, they have alwaies affirmed that there is a Church Univerſal in all places, yea and in *England* the moſt glorious Church of Saints of any in the World. But yet herein hath lain their Error, they have ſinned againſt particular Churches, as they of old did againſt the Univerſal Church. And againſt theſe I for my part, and many of my Brethren profeſs that they are in an Error, and it is evident by the 15. *Revel.* that from the firſt time of the ſeperation from Popery there hath been a Temple built to God, Churches to God in all the reformed Churches.

I come to the Next thing, and that is, *The Head of the Church*, how great a Dignity this is to Chriſt, and Benefit to the Church, I ſhall ſhew when I handle thoſe words, [*over all,*] I muſt ſpeak to this, *He is a head to the Church.*

It is a ſimilitude as all that are made of Chriſt have the greateſt reality in them. A Head in ſcripture is to be taken in Three ſeveral ſenſes. There is firſt a political Head, a ruling Head as a King is ſaid to be the Head of his Loyal Subjects, as I remember there is a place in one of the Books of the *Kings*, which makes the Kings of *Iſrael* Head of the People. And in this ſenſe is God ſaid to be a Head to Chriſt, 1 *Cor.* 11. 3.

Secondly, There is a Conjugal Head, as the Husband is the Head of the Wife in the ſame 1 *Cor.* 11. 3.

Thirdly, there is a natural Head, (which I need not quote Scripture for,) that is, the Head of the Natural Body, as a mans Head is of the Members of his Body.

In all theſe ſenſes is our Lord and Saviour Jeſus Chriſt Head of the Church in a peculiar manner. He is firſt a Head of the Church as a King is Head of his Loyal Subjects, for he is not ſo much a Head to Rebels, he treads them under his feet, but he is a Head to his Loyal Subjects. Now he is in a peculiar manner a King to the Church. *Pſal.* 44.4. *Thou art my King* ſaith the Church, *My King in a more eſpecial manner.* He is ſo a King to the Church, as he is not to all the World beſides. A Head in that ſenſe. And in this large ſenſe take a Head for a King, and Jeſus Chriſt he is a Head to the Angels too, as *Coloſ.* 2.10. it is ſaid there he is the Head of all Principalities and Powers, that is, he is their King. Of this headſhip that Chriſt hath over the Angels, I ſhewed when I opened the 10*th.* verſe, where all in Heaven and in Earth are ſaid to be gathered together in one, as in a Head to Jeſus Chriſt.

Secondly, There is a Conjugal Head, ſo the Husband is ſaid to be the Head of the Wife, and that is nearer than of Kings to their Subjects, nay though they be Loyal Subjects; you find this in *Epheſ.* 5. 23. The headſhip of Chriſt to his Church is nearer than that of a King to his Loyal Subjects, it is the headſhip of a Husband to a Wife; even as the relation of a King to his Queen is nearer than to all his Subjects, he is a Head to them, but he is in a nearer manner a Head to his Queen. So is it here.

Thirdly, There is a Natural Head, that as in Nature the head is the head of the Body, ſo is Jeſus Chriſt a Head to his Members and to his Churches, they are all as Members of that one Body, and therefore he ſaith plainly in 1 *Cor.* 12. 12. that as the Body is one and hath many Members, ſo alſo is Chriſt. And this is meant here, for it follows, *which is his Body.*

Now, my Brethren, if you will take it in this latter ſenſe of a ſimilitude taken from a Natural head, ſo our Lord and Saviour Jeſus Chriſt is a Head only to the Church of men who are of the ſame Nature with him, ſo he is not to Angels, neither is it any where ſaid that Angels are the Spouſe of Chriſt, neither is it any where ſaid that they are the Members of Chriſt. He is neither a Conjugal head to them, neither is he a Natural-head to them, but he is a head to them as a King is to his Loyal Subjects, he is the head of all Principalities and Powers.

Yet ſo (let me add this to open this ſimilitude,) when we ſay that Jeſus Chriſt is a head to his Church, which is a ſimilitude drawn from the Natural head, the meaning is not but that in reallity Jeſus Chriſt hath a greater nearneſs to his Church than the head hath to the Natural body. Though it be but a ſimilitude yet it importeth a greater reallity, a greater nearneſs, Why? Becauſe that all the ſimilitudes that are drawn from things here below and applied to Chiſt do hold more really of

Chriſt, than of the things whence the ſimilitude is drawn. Is he called *a Vine*? He is the true Vine, the other is but a falſe Vine in compariſon. Is he called a *Head*, and the Church his *Body*? There is more reality and nearneſs betwixt the Church and him, than between the Natural Head and the Body; that other is but a ſhadow of this. Only he is not a Natural Head, though the ſimilitude be drawn thence; but he is a Myſtical, a Spiritual Head.

I cannot now enter into all the particulars for which Jeſus Chriſt is called a *Head*. I will mention only one. It is proper to a head of a body to be but one, Natural reaſon will tell you ſo much; for the ſimilitude is drawn here from the Natural body, *The Church* (ſaith he) *which is his body*. If there were many heads to a body, it would be a Monſter.

Do but look upon *Popery* a little, what doth it? It clappeth another head upon the Univerſal Church, the *Pope*, makes him a Head of the Church. It is the greateſt derogation from our Lord and Saviour Jeſus Chriſt that can be, to make or name any other head of the Church, but himſelf. Magiſtrates are heads in the Church; but to make any man a head of the Church is the greateſt derogation to Chriſt that may be. That he that hath *all under his feet*, (ſo it is afore,) *God hath given him over all to be a Head*; above all priviledges elſe this is the greateſt, that he is a Head to his Church, it is the chiefeſt flower of his Crown. How can this therefore be given to a vile Man, as the *Pope* is? In *Coloſſ.* 1. 18. it is reckoned there, among the great Prerogatives of Jeſus Chriſt, among the flowers of his Crown, that he is the *Head of the Body the Church*, *who is* (ſaith he) *the beginning*, *the firſt-born from the dead*; He is, ſaith he, αὐτὸς, *Ipſe*, *He*, and *he alone*, as the Greek emphaſis is. And if the *Pope* can ſay, that *he is the beginning, and the firſt-born from the dead*, let him challenge it and wear it, that he is the head of the Body the Church: But *He*, he *Chriſt*, is the *beginning*, *the firſt-born from the dead*, He is the Head of the Body the Church.

I will give you another place, *Epheſ.*4.11,12. where you have all the greateſt Officers that ever were upon Earth, the Rulers of a Church mentioned, *He hath given ſome Apoſtles*; certainly here is *Peter* mentioned, from whom the *Pope* claimeth his Supremacy. To what end was this? Read verſe 12. *For the edifying of the Body of Chriſt*; and verſe 15. *That we may grow up to him that is the Head*.

My Brethren, They themſelves, though they ſay the *Pope* is the *head of the Church*, dare not ſay, *which is his body*. They ſay he is a head for External government; they dare not ſay, that the *Church* is his body. They dare not ſay, he is *Lord* of the Church, that is Chriſt's title only, for 1 *Cor.*12.15. *There is but one Lord*, namely to the Church. They dare not ſay, he is the *Husband* of the Church, for then they would make the Church that cleaveth to him a *Whore*; for there can be but one Husband of the Church. But to be the *head of the Church* is more than this; it is a nearer relation, and will they go and give him this then? It is *Crimen Capitale*, a Capital crime, and all the diſtinctions they can make will never acquit them of high Treaſon againſt our Lord Jeſus Chriſt. It is a wonder, that ever men of Learning ſhould give this title to the *Pope*; there can be no reaſon given of it but one, and that is this, *It was to make up a compleat Character that he is Antichriſt*, *that the Scripture might be fulfilled*. Ignorant times did give him this title, and it hath been long the unhappineſs of the world, that what the Ignorance of former Ages hath ſaid and eſtabliſhed, that the Learning of ſucceeding Ages muſt maintain; therefore the learned'ſt Wits of the World, the *Jeſuits*, have gone about to maintain this title of the *Pope*.

You know, when I opened thoſe words, That Chriſt is advanced *far above all Principalities and Powers*, I told you, that that was it that made the Pope *Antichriſt*, becauſe he was an imitation of Chriſt in this, and took on him the Power which was perſonal in Chriſt alone. As Jeſus Chriſt is ſaid to *ſit at God's right hand*, ſo *he ſitteth in the Temple of God*; as Chriſt is *over all Principalities and Powers*, ſo likewiſe doth the *Pope* ſit *above all that is called God*, 2 *Theſſ.*2. Afterwards I gave you a proſpect of all the glory of Chriſt; I put all together out of this Chapter. I will give you a proſpect of all the glory of *Antichriſt*, as it is parallel with that of Chriſt's, ſet forth in this Chapter. You ſhall ſee how he doth uſurp and arrogate to himſelf all that is attributed to Chriſt here in this Chapter, that you may ſee that he hath the full and compleat Character of that great *Antichriſt* upon him.

When I ſet out *Chriſt* unto you, I told you his Exaltation lay in this, He was advanced at *Gods right hand above all Principalities and Power*; that *all things are under his feet*; that *he is a Head to the Church, &c.* Now do but compare *Chriſt* and *Antichriſt* together.

Firſt, Doth *Jeſus Chriſt* ſit in Heaven, which is the *Holy of holieſt*, the *Temple of God*, and the inward part of it? Look in 2 *Theſſ.* 2. 4. and you ſhall find that he is the *Antichriſt* that *ſits in the Temple of God*, the whole Temple of God on Earth, (for ſo the Pope challengeth to do,) and if he could he would ſit in Heaven it ſelf; he would (as his Predeceſſor, the King of *Babel*, did) make his *Throne* above the Stars, if he could; but he cannot come to Heaven. However he ſitteth in *heaven* here below, he arrogateth to himſelf all Power in the Church of God.

Secondly, Doth *Jeſus Chriſt* ſit at *God's right hand* in his Temple, *above all Principalities and Powers*? So doth this *Antichriſt*, he *exalteth himſelf above all that is called gods*; above all Kings and Emperours, be they what they will.

Thirdly, Hath *Jeſus Chriſt* this *world*, and *the world to come* to rule in? Lo, (we will follow the *Pope* ſtill,) he arrogateth to Rule all in this World; for he ſaith, *All the Kingdoms of the World are given to him, and he is to diſpoſe of the Crowns of them in order to the Church.* And (which never any Monarch ever did afore him) he arrogateth power in the *world to come*, juſt as Jeſus Chriſt; and he and his Divines have fancied to themſelves a World to come for him to have the *Keys* of, that is, *Purgatory*, which Mens Souls go to when they are dead. He putteth down all the Monarchs in the World; they rule men, but men here below, they never followed mens Souls into the World to come; the *Pope* profeſſeth a power there. Nay, they have ſaid, *they can command Angels*, and ſometimes *they have let men out of Hell*.

Fourthly, Hath *Jeſus Chriſt all under his feet*? Go to *Rome*, there is no Prince in *Europe*, none of the *Roman* Emperours required, that *Men ſhould fall down and kiſs their feet*; but yet this ſubjection doth the *Pope* require above all Princes elſe. It is a ſtrange thing, that he of all others ſhould arrogate this, which was proper to the Kings of the *Eaſt*; none of the Emperours or Kings of *Europe* require this of their Subjects, they kneel to them, but never fall down to kiſs their feet; this is the loweſt ſubjection, and this the *Pope* requireth.

Nay, Doth *Jeſus Chriſt* ſet his *feet upon his Enemies*? Doth he make *them his footſtool*? You know the ſtory of a Pope that did it to *Frederick* the Emperour, whom he cauſed to lie down on the ground, and ſet his feet upon his neck, and blaſphemouſly uſed that paſſage in the *Pſalm*, which is meant of Chriſt, *Calcabis ſuper aſpidem & draconem, &c. Thou ſhalt tread upon the Dragon and the Serpent, and every thing that hurts thee.*

And Laſtly, that nothing may be wanting, There is but one Prerogative of Chriſt's left, *He is over all a head to the Church.* This title doth the *Pope* arrogate to himſelf too. My Brethren, I will ſay but one thing to you, as they ſaid to Chriſt, that were ſent to know whether he was the *Meſſiah*; *Art thou he that ſhould come, or do we look for another*? So, is this he, or do we look for another *Antichriſt*? For my particular, I look for no other.

SERMON XXXVI.

EPHES. I, 22, 23.

——and gave him to be a Head [or, *the Head*] *over all things to the Church.*

Which is his Body, the fulneſs of him which filleth all in all.

I Divided theſe words into theſe two parts:

Firſt, What concerneth our Lord and Saviour Jeſus Chriſt as a Head, *He is a head to his Church over all,* and *He filleth all in all.*

Secondly, What concerneth the Church; the *Church*, it is *his body*, and it is *his fulneſs.*

Firſt, Concerning the *Headſhip* of Chriſt: I ſhewed you, that by *Head* here, was meant a ſimilitude drawn from the Natural head of a man's Body. There is a Conjugal head, as the Huſband is the head of the Wife. There is a Political head, as the Supream Magiſtrate is the head of the Common-wealth. But this ſimilitude hath relation to the Natural head of the Body of man, which is the neareſt relation of all others. I opened ſo much in general in the laſt diſcourſe. Now I ſhall ſhew you more particularly the relation of Headſhip that Jeſus Chriſt hath to his Church.

I have often had many diſcuſſions with my ſelf, whether that this relation of *Headſhip* ſhould not import ſome diſtinct Office from that of *King*, *Prieſt*, and *Prophet*, to which three all Divines do reduce the Offices of Chriſt. But I have at laſt reſolved my thoughts thus; That this relation of *Headſhip* doth import all his Offices, but with that peculiarneſs, and with that eminency, as no other relation in Scripture doth. For,

Firſt, to begin with his Kingly Office, There is this difference between a King and a Natural head of a body; that a King, he ruleth only externally by Commands, and by Laws, and by Proclamations declared; but the rule of a Head is natural. Therefore now, if you reduce it to the Kingly office of Chriſt, it is with an eminency, with a peculiarity. It is our advantage, that we are not ruled by Chriſt as a King ſimply conſidered, (ſo far as that ſimilitude will carry it) by external Laws revealed, or by way of Promiſes or Rewards; but we are ruled by Chriſt naturally and inwardly, as the Members are ruled by the Head, which of all Rules is the beſt and moſt eminent. So that it noteth out the peculiarity of his Kingly office.

Secondly, come to his Prophetical Office, His *Headſhip* noteth that too, and that with a peculiarity. The Head doth not teach the Members by outward dictates, or by way of Doctrine; but it doth teach the Members by way of impreſſion, a ſecret impreſſion, carrying them on to do the thing it teacheth: So Jeſus Chriſt, as a Head, doth not only teach by way of Doctrine, but by Efficacy; *I need not write unto you* (ſaith he,) *for you are all taught of God to love one another.* And this is the moſt glorious teaching in the World.

Thirdly, Go to his *Prieſtly Office*, and his Headſhip importeth that too. There are two parts of his Prieſtly Office. There is firſt, *Offering of Sacrifice*; Secondly, there is *Interceſſion*, a pleading of that Sacrifice before God for us. And of the two *Interceſſion* is the moſt eminent part of the Prieſthood of Chriſt; for that part of his Prieſtly Office was reſembled by *Melchiſedech*, who (we never read) offered Sacrifice, but he bleſſed *Abraham*, as *Chriſt* doth us from Heaven, and now intercedeth for us.

Now *Interceſſion* is noted out by Headſhip, for it is natural to the Head to ſpeak for the Members, the Tongue ſpeaks, if ſpeaking will prevent any danger; the Head takes care of the Members by interceſſion and by pleading. It noteth out therefore his Prieſtly Office, and that with an eminency, and by a peculiarity.

I might ſhew likewiſe, how it noteth out his being *God* and *Man*; but I would finiſh the Chapter at this time, therefore I muſt cut off many things. Only there is this Queſtion, which I know not well how to paſs over. I find it not ſtarted by Interpreters upon the place, but I find it ſtarted by ſome Divines, in other Diſcourſes of theirs, and it is this: When it was that Chriſt began to be Head of his Church? Say they, it was then when he did aſcend, and the Text (ſay they) is clear for it; *For having raiſed him from the dead, he gave him to be a Head over all things to his Church*, when he had firſt *ſet him at his own right hand in the Heavenly places.*

To ſalve this doubt in a word or two.

In the Firſt place, *Headſhip* is taken either largely for one that repreſenteth another, who is a Common perſon for others. The Head you know ſtandeth for the whole Body, therefore you give the name of the whole man to the Head, it is ſo in all Languages. In Latin *Caput* is put for the whole Perſon, ſo likewiſe in Greek, the word κεφαλὴ is put for the whole Perſon: ſo *Jeſus Chriſt* being the Head, is put for the whole Body, as 1 *Cor.* 12.12. And as you ſee oftentimes in Princes Coin. Now then take Chriſt as he is a Common perſon, a Perſon repreſentative, ſo he was a Head before his Incarnation. In Election we were all choſen in him as in a common Perſon, ſtanding for us, and undertaking for us, as I ſhewed when I opened thoſe words [*Choſen in him.*] And ſo likewiſe he was a common Perſon when he was upon Earth, and every action of his was Capital, as the Schoolmen ſay, every Grace of his was *Gratia Capitis*. Now as Headſhip is taken thus for a common Perſon repreſenting another, ſo I ſay Chriſt was a Head before his Incarnation, and ſo he was a Head while he was upon Earth.

But then Secondly, *Headſhip* importeth an influence into Members, and that influence is either Virtual or Actual, as I may ſo diſtinguiſh. It is *Virtual*, As before Chriſt was Incarnate; yet the virtue of his being God-Man, and a Head to his Church, was it that filled all the Saints then as well as now. Therefore, as he was a *Lamb ſlain from the beginning of the world*, that is, he was conſidered as ſuch, ſo he was a Head from the beginning of the World, from *Adam*'s Fall.

But then there is an *Actual influence*, whereby the Godhead dwelling in the Manhood, doth actually fill all things through his Manhood, as the Inſtrument of it; and ſo he began to fill all things when he aſcended, for then the Humane Nature was enlarged, to take into his care every Member of his Church, and to ſend Commiſſion that this Soul ſhould be filled with this good thought, and that Soul with this; which was not before. And ſo I have cleared that thing.

Now this ſimilitude of a *Head* importeth many things, but I will keep to what the Text ſaith. There are Two things imported in the Text, whereby the *Headſhip* of Chriſt is repreſented to us.

Firſt, He is ſaid to be a Head in reſpect of Eminency, and that is plain in the Text, *He gave him to be a Head over all.*

Secondly, He is ſaid to be a Head in reſpect of Influence into his Members; that is plain in the Text too, *He filleth all in all.* I ſhall open thoſe words afterward; but only becauſe the Text giveth us hints of theſe two, I will firſt ſpeak a little of them.

Firſt, He is a Head in reſpect of Eminency. The *Head*, [*Caput*], is oftentimes put for the *beginning*. Chriſt is a Head in that ſenſe, he is the beginning of his Church, he hath that eminency; ſo *Coloſſ.* 1. 18. *He is the head of the body the Church, who is the beginning, the firſt-born from the dead, that in all things he might have the preheminence.* Here is one Eminency. Now, he is the beginning of the Church. As *Adam* was the beginning of the Creation, ſo is Chriſt of the New Creation; he was firſt in order intended, he was not ordained for us, but we for him; the Text is plain for it, for *we are his fulneſs.* The Head is not ordained ſo much for the Body, as the Body for the Head. He hath the firſt in that ſenſe.

He is likewiſe Head in reſpect of Eminency, for he is worth all the Body. Oh, my Brethren, think what Jeſus Chriſt is. The head of a man is infinitely more worth than his body. Divide them you cannot; but if you could divide them, the head is of more worth than all the body, for all Reaſon, and Wiſdom, and whatſoever is glorious, all the Senſes dwell in the Head; there is but one Senſe dwelling in the Body, namely the Senſe of *Touching*; but the perfection of all the Senſes is in the Head, it is the ſeat of the Underſtanding. All the Beauty is in the Head, therefore the Civil Lawyers in their language call whatſoever is excellent, *Caput*, the *Head*.

All Beauty you know lieth in the Face, and the Face and Head is all one. You may read 1 *Cor.* 11. of *uncovering the Head*, that is, uncovering the Face; covering the Head, is covering the Face with a Veil, as the cuſtome of thoſe times was. Such an one, my Brethren, is *Jeſus Chriſt*. You ſee Saints, and you ſee but few of them, and you do not ſee them in their ruff, in their glory, as they ſhall be in their Robes at the latter day; when you have thoughts of them all, put them all together, what are they? They are but the Toes, the Fingers, the Hands of this Head. Chriſt is worth all this Body, and a thouſand Bodies more, if you could ſuppoſe them. In him is all the Beauty, for it is ſaid, *the Glory of God ſhineth in the face of Jeſus Chriſt.* The Face is put for the Head, ſo 2 *Cor.* 4.

The Image of God appeareth in the Head, more than in all the Body; ſo it doth in Chriſt. God is very well pleaſed when he looks upon the Head, though the Members be ſcabbed, and diſeaſed, and full of humors; but *in him I am well pleaſed*, ſaith he. He is *Primum amabile*, that makes the Body beautiful in the eyes of God, and he will never leave it till he hath cleanſed it and made it like himſelf. *He is fairer than the Children of Men*, than all the Children of Men put together; *Pſal.* 45.

And whereas you will ſay, All the Grace we have, Chriſt hath. But, my Brethren, How hath he it? Not as you have it, for the *fulneſs of the Godhead dwelleth in him*, and *dwelleth in him bodily*. The Body hath all the uſe of the reaſon of the Head, ſo that when you ſee a man do actions, he doth them rationally; as when a man playeth on a Lute, it is a rational act, which made one ſay, that *the Soul is in the Fingers ends*; but now he doth theſe actions by way of participation; it is the Soul that guideth all. So we have Grace, but it is by participation; the Spring of all is in Chriſt the Head. All the Counſel, all the Wiſdom is in the Head, and *he is made unto us Wiſdom*, we have none of our ſelves; he is the *mighty Counſellor*, as you know he is called. So that he is a Head in reſpect of Eminency, a Head over all, Body and all.

Secondly, He is a Head in reſpect of Influence, which is imported in theſe words, *He filleth all in all.* He is a Head in reſpect of influence theſe three ways, in reſpect of communicating.

1. Of Life.
2. Of Motion.
3. Of Strength.

Firſt, all our life is from him that is Spiritual. The Body indeed it liveth a Natural life without the Head, but it doth not live an Animal life, a *Senſitive* life, all that is from the Head. You have a Natural life from *Adam*, but all your Spiritual life is from the Head Chriſt. My Brethren, the very bands by which we are united to this head all come from him, as all the Nerves and Sinnews by which the Members are united to the head, ſpring all from the head. You have a plain place for it, *Coloſ.* 2. 19. ſpeaking of men that did not hold the head Chriſt, *by which* (ſaith he,) *all the Body by joynts and bands having nouriſhment miniſtred, and knit together, increaſeth with the increaſe of God.* He doth not only communicate all life to us but he knitteth us to himſelf, firſt he apprehendeth us and then we apprehend him, as in the *Epiſtle to the Epheſians.*

Secondly, The Head you know is the principle of motion as well as the principle of life and union of the Members; There is no motion in any little Member but it is formed in the head firſt, and the head, the fancy firſt formeth it, and then ſends the Spirits to the Toe and biddeth it move this way or that way, or to the Hand and bids it act this thing or that, and it is more the action of the Head then it is of the Toe or of the Hand. So it is here, all the ſpiritual actions which you do, are from Chriſt *that worketh all in all*, 1 *Cor.* 2. 6. as he is here ſaid *to fill all in all.* What a mighty vaſt comprehenſive head have we, that ſhould think all the good thoughts of every Member, that is, Give direction that any ſhould think them, he ſendeth his Spirit down, who is ſaid to be that ſame ἐνέργεια, that ſame inward working, *Epheſ.* 4. 16. He ſendeth his Spirit down and that works every thing that Chriſt would have wrought.

I find in ſome of the Schoolmen, handling Chriſt's headſhip that they would make the Holy Ghoſt to be the Heart and Chriſt to be the Head, they would follow the ſimilitude ſo far. But it is an abſurd one, for to make the Holy Ghoſt the Heart in this Body is indeed to make him a Member whereof Chriſt is the Head; He beareth no ſuch part: But what part doth he bear in this Body then? He beareth the part of the Spirits that run up and down in the Nerves and Sinnews and Blood, (which is called the life of a Man,) that carry all the commiſſions for actions to be done, & that part indeed the Holy Ghoſt hath between the head and us.

Now my Brethren, do but think with your ſelves what a Head Chriſt is, in reſpect of motion. Suppoſe (it is a ſuppoſition may be made to illuſtrate the thing,) there were a Man that were as high as that his head were in Heaven, and his feet were here upon Earth, and his hands ſtretched all over the World: No ſooner did the head that was in Heaven think of moving the toe, but it would move in an inſtant. Even ſuch an one is Chriſt, he is a head, he hath a part of his body in Heaven, he moveth them as he pleaſeth he hath another part on Earth here, and he moveth them as he pleaſeth too, and he doth it in an inſtant. He is the principle of all motion. He is the head in that reſpect.

Thirdly, He is the Fountain of all ſtrength likewiſe. All the ſtrength of the body lieth in the Spirits. Take away the Animal Spirits that come from the head, the body is a weak thing, *It is ſown in weakneſs*; when the Spirits are gone the body dieth. Further than Chriſt ſtrengthneth us we are all dead; therefore the Apoſtle prayeth, *Epheſ.* 3. 16. *That they may be ſtrengthned with might by his Spirit in the inner man; And I am able* (ſaith he,) *to do all things through Chriſt that ſtrengthneth me.*

And ſo much for the headſhip of our Lord and Saviour Jeſus Chriſt. He is firſt the Fountain of all Spiritual life, the uniter of us to himſelf, the principle of all union is from the head; he is Secondly the fountain of all motion; and thirdly of all ſtrength.

The Second thing to be conſidered in Jeſus Chriſt's headſhip is this, He is ſaid to be a head over all, *Gave him to be a head over all.*

There are many ſenſes of them and they are all full of comfort to us. The words note out firſt, (as I ſaid before,) an eminency, an excellency, a ſuper excellency; As *Eph.* 6. 16. *Above all things put on the ſhield of Faith*, that is the moſt eminent thing of all the reſt; So Jeſus Chriſt is a head above all: And ſo it referreth to the gift, that above all gifts that God hath given him this is the greateſt gift to be the head of the Church. That is one meaning. It was the greateſt gift that could be given to Chriſt to be a head of the Church which is his body, more than ſoveraignty over all things elſe, which he had mentioned afore. And it was the greateſt gift that could be given to the Church, the words will bear either, ϗ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα τῇ Ἐκκλησίᾳ.

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Or elſe in the ſecond place, [*He gave him to be a Head over all to the Church,*] hath this ſenſe in it. It noteth out his Soveraignty and ſuperiority over all in relation to his Church, that God gave him to be a head to the Church; who is above all, and ſo indeed the *Syriak* tranſlation readeth it, *He that is above all, God gave him to be a Head to his Church.* And this ſeemeth to be the meaning more properly, for he had ſet him out before how *he was over all Principalities and Powers, far above all*; yet he repeateth it again in this, *He gave him to be a Head over all to his Church*; that is, he that was Lord of all, God added this to him, *to be a Head to the Church*; Noting out, that none was fit to be a Head to the Church, but he that was over all; he is over all that belongeth to his Church for her good; over all that are againſt her for to hurt her: And it was needful for the Church to have ſuch a head, for we have enough againſt us; but who ſhall be againſt us it Chriſt our head be for us?

There is a Third meaning yet, and it is for our comfort. It is this, It hath relation to Headſhip, that is, Above all relations elſe he gave him to be a head and to act that part. He doth not ſay, he gave him to be a Lord ſimply, nor a King, nor a Brother, but above all theſe, (though he is all theſe,) he is a head, God gave him to be above all things elſe a loving, and kind, and natural head to his Church, which is his Body.

Every one of theſe ſenſes my Brethren, how full of comfort arc they! If you refer [*above all*] to gift, *He gave above all him to be a Head*; How full of comfort is it! That this ſhould be the greateſt gift that ever God gave, Chriſt, *for to be a Head to his Church*; and Chriſt reckoneth it ſo. Look into *John* 17. read over that Chapter, you ſhall ſee there as it is a Prayer, ſo it is a Thanksgiving too, it is an acknowledgment of mercies and benefits given him by his Father. He telleth his Father indeed he had given him glory, ſaith he verſe 1. *Glorifie thy Son, that thy Son alſo may glorifie thee, with the glory which I had with thee before the World was*; verſe 5. which verſe 22. he calleth *the glory which thou gaveſt me.* And this indeed Jeſus Chriſt valueth moſt therefore he mentioneth it firſt in the firſt verſe, for his own perſon being worth more than ours, he hath reaſon to value his own glory more than all ours, he ſhould not love himſelf regularly elſe. But next to that what valueth he? Verſe 2. *Thou haſt given him power over all Fleſh*; here is his being over all, but to what end? Mark what followeth, *That he ſhould give eternal life to as many as thou haſt given him*; And verſe 22. *The glory which thou haſt given me, I have given them*; So that he ruleth this Power that he hath in order to our ſalvation. And if you read that Chapter, (obſerve it,) what is it that Chriſt mentioneth oſtneſt in that Chapter as the greateſt gift? It is the giving of his Church to him. He mentioneth it ver. 6. *I have manifeſted thy name to them which thou gaveſt me, thine they were and thou gaveſt them me*; So again ver. 8. *I have given thy words to them which thou gaveſt me, and they have received them*; ver. 9. *I pray for them which thou haſt given me*; ver. 10. *All mine are thine, and thine are mine*; ſtill he pleadeth his intereſt in them as by way of gift; ſo ver. 11. *that thoſe which thou haſt given me may be one*; ſtill he mentioneth this as the greateſt gift of all the reſt which God hath beſtowed upon him,

My Brethren, Jeſus Chriſt reckoneth his being a head to the Church more than all his Temporal Dominions, more than his being over all things elſe. What uſe ſhall we make of it? In a word thus, Let us prize our relation to Chriſt, ſeeing Chriſt priſeth ſo much his relation to us, he prizeth it more than his being over all things, than his being far above all Principalities and Powers, let us prize it more than all worldly greatneſs and riches, or what elſe ſoever; Our being a Member of Chriſt is more than our being all things, as Chriſt's being a head to us is more than being Lord of all the World.

And then again, Let the Church value this gift of Chriſt being a head together, for it beareth that meaning too; there is an Emphaſis in that word [*Him*] *he gave* [*Him*] *to be a Head*, ſo ſaith the Text. He had ſet him forth as *Solomon* in all his royalty, ſitting at his Fathers right hand over all Principalities and Powers, *and he hath given him* (ſaith he,) *to be a head over all to the Church*, What ſhould the

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Sermon XXXV.

Secondly, for the phraſe filling, to open that, *he filleth all in all.* It is Chriſt's work in Heaven my Brethren, *He aſcended far above all Heavens, that he might fill all things*, ſaith the Apoſtle in *Epheſ.* 4. 10. *He gave him to ſit at his own right hand, that he might fill all things*, ſaith the Text.

It implieth firſt of all an emptineſs in us that are filled by him. Not only a real emptineſs, that we have nothing in our ſelves, *without me* (ſaith he,) *ye can do nothing*; we are but Valleys, *every Valley muſt be filled*, *Luke* 3. 5. But he filleth only thoſe that have a ſenſible emptineſs, that have a feeling of their own wants, *He filleth the hungry with good things*, *Luke* 1. 53. Hunger is not only a real emptineſs, but hunger is a ſenſible emptineſs.

My Brethren, the Church, take all the Saints in Heaven and in Earth, they are all empty things without Jeſus Chriſt, we are not able to think a good thought, we are all but meer empty veſſels brought to a Conduit pipe to be filled, we have not a drop of good, not ſo much as one good thought, further then Jeſus Chriſt filleth us. This is the glory of our Head.

Secondly, Conſider what he filleth us with, he filleth us with his Spirit. Read from *Luke* 1. 15. to the end of the *Revelation*, you ſhall find that phraſe uſed many a time, *They were filled with the Holy Ghoſt*, *filled with him as with Wine*, *Epheſ.* 5. 18. *Filled with the fruits of righteouſneſs*, *Phil.* 1. 11. *Filled with the knowledge of his Will*, *in all Wiſdom and Spiritual Underſtanding*, *Coloſ.* 1. 9. *Filled with joy*, *Act.* 13. 52. And if this be not enough you ſhall be filled with all the fulneſs of God one day, and a little of God will fill you, *Epheſ.* 4. 13.

But Thirdly, How is it that Chriſt filleth his Church?

He doth it two ways.

He filleth them firſt Meritoriouſly by what he did here upon Earth, he purchaſed power and grace to fill them with theſe. For my Brethren, you muſt know this, That Chriſt doth nothing for us, but he himſelf had ſomething in him proportionable that might merit why it ſhould be done. Doth he make us rich? He was firſt poor. Doth he fill us? Himſelf was firſt empty, ſo ſaith *Phil.* 2. 7. it is ſaid there, *he emptied himſelf*, ſo the words ἑαυτὸν ἐκένωσε, ſignify.

Then again he filleth Efficiently, and that while he is in Heaven; He ſendeth down the Holy Ghoſt, and he works all, the Manhood doth it inſtrumentally, the Godhead doth it Virtually, the fulneſs of the Godhead dwelleth in him and runneth, overfloweth through the Humane Nature as the inſtrument of it and filleth all in all. And ſo much now for his filling.

I come now to the Phraſe, *filleth all in all.* There are two things in that to be conſidered diſtinctly.

First, Here is an *All*, which is filled.

Secondly, Here is *All*, with which it is filled.

Firſt, He filleth all, that is, as I ſaid before, all Saints, all the Members of his Body, And that importeth theſe particulars.

Firſt, It importeth that he filleth every Saint, there is not one but he filleth. There is not a Saint, my Brethren, but hath a meaſure of the ſtature of the fulneſs of Chriſt, which God hath appointed him to have, and Chriſt filleth him top full before he hath done, he leaveth not one Saint out. We are all veſſels, *Veſſels of mercy*, that are to be filled; and you may read *Epheſ.* 4. of a Sea of love, a Sea that knoweth neither ſhore nor bottom, *That ye may be able to comprehend* (ſaith he,) *what is the breadth, and length, and height, and depth*, of what? *Of the love of Chriſt, which paſſeth knowledge, that ye may be filled* (ſaith he,) *with all the fulneſs of God.* Every Saint ſhall be thus filled one day, thrown into that Sea of the love of God, and Jeſus Chriſt, and of the knowledge of him, and take in all that he can hold, he ſhall be filled top full according to his meaſure.

Secondly, this word [*All,*] importeth all ſorts of Saints, that both *Jew* and *Gentile*, Rich and Poor, Men and Women ſhall all be filled. Thus you find the word *All in all* uſed, *Coloſſians* 3. 11. *There is neither Greek nor Jew, Circumciſion nor Uncircumciſion, Barbarian, Scythian, Bond or Free, but Chriſt is all, and in all theſe.*

Then Thirdly, He filleth all, that is, all the powers and faculties, both of Body and Soul, that is in every one of theſe Members. Thou haſt an Underſtanding, a Memory, a Will, a Fancy, thou haſt outward Senſes, thou haſt a Body, Jeſus Chriſt will fill every one of theſe top full. He will empty thee of every one of thine own thoughts afore he hath done. He will fill thine Underſtanding with none but his own thoughts, top full, thou ſhalt think no thoughts but what Chriſt himſelf thinketh. He will fill thy Will, thou ſhalt have no deſires, no affections, but what Jeſus Chriſt hath; He will fill thee with all his own joy, with all his own delights, with all the pleaſures himſelf hath at God's right hand. I tell you my Brethren, he will turn a man's ſelf out of dores and fill a man's ſelf with himſelf, that as the Iron that is red hot, all the Pores of it are filled with heat, there is nothing but Iron and Fire, ſo at laſt there will be nothing but Jeſus Chriſt and the Man, As the Cloud filleth the Temple, ſo will he fill your Bodies and make them Temples of the Holy Ghoſt, he will glorifie you with the ſame glory that he himſelf hath, he will fill all parts in a Man at laſt.

Secondly, He will fill all in all. I have ſhewed you what *All* is to be filled, Now then what is the *All* with which he will fill *All*? He will fill you with all ſorts of graces, he will fill the whole with all ſorts of gifts, ſo the word is taken, 1 *Cor.* 12. 6. *God worketh* (ſaith he,) *all in all*; It is not that every one hath all gifts, but take the whole Body, and amongſt them they have all; He worketh in the eye and filleth that, and he filleth the hand as a hand according to the uſe of every part. So that put all together and he is all in all, and ſo in this life and in the World to come it is ſaid, *God will be all in all*, 1 *Cor.* 15.

So much now for that head likewiſe, *He filleth all in all*; And ſo now I have done with Chriſt's part, wherein he is ſaid to be a head over all, *filling all in all.*

Now then will you come to the Churches relation, *The Church* (ſaith he,) *which is his Body the fulneſs of him that filleth all in all*, You ſee that in Jeſus Chriſt's relation there were two things. There was firſt his headſhip. There was ſecondly his Office, *filling all in all.* Now if you come to the Churches relation ſhe hath ſomething to anſwer both. Anſwerable to his headſhip, ſhe is called his Body, [*which is his Body,*] anſwerable to his filling all in all ſhe is called his fulneſs.

In my laſt diſcourſe I handled what was meant by the word Church? There was a neceſſity that lay upon me to open that diſtinction of Church, Univerſal and Particular. I gave you two cautions about two Errors concerning each of theſe, both toward the Church Univerſal and toward Particular Churches. Concerning which I muſt neceſſarily ſay ſomething to take away ſome miſtakes and miſapprehenſions of my meaning, for I walk by this rule to give no offence to *Jew* or *Gentil*, or to the Churches of God as the Apoſtle ſpeaks.

The Firſt Error, I told you was of the *Donatiſts* of Old who denied the Church Catholick, and reſtrained it to one part of the World; and yet the imputation of this Error lieth upon thoſe who you call *Browniſts* to this day; This I cleared them from, and it is as great a clearing as can be.

The ſecond Error was of thoſe whom hold particular Churches, (thoſe you call Pariſh Churches,) to be no true Churches of Chriſt, and their Miniſters to be no true Miniſters, and upon that ground forbear all Church Communion with them in hearing or in any other Ordinance. And as I acquitted theſe from that other Error, ſo I acquitted my ſelf from this, and my Brethren in the Miniſtry. I would not now have touched upon it again, but as I ſaid, to clear (not my ſelf ſo much,) as ſome miſtakes about it.

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The Firſt is this, It was underſtood as if I ſaid, that all Pariſh Churches and Miniſters generally were Churches and Miniſters of Chriſt, ſuch as with whom Communion might be held. I ſaid not ſo. I was wary in my expreſſions. I will only ſay this unto you about it, There is no man that deſireth reformation in this Kingdom (as the generality of all godly People do,) but will acknowledge and ſay, that multitude of Pariſhes, where Ignorance and Prophaneſs overwhelmeth the generality, Scandalouſneſs and Simony, the Miniſters themſelves; that theſe are not Churches and Miniſters fit to be held Communion with. Only this, The Ordinances that have been adminiſtred by them, ſo far we muſt acknowledge them, that they are not to be recalled or repeated again.

But here lieth the queſtion, my Brethren, and my meaning. Whereas now in ſome of the Pariſhes in this Kingdom, there are many godly men that do conſtantly give themſelves up to the worſhip of God in publick, and meet together in one place to that end, in a conſtant way, under a godly Miniſter, whom they themſelves have choſen to cleave to, (though they did not chooſe him at firſt.) Theſe, notwithſtanding their mixture and want of Diſcipline, I never thought for my part, but that they were true Churches of Chriſt, and Siſter Churches, and ſo ought to be acknowledged. And the contrary was the Errour that I ſpake againſt.

Secondly, For holding Communion with them. I ſay, as Siſter Churches, occaſionally as Strangers, men might hold communion with them. And it is acknowledged by all Divines, that there is not that obligation lying upon a Stranger, that is not a Member of a Siſter Church, to find fault in that Church, or in a Member of it, as doth on the Church it ſelf to which one belongeth.

I will give you my Reaſons, that moved me to ſpeak ſo much. It was not ſimply to vent my own Judgment, or ſimply to clear my ſelf from that Errour; but the Reaſons, or rather the Motives and Conſiderations that ſtirred me in it were theſe.

Firſt, If we ſhould not acknowledge theſe Churches, thus ſtated, to be true Churches of Chriſt, and their Miniſters true Miniſters, and their Order ſuch, and hold Communion with them too in the ſenſe ſpoken of, we muſt acknowledge no Church in all the Reformed Churches; none of all the Churches in *Scotland*, nor in *Holland*, nor in *Germany*, for they are all as full of mixture as ours. And to deny that to our own Churches, which we do not to the Churches abroad, nothing can be more abſurd. And it will be very hard to think, that there hath been no Church ſince the Reformation.

Secondly, I know nothing tendeth more to the peaceable Reformation amongſt us, than to break down this *Partition wall*; for there is nothing provokes more than this doth, to deny ſuch Churches to be true Churches of Chriſt. For do but think with your ſelves, and I will give you a familiar Example: You come to a man, whom you think to be a godly man; you tell him, he hath theſe and theſe ſins in him, and they are great ones; it is as much as he can bear, though you tell him he is a Saint, and acknowledge him ſo. But if you come to him, and ſay, beſides this, You are a limb of the Devil, and you have no Grace in you; this provokes all in a man, when there is any ground in himſelf to think ſo, or in another to judge him ſo. So it is here, Come to Churches and ſay, You have theſe defects amongſt you, and theſe things to be reformed; but if you will come, and ſay, Your Churches and your Miniſters are Antichriſtian, and come from *Babylon*, there is nothing provokes more. Therefore, if there be a truth in it (as I believe there is,) men ſhould be zealous to expreſs it; for this is the great *Partition wall* that hindreth of twain making one.

Then again, This is that which I conſider, and it is a great Conſideratio alſo. I know that Jeſus Chriſt hath given his People light in matters of thi nature by degrees. Thouſands of good Souls that have been bred up and bo in our Aſſemblies, and enjoy the Ordinances of God, and have done it co fortably, cannot ſuddenly take in other Principles, you muſt wait upon Chriſt t do it.

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In this caſe, men are not to be wrought off by falſhoods, God hath no need of them. No, rather till men do take in light, you ſhould give them all that is comfortable in the condition they are in; we ſhould acknowledge every good thing in every man, in every Church, in every thing, and that is a way to work upon men, and to prevail with them; as it is *Phil.* verſ.6. *That the communication of thy faith, may become effectual by the acknowledgment of every good thing, which is in you in Chriſt Jeſus.* It is that which buildeth men up, by acknowledgment of every good thing that is in them.

Laſtly, the laſt inconvenience is this, It doth deprive men of all thoſe gifts that are found amongſt our Miniſters, and in this Kingdom, that they cannot hold any communion or fellowſhip with them. So that I profeſs my ſelf as zealous in this point, as in any other I know; And for my part this I ſay, and I ſay it with much integrity, I never yet took up Religion by Parties, in the lump; I have found by trial of things, that there is ſome truth on all ſides. I have found Holineſs where you would little think it, and ſo likewiſe Truth; and I have learned this Principle, which I hope I ſhall never lay down till I am ſwallowed up of Immortality, and that is that which I ſaid before, To ackuowledge every good thing, and hold communion with it, in Men, in Churches, or whatſoever elſe. I learn this from *Paul*, I learn this from Jeſus Chriſt himſelf, he *filleth all in all*; he is in the hearts of his People, and filleth them in his Ordinances to this day; and where Jeſus Chriſt filleth, why ſhould we deny an acknowledgment, and a right hand of fellowſhip and communion?

My Brethren, This Rule that I have now mentioned, (which I profeſs I have lived by, and ſhall do while I live,) I know I ſhall never pleaſe men in it. Why? It is plain, For this is the nature and condition of all Mankind; if a man diſſents from others in one thing, he loſeth them in all the reſt; and therefore if a man do take what is good of all ſides, he is apt to loſe them all, but he pleaſeth Chriſt by it, and ſo I will for this particular.

I come now to, *And his body, and his fulneſs.*

Firſt, It is ſaid to be *his Body.*

Secondly, It is ſaid to be *his Fulneſs.* I ſhall ſpeak to both.

Our Saviour Chriſt's Body, is either taken for his Natural body, which he weareth in Heaven now, and was laid in the Grave: Or, it is taken for his Myſtical body, namely his Saints. Concerning this diſtinction I will add but this, That what Chriſt did to his Natural body, that he doth to his Myſtical body, to conform them to him.

Again, for a Second diſtinction, Our Lord and Saviour Chriſt hath a Sacramental body. Saith the Apoſtle, 1 *Cor.* 11. 24. ſpeaking of the Bread, *This is my Body, which was broken for you.* And he hath a Miniſterial body, which is an Aſſembly of his Children incorporated to enjoy Ordinances. 1 *Cor.* 10. 17. Speaking of the Church of *Corinth*, *You* (ſaith he) *are one bread, and one body; for we are all partakers of that one bread.* This is a Miniſterial body to Chriſt. As he hath an Univerſal Church, a Myſtical body, whereof only his Saints are Members, ſo he hath a Miniſterial body, which is his Ordinance, which are Saints incorporated and made one, either really or verbally; really, by eating that *One bread*, as the Apoſtle ſaith.

Now to leave theſe diſtinctions; only I will give you one Obſervation upon the laſt diſtinction, as I did upon the former. There is a Sacramental body, that is, the Bread which is broken; There is a Miniſterial body, which is, the Ordinance of Church Fellowſhip. Here you ſee the ſame thing ſaid of Saints, that is ſaid of the Sacrament. It is ſaid of the Saints, *Which are his body*; there is no more ſaid of the Bread in the Sacrament, which is his body; yet the *Pope* and the *Papiſts* give more reverence to the Sacramental Bread, (and that Bread they ſay, becauſe it hath the appellation of *Body*, muſt needs be tranſubſtantiated,) to the Sacramental body of Chriſt, than they do to the Myſtical body. As of Old it was an Argument uſed long before the Reformation in *England*, they do give more reverence to Images of Chriſt, than they do to the Image of Chriſt in Mens hearts, than he doth to Saints: ſo now they give more reverence to the Sacramental body of Chriſt, (and both theſe Errours are correſpondent

Sermon XXXVI.

and proportionable,) than he doth to the miſtical body. And ſo much for thoſe two diſtinctions.

Now, Why doth this come in, *which is his Body*?

It cometh in upon a twofold conſideration.

Firſt, To ſhew the nearneſs of the relation that Jeſus Chriſt hath to his Church and his Church hath to him. He is not a head only as a ruler, but he is a head as a Natural head to a body; he is ſo a head to his Church which is his body.

Secondly, To ſhew that he is affected to them, to the Saints, as the head is to the body.

I might handle many things here concerning the Churches being a body to Chriſt wherein the ſimilitude holdeth, but I ſhall not be able to do that and diſpatch what I am yet to do. I ſhall only make this uſe of it. That a body and the members of it are united one to another by the neareſt union, by a union of ſenſe, ſo ſaith the *Apoſtle*, 1 *Cor*. 12. 12. *As the Body is one and hath many Members, and all the Members of that one Body, being many, are one Body, ſo alſo is Chriſt.* Here is a union. And the inference of the Apoſtle from thence is this, verſe 25. *That there ſhould be no ſchiſm in the Body, but that the Members ſhould have the ſame care one of another, and whether one Member ſuffer all the Members ſuffer with it.* This is the inference the Apoſtle makes of the Churches being a body.

Now let me make but an Obſervation upon the former diſtinction mentioned. I told you there is a Sacramental body of Chriſt, *This is my Body*; And there is a Miniſterial body of Chriſt, *You are one Body for you are partakers of that one Bread.* My Brethren, it is ſtrange to ſee and to conſider how that theſe two have made the greateſt diviſions in the World. Thoſe things that are for Communion, (for Chriſt hath appointed Church fellowſhip for Communion, he hath appointed the Sacrament for the Communion of his body, you ſhall be one body ſaith the Apoſtle by it, *Ye are one Bread and one Body, for ye are all partakers of one Bread*; 1 *Cor*. 10. 17.) is that which hath cauſed the ſchiſm of the body as I may ſo expreſs it in the Apoſtles words. For what hath bred the greateſt difference between the *Papiſts* and us of all other points, it is *This is my Body*, It was that chiefly about which all the Martyrs ſuffered. Amongſt the *Proteſtants* what hath made the greateſt diſſention between the *Lutherans* and the *Calviniſts*? It is *This is my Body*; there is though not a Tranſubſtantiation yet a conſubſtantiation, he is in and with the bread, ſo the *Lutherans* hold. Amongſt our ſelves what hath been the great diviſion? Still, though not about the ſacramental body, yet about the Miniſterial body of Chriſt, Church fellowſhip. The body of Chriſt hath ben the occaſion of the rending of the body of Chriſt. As the diſpute was about the body of *Moſes* ſo are the diſputes about the body of Chriſt. My Brethren, if you cannot agree in Judgment yet agree in heart. Let me but mind you of the relation you bear to Chriſt, remember you are his body, and there ſhould be no ſchiſm in the body, and there would be no ſchiſm if you did not judge one another for theſe things. Though you are of different minds, here is no ſchiſm, for this will be while the Saints are upon the Earth, but the ſchiſm is in judging one another, in not being at peace becauſe you differ in judgment.

Let me ſay to godly men, Agree, you are the body of Chriſt, remember that, let your miſtical relation to Chriſt, that miſtically you are his body, prevail over all conſiderations whatſoever. It is the ſtroneſgt tie in the World. Shall I propheſy unto you? Either agree or God will make you agree, either with the Sword or with Fire and Fagot. And let me edge it with this a little, *which is his Body*; Oh, my Brethren this word [*his Body*,] it is a ſweet word. You are not only a body among your ſelves, but conſider whoſe body you are, you are the body of Chriſt, *his Body*; the body which he owneth, which he filleth, which is more his body than yours, and if you will do nothing out of love one to another as becometh Saints, yet do it out of love unto him.

I will add this, the word [*His*] is added alſo to ſhew that it is the relation this body beareth to Chriſt that giveth the excellency to it. This Body would have no beauty, no excellency in it if this head ſtood not on it. *The Church which is his Body.* So I paſs from that.

I have nothing now remaining, but only this laſt point, *Which is his fulneſs*. He beareth the relation of Head, She of Body; he performeth the office of filling her, She performeth this to him, She is his fulneſs.

Theſe words [*His fulneſs*] are either taken actively or paſſively. If you take them actively, they refer to Chriſt, and then the meaning is this, that *he filleth her*. If you take them paſſively, *ſhe is his fulneſs*. I cannot ſtand to ſhew you how the word is taken in both ſenſes, either for that which filleth, or that which is filled. I pitch rather upon that which this Tranſlation holdeth forth, *viz.* that this Body is ſaid to be Chriſt's fulneſs.

Why doth the Holy Ghoſt add this? He doth not content himſelf to ſay, that *Chriſt is the Head of the Church, which is his Body*, but he muſt needs bring in this, that *She is his fulneſs*.

He mentioneth it, my Brethren, as an honour to his Church, that ſhe is ſuch a Body to him, as that though he be a Head that filleth her, yet he is not compleat without her. He would ſhew, that Chriſt needs her not, therefore he ſaith he filleth her, *He filleth all in all*; and yet becauſe he is in ſome ſenſe imperfect without her, ſhe is as an Ornament to him, therefore he addeth ſhe is his fulneſs, *The fulneſs of him that filleth all in all*.

Now ſhe is called the *fulneſs of Chriſt* in the ſame ſenſe that it is ſaid 2 *Cor.* 12. 9. *My ſtrength is made perfect in weakneſs*. What, is not God's power perfect without our weakneſs? Yes, it is perfect in it ſelf; but it is ſaid to be made perfect, becauſe it is declared to be perfect in weakneſs. So when the Church is ſaid to be Chriſt's fulneſs, what is not he full without her? Yes, for *he filleth all in all*; yet his fulneſs ſhe is, and ſhe ſetteth off his fulneſs, becauſe ſhe ſerveth as an empty veſſel for him to fill, and to ſhew his fulneſs in; that he is not full only in himſelf Perſonally, but that he hath enough overflowing to fill all his body, to *fill all in all*.

Now then to open this, Jeſus Chriſt hath a Threefold Fulneſs.

He hath Firſt, a *Perſonal fulneſs*; the *Fulneſs of the Godhead dwelleth Perſonally in him*, ſo *Coloſ.* 2. 9.

He hath Secondly, a *Diſpenſatory fulneſs*, mentioned here in the Text, *He filleth all in all. Of his fulneſs we all receive Grace for Grace.*

Then Thirdly, he hath a *Relative fulneſs*, which ariſeth from a relation to his Church, He is the *Head*, and the Church is his *Body*. And, as if you would make a Man, you muſt not only have a Head, but you muſt have a Body too, or it is not a perfect man: ſo if you would make up Chriſt (take Chriſt myſtically) you muſt not only have the Perſon of Chriſt, but there muſt be a Body too, and ſo there ariſeth a perfect *full ſtature of Chriſt*, as the Apoſtle calleth it, 1 *Cor.* 12. 12.

Now, my Brethren, When, and how doth the Church become the *Fulneſs of Chriſt*?

It becometh his *Fulneſs* by theſe Three things.

Firſt, When Jeſus Chriſt hath every Saint brought to him, and gathered about him, united to him, and all joyned in one with him, every Saint that God hath given him. If there were one Saint wanting, Jeſus Chriſt ſhould not be full. Mark what I ſay to you, If there were this Joynt of the little Finger cut off, this Body of mine would be imperfect: ſo if Jeſus Chriſt ſhould want but one of his Members, the Joynt of the little Toe, as I may ſo expreſs it, the leaſt Saint, (comfort thy ſelf) Jeſus Chriſt ſhould not be full, thou makeſt up Chriſt's fulneſs.

Secondly, The Church is then ſaid to be *his Fulneſs*, when ſhe ſhall have all variety of all gifts and graces diſperſt amongſt them. As now, take the Members of a man's Body, there is not a Member but hath its uſe, there are variety of uſes for the ſeveral Members; put them all together, and there is a compleatneſs for all ſort of uſes the Body needeth. So it is here, Take all the Saints together at the latter day, and there will be nothing wanting of Grace, or of any meaſure of Gifts, that is needful for glory, and excellency, and ornament.

Thirdly, to make up this *fulneſs of his Body* yet more compleat, As there muſt be all the Members, not one wanting; as there muſt be all variety of uſes that Members ſerve for, none lame or imperfect: So likewiſe there muſt be a fulneſs of growth to a ſtature, to a proportion, or elſe the Body is not full. For Example, If this Hand of mine, or this little Finger were writhen ſhorter in its proportion; if it did not grow to the full meaſure of the proportion of a little Finger, there would be an uncomlineſs and a diſproportion, the Body would not be full. So it is in the Body of Chriſt, therefore to make up this *Fulneſs* ſo much the more, you read *Epheſ.*4. that the Apoſtle in the 10*th* Verſe having ſaid, that *he filleth all in all*, he ſaith Verſe 15. that *the Saints are to grow up into him in all things, which is the Head, even Chriſt*; and Verſe 13. *till they all come to a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt.* To open theſe words a little.

The *Fulneſs of Chriſt* lieth not only in having every Member, but every Member growing up to a *full ſtature* that God hath appointed him. You ſee ſome little Saints, and you ſee ſome great Saints; there are Saints great and ſmall, as they are called in the *Revelation.* You wonder at this diſproportion. Now mark, when you come at the latter day, and all the Saints are round about Jeſus Chriſt, you will find a perfect Body; you will ſay, if this Saint had grown any thing more, he had not ſtood well among his Fellows; if this Saint had been any thing leſs, there had not been a fulneſs. They are all to *grow up to the fulneſs of the ſtature of Chriſt.*

Why is it called, *the fulneſs of the ſtature of Chriſt*, and not of *the Body*? Becauſe the fulneſs of the Body is in the fulneſs of the Head, therefore he rather calls it the *fulneſs of Chriſt*, than of the *Body*.

The Corollaries from thence are in a word theſe.

Is the *Body* the fulneſs of Chriſt, and ſo his fulneſs, that he will have every part, every member? Here is then a certainty of ſalvation. A man may loſe his Cloaths, and ſuffer them to be taken from him; but if he can help it, he will never loſe his Members. My Brethren, Chriſt will never loſe his Members; *My Father* (ſaith he) *is greater than I, and none ſhall pluck them out of my Father's hand*; but if his Sheep were his very hands themſelves, to be ſure he would not ſuffer them to be pulled off; they are not only his Sheep, but his Members; they are not only in his hands, but his Hands and his Feet; they are the Members of his Body, yea, they are his fulneſs.

Secondly, Learn from hence this, Thou ſhalt certainly have thy meaſure in the growth of Grace. Thou art humbled in thy ſelf, becauſe thou groweſt not according to the Means; that which God hath appointed thee to, thou ſhalt either by Afflictions, or by the Word, attain to that ſtature; for the Members of Jeſus Chriſt are all written in God's Book, and the ſtature that they are all ordained unto, that when they are all met the Body may be full. That Doctrine is not true, that telleth us, That Chriſt might have died and been in Heaven to want a Body; for you ſee it is his fulneſs, he cannot want ſo much as one Member, but he had been imperfect.

I will give you but ſome Obſervations, and ſo end.

Firſt, See the Love of our Lord and Saviour Jeſus Chriſt. He might have taken all the glory and honour to himſelf here, the Holy Ghoſt might only have ſaid, *He is the head of the Church, which is his Body, that filleth all in all*; but he would needs put in that is his fulneſs, *The fulneſs of him that filleth all in all.* He would not take all the honour to himſelf, he would give her her due; *his Body* (ſaith he) *which is his fulneſs.* Certain it is, my Brethren, that our Lord and Saviour Jeſus Chriſt accounteth you his fulneſs. Doth he ſee a Soul converted to God? It is a part of my *fulneſs* (ſaith he) his Joy is full by it. Doth he ſee you get a little Grace at a Sermon? Here is one ſtep more to my *fulneſs*, ſaith he. He needed not any body, he was perfectly glorious in himſelf; but he hath took upon him ſuch a relation as he were imperfect without a Body, he ſtandeth in need of a Body. What ſaith the Apoſtle, 1 *Cor.*12. *The head cannot ſay to the feet, I have no need of thee.* Jeſus Chriſt, though a Head, cannot ſay to the leaſt Saint, *I have no need of thee.* It was his love to enter into this relation. And learn from hence to give every thing his due praiſe; you ſee here, though the Apoſtle ſaith, *that Chriſt filleth all in all*, yet he giveth the *Church* her due praiſe, he mingleth that with his. *Chriſt* filleth all, yet the *Church* ſerveth for him to empty himſelf into.

Secondly, Is every degree of Grace in a Saint a part of *Chriſt's fulneſs*; doth it add to his *fulneſs*? Is the addition of every Member a part of his *fulneſs*? then Converſion of Souls, adding Grace into the hearts of men, is the beſt work in the World, for it is an adding to *Chriſt's fulneſs*; and what can be a greater work? It is not only doing good to a poor Soul, though that would move one; it is the Motive that *James* uſeth, *He that converteth a ſinner from the errour of his way, ſhall ſave a Soul from death, he pulleth him out of the fire*; but beſides this, he addeth to *Chriſt's fulneſs*, which is the higheſt Motive that can be. That as the Apoſtle *Paul* ſaith, that it moved him to take all that pains he did, to ſuffer Perſecutions for preaching of the Goſpel, and to be glad of it too; *I bear* (ſaith he) *the afflictions of Chriſt in my fleſh, for his Bodies ſake*; this was *Paul's* Motive: But here is a higher Motive; here is not to do it for his Bodies ſake only, but for Chriſts, to make up his *fulneſs*. If there were a piece of work, a Statue that were to laſt to Eternity, would not all the cunning Artiſts in the World be glad to have a hand in carving but a Finger in that Statue. My Brethren, To build up the Saints, to joynt in the Saints to Chriſt, is to add to the *fulneſs of Chriſt*. The work of the Miniſtry is the beſt work in the World; God had but one Son in the World, and he made him a Miniſter.

Thirdly, What a glorious ſight, my Brethren, what a glorious meeting will there be at the latter day, whenas Jeſus Chriſt ſhall have all his *fulneſs*, all his Body fully and perfectly united to him in all their glory, perfectly cleanſed, not a Member wanting, and all grown to their full ſtature! To ſee the Man *Chriſt* (as I may ſo call him,) that *perfect Man* the Apoſtle telleth us of *Eph.* 4.10. and in 1 *Cor.* 12.12. that is, Chriſt and all his Members making one perfect Man, He the Head, and They the Body. There was never ſuch a ſight as this; not only to ſee this Head crowned with *all Glory and Honour, ſitting at God's right hand*, and *having all things under his feet*; and how beautiful will that Head be to behold. Our Lord and Saviour Chriſt is more worth than all this Body, when it hath all her Graces, and all her perfections, and the leaſt Member of this Body is more worth than all the World, (let me tell you that too;) but when you have view'd the Head, to view every Member limb by limb, to ſee all the beauty and perfection of every part, when there ſhall not be a Saint wanting, nor a degree of Grace wanting, but a Body proportionable to this Head; the Head being ſo excellent, if he had not a Body ſuitable he were deformed. Chriſt's beauty, my Brethren, will add to the beauty of this Body; and the beauty of this Body, put all together, will ſet off the beauty of the Head. How doth our Lord and Saviour *Jeſus Chriſt* himſelf long for this day, when he ſhall be full, when he ſhall come to be *glorified in his Saints*, as the Apoſtle ſaith, 2 *Theſſ.* 1.10.

My Brethren, If you had heard of a piece of work, that all the cunning Carvers in the World had been about theſe 6000 years, and it had been wrought limb by limb, and all the *Bezalaels* in the World, filled with the *Holy Ghoſt*, had been carving of it, and this Piece had not been compleat and put together, (as you know in working *Arras*, there are many pieces put together to make the Picture of a Man) if you heard of ſuch a piece of work, what mighty, what infinite expectation would you have! Let me tell you this, That this *Body* of our Lord and Saviour Jeſus Chriſt hath been carving and working by all the Prophets, and Apoſtles, and Miniſters, by all the *Bezalaels* of the World, filled with the Holy Ghoſt to this day, limb by limb; and as the *Pſalmiſt* ſaith, *I am wonderfully and fearfully made in the lower parts of the Earth*; God hath wrought it in the lower parts of the Earth, as he did his Body in the Womb. When all theſe ſhall be brought together, and Chriſt the Head ſet upon them, then view them all together, what a ſight will it be! Oh, but let me ſay one thing more; What will it be to be a Member of this Body, though but the little Toe, though but the leaſt part of it, to be one that ſhall go to make up the *Fulneſs* of our Lord and Saviour *Jeſus Chriſt*.

So I have done with this Text, and thus likewiſe I have, together with this Chapter, finiſhed that Courſe of this exerciſe, which I undertook at firſt; and I have ſo done it, as I am not conſcious to my ſelf of having offended any.

AN EXPOSITION
ON THE
Firſt Eleven Verſes
OF THE
SECOND CHAPTER
OF THE
EPISTLE
TO THE
EPHESIANS.

PART. II.

BY
THOMAS GOODWIN, *D. D.*

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AN EXPOSITION on the Second Chapter of the EPISTLE TO THE EPHESIANS.

SERMON I.

Epheſ. 2. *verſ.* 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.

1. *And you hath he quickened, who were dead in treſpaſſes and ſins,*
2. *Wherein in time paſt ye walked according to the courſe of this* World, *according to the* Prince *of the power of the* Air, *the ſpirit that now worketh in the children of diſobedience.*
3. *Among whom alſo we all had our converſation in time paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind; and were by nature the children of wrath, even as others.*
4. *But* God *who is rich in mercy, for his great* Love *wherewith he loved us,*
5. *Even when we were dead in ſins, hath quickned us together with Chriſt, (by grace ye are ſaved)*
6. *And hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus.*
7. *That in* Ages *to come he might ſhew the exceeding riches of his* Grace, *in his kindneſs towards us, through Jeſus Chriſt.*
8. *For by* Grace *ye are ſaved, through* Faith; *and that not of your ſelves: it is the gift of* God:
9. *Not of* Works, *leſt any man ſhould boaſt:*
10. *For we are his workmanſhip, created in Chriſt Jeſus unto good works, which* God *hath before ordained, that we ſhould walk in them.*

THE firſt ſeven, or, if you will, ten Verſes of this Chapter, are woven ſo into one piece, with what went before in the preceding Chapter, that to begin with any diviſion of the Parts of this Chapter, as diſtinct from the former, were to make that rent worſe, which already hath been made for many Ages, in parting theſe words from the matter contained in the latter end of the firſt Chapter, *viz.* in the midſt, ere it came to a full joint, and by too haſty a making a ſecond Chapter to begin at theſe words. Let the Reader look back, and take notice, that theſe ſeven Verſes do continue to make but one entire Sentence, though the largeſt in the Book of God, which began at the 18th or 19th Verſes of the firſt Chapter, and arrive not at any full Period until the 8th Verſe of this Chapter.

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In the 19th Verſe of the firſt Chapter, he began to ſet out in a way of praying for them, (to the end that they might be the more apprehenſive of the greatneſs and neceſſity of the things he uttered) the *exceeding greatneſs of that Power*, which had already begun, and was engaged to perfect that Salvation, which conſiſted in that *Riches of Glory* he had mentioned in the Verſes before, even *according to the working of that mighty Power which he had wrought in Chriſt, in raiſing him up to glory:* as whom God had ſet up a Pattern and Prototype of what was to be done in us, and for us, until the full accompliſhment of our Salvation. From thence therefore, that is, from the 19th Verſe, his drift and ſcope was to make a Parallel Compariſon between what was done in Chriſt our Head, and us his Members, that ſo in Chriſt's Glory, as in a lively Pattern and *Idea* already perfected and compleated, we might the better view what God had and would do for us, and what a great and glorious Salvation was ordained to us, to the praiſe of his great Power and rich Grace towards us. Now that firſt piece of the Parallel on Chriſt's part, he hath finiſh'd in the four laſt Verſes of the firſt Chapter, in which he largely ſets forth the Power which began to ſhew it ſelf in Chriſt's Reſurrection, and continued to glorify it ſelf in placing him at God's right-hand, and then draws to the life, that Glory of Chriſt, which, as an Head to his Church, God had beſtowed upon him. Which the Apoſtle having perfected, he proceeds in the firſt ſeven Verſes of this Chapter to finiſh the *Counterpane* or ſecond Draught, the *Antitype*, which anſwereth to this Original, that *Parallel* which is on *our part*, and which concerneth the compleating of our Salvation, interweaving thereinto a magnifying that rich Mercy, great Love, and exceeding rich Grace of God manifeſted therein; to magnify which (as the concluſion in the 7th Verſe tells us) was God's ultimate deſign, and the Apoſtle's chief ſcope. Now to draw out the Particulars wherein theſe two Parallels meet.

1. In Chriſt's Exaltation, there was three things more eminent. 1. The *terminus à quo*, the ſtate or condition out of which he was raiſed; even *from the dead*, ſays the 20th Verſe. 2. The *terminus ad quem*, the oppoſite ſublime ſtate of life and glory he advanced him into, raiſed him, and *made him to ſit at his right hand in the heavenlies*. The glory whereof he ſets out in the reſt of the Chapter, *far above Principalities, &c.* Shewing withall how in all this he was our Head, and ſo a Pattern to us, *ver.* 22. And 3dly, the Author hereof, God, and the exceeding greatneſs of his Power, which is ſet out by the infinite diſtance and diſproportion of theſe two ſtates.

Then, *in us and our Salvation*, which anſwereth this Pattern. There are anſwerably three things more eminently ſet out by the Apoſtle in theſe firſt ſeven Verſes.

1. *Terminus à quo*, the ſtate and condition of us all by Nature, which God ſaves and raiſes us out of; a ſtate of death, both in Sin, and in reſpect of Condemnation to Wrath and Puniſhment, the deplorable and inextricable miſery of which State, he ſets out moſt briefly, exactly, and comprehenſively in the three firſt Verſes.

2. The Salvation it ſelf, and *Terminus ad quem*, he raiſeth us up unto out of this condition: which he ſets forth in all the eminent parts and degrees thereof, in three works anſwering to thoſe wrought in Chriſt our Pattern; *he quickens, raiſeth, and cauſeth us to ſit together in Chriſt in heavenly places*; which ſummarily comprehends the whole of our Salvation firſt and laſt; and all expreſt in the very ſame words he had uſed of Chriſt. This in the fifth and ſixth Verſes.

And 3dly, he ſets out the Author of this to be God, and God alone, (as in that of Chriſt he had alſo done) and in him magnifies, not only the ſame exceeding greatneſs of Power ſhewn in this work on us, that was ſhewn in Chriſt; which is tacitly implied by the likeneſs of Type and Antitype; but further, and more eminently, his *rich Mercy*, his *great Love*, his *Kindneſs*, and the *exceeding Riches of Grace* more illuſtriouſly and conſpicuouſly ſhining therein; and the cauſe of all, *ver.* 5. to ſhew forth the exceeding Riches of which (as his great deſign) was the principal and ultimate end of our great God, as the 7th Verſe (which is the concluſion of all) tells us, that moved him thus to caſt the contrivement of bringing us his Sons to Glory, from out of ſuch a depth of miſery and wretchedneſs, to ſuch an height of Glory and Bleſſedneſs by ſuch ſeveral ſteps. And this is the more general ſum and coherence of theſe words, and of the Apoſtle's ſcope therein, which more briefly, is, to ſet out and greaten theſe three things to us, 1. The greatneſs of that Miſery we lay in. 2. The greatneſs of that Salvation out of that Miſery which is ordained unto us. 3. The greatneſs of that Love, Mercy, Kindneſs, Grace in God, which are the cauſes of this Salvation.

In this long Diſcourſe,continued through ſo many Verſes of this and the former Chapter, the Apoſtle is inforced to make an *Hyperbaton*, a diſturbed and disjointed order of ſpeech, wherein one thing thruſts back another that ſhould come next; thoſe things that ſhould, according to uſual Law of Speech, follow near one another, are tranſpos'd and ſet far off; and ſo he leaves Sentences imperfect, which are a long while after made full. For whereas in the 18th and 19th Verſes of that firſt Chapter he had thus begun, *That you may know what is the exceeding greatneſs of his Power to us-ward, who believe according to the working of his mighty Power, which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right-hand in the heavenly places.* According to the ordinary way of Speech, he ſhould then have next ſubjoined, *and you hath he quickned, who were dead in ſins,&c.* Before he arrives at this, he firſt runs out into a large field of diſcourſe, ſetting forth the Glory of Chriſt, and his relation of Headſhip to his Church; and minds not (as it were) what according to the Law of Speech, was next, but when he returns to his firſt deſign again, and begins to bring in this other part in this ſecond Chapter (which immediately was to have cohered with the 19th and 20th Verſes) and ſhould make the Reddition and Parallel compleat, *and you that were dead in ſins and treſpaſſes*, he runs out again as largely in three verſes, to paint out that wretched condition in all the cauſes and effects of it; and to ſet out alſo the Grace of God, even afore he adds that Verſe, *You hath he quickned*, which was to govern and compleat thoſe words, *you that were dead, &c.* (for the word *quickned* is not in the firſt Verſe) Inſomuch as when he addeth that in ver. 5, he makes an emphatical repitition, [*even when you were dead, hath he quickned*] for a ſupply. Yea, and whereas he had in the beginning of this Diſcourſe (ſo I muſt call it, rather than one Sentence) ſet himſelf to magnifie the exceeding greatneſs of God's Power (and that Attribute only) manifeſted both in Chriſt the Pattern, and the Salvation of us that believe, as the Counterpane, and accordingly he ſhould (when he came to this work of God upon us, which anſwereth to that on Chriſt) in a correſpondency have ſaid, *God* that is thus *exceeding great in Power*, hath in like manner out of the like Power *quickned you that were dead, &c.* he quite leaves out here the explicit mention of that Attribute, and inſtead thereof falls to magnify the exceeding riches of Mercy and Love in God; *but God who is rich in Mercy, for the great Love, wherewith he loved us, even when we were dead in ſins, hath quickned us together with Chriſt: by Grace ye are ſaved.* And ſo again at the 7th Verſe, *to ſhew forth the exceeding riches of his Grace* (he mentions not *Power*) *&c.* Now the reaſon of all this long and diſturb'd way of diſcourſing, was, 1. Becauſe he was full of matter, and wrapt into things; the holy Ghoſt fill'd and extended his mind to ſuch a vaſtneſs, he ſaw ſo many things at once, and ſo far into every thing he was to ſpeak of, all which were neceſſary to be taken in to illuſtrate each other, that where-ever the holy Ghoſt broach'd him, and gave vent to his Spirit, the plenty of matter about that particular guſh'd out abundantly, and *pleno gurgite*; and ſtill new matter coming in, ſtrove to get out before what was next. And yet, 2dly, he was guided therein to do it, to the ſetting out the matter he would ſet forth to the greater advantage (which he preferred to the ordinary Laws of Speech) for hereby you have as many things as were poſſible crowded up into one Period, whereof each was neceſſary, ſerving to ſet forth the other, and all the whole; and that we alſo might have all that belonged to any one of thoſe Heads to be ſpoken of, ſet together in one view, to give at once a full proſpect of each. Thus he firſt poſſeſſeth us with that infinite Glory of our Head, *CHRIST*, and what belonged to Him, with an intimation of uniformity and conformity to him; and then he ſets out as largely the fulneſs of Miſery God raiſeth us out of into that Glory with Chriſt; and then enlargeth upon the Grace and Love in God that raiſeth us hereto, loading both with the richeſt epithites,*&c.* All which, when ſet together, do infinitely illuſtrate and ſet forth,the one the other. And, 3dly, that

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in this Reddition or Parallel on our part, he mentions not the Power of God, as in the other, but only falls to magnify Grace, (beſides the more particular Account and Obſervation upon it to be given in the due place,) it was becauſe he had ſhewed the engagement of Power ſufficiently in the 19*th* Verſe, which the Reader's Mind would therefore carry along with him, and the Matter it ſelf neceſſarily included it; as alſo to hold forth, that beſides this of Power, that alſo of Grace, Mercy, Love, Kindneſs, and all in God, were as deeply engaged. He meets with new Attributes, that diſcover themſelves, and appear in it; and above all, Grace and Mercy, which was the ſupreme original Cauſe, and which God's deſign was to magnify as chief, and as his utmoſt end, more than and above Power, or any other Attribute, or all other Attributes, that are manifeſted in this Work, as that which did ſet Power and all elſe on work; hereby the more to take their Hearts with that which God values in his Heart moſt, the Grace and Love in Himſelf: And this alſo, becauſe Grace and Mercy more eminently appears in that Work that is in us, and in the ſaving us; but Power more eminently in that on Chriſt, as it is in him. Thus artificial is the Apoſtle to ſet out his Matter to the fulleſt advantage, when he neglecteth Art in Speech moſt. This in general of the whole ſeven Verſes.

The General Scope of the three firſt Verſes.

To begin with his Deſcription of the State of Nature in the three firſt Verſes: And therein let me firſt give you the general Scope thereof.

The Apoſtle is larger in the ſetting forth the Greatneſs thereof, than he is in thoſe other two Heads that follow. And, as in the Parallel on Chriſt's part, he enlargeth moſt upon the *Terminus ad quem*, the Glory he was advanced to: on the contrary, in that of ours, he ſpends moſt of his Diſcourſe upon the *Terminus à quo*, the State of Death we are raiſed out of. And his Scope and Drift therein was double:

I. To ſet out the exceeding Greatneſs of Power, which is put forth in our Salvation, and eſpecially in that which is already done for us, in our Quickning and Converſion, as a Pawn of what follows. And that is moſt illuſtrated, and made manifeſt, by the Conſideration of the Difficulties and Oppoſition from that State we lay in afore: Whereas on the contrary, the Greatneſs of that Power ſhewn in Chriſt, (which hath perfected all in him already) was ſeen and drawn forth moſt, in the beſtowing upon a Man crucified, in ſo much weakneſs, ſo great a Glory, and inveſting him with ſo great a Power.

Now to ſet out the Greatneſs of this Power that goes to quicken us, every word in this Deſcription of our natural State doth ſerve.

1. Not only *dead*, without any Principle of Life to raiſe themſelves, and what a Power muſt go to quicken one that is dead? But *dead in Sins and Treſpaſſes*, in Sins of all ſorts, dead, and dead again, with ten thouſand Deaths, (for every Sin is a Death); like a Man, that is not only kill'd with one Stab or mortal Wound, but his Body is full of Thruſts throughout his Vitals, an hundred, yea, a thouſand Stabs. And then,

2. Tho dead to that Life he is to be raiſed unto, yet alive to Sin, a Life that is contrary, and which is habitually ſtrengthned by long Cuſtom; for the Text ſays, *In which we walked*. And this Life of Sin is firſt to be taken away, and ſeeks to the utmoſt to preſerve and defend it ſelf. And,

3. There are beſides, three great Hinderances, over and above this, to be overcome, in the doing of which the Greatneſs of the Power of God is ſhewn: Here is:

Firſt; A Correſpondency with the World, which all Men by Nature hold; they are carried with the Multitude and Crowd of all other Men: they *walk according to the Courſe of this World*, and there are many Engagements to the Men of this World; that Gang and Stream of Unregenerate Men, that carry and hurry Men with them, as Men in a Crowd are carried, and aſſimulate Men to themſelves: All theſe, ſaith he, do environ and beſiege all in a Man. And in that reſpect, to fetch a Man out from his natural Condition, is as much as to fetch a Man out of the *great Turk*'s Court, out of his Dominions, in a hoſtile way; therefore it is made a mighty buſineſs to overcome the World. We are therefore ſaid to be *delivered*, as by ſtrong hand, (as the word implies, *Gal.* 1. 4.) *out of this preſent evil World.* The good Opinion of Men, Correſpondency with Friends, Honour from Men! *How can ye believe,* ſaith Chriſt, *when ye receive Honour one of another?* John 5. 44. How ſtrong Cords are theſe! How do theſe fetter and entangle us! The Stream of moſt of the World is againſt us, and then the Weeds of Correſpondency hang about us. Therefore to overcome the World, is made the effect of an Almighty Power, in 1 *John* 4. 4. *Stronger is he that is in you, than he that is in the World:* Otherwiſe we ſhould never have come out of it, or from among them. But then,

Secondly; There is a more potent Adverſary, ſtronger than *Fleſh and Blood*, and than all theſe, the Devil, to whom God hath given Man up by Nature; that *ſtrong Man*, as he is called, *Mat.* 12. 28. (as I opened it before on the 18*th* Verſe of the former Chapter); he will never yeild a Man up. And he is a Prince of a greater Army, whereof the leaſt is ſtronger than all Men; and he hath Power, and hath a permiſſive Commiſſion from God: He is *the Spirit, that worketh effectually in the Children of Diſobedience*; he fails not in his working, Men are *taken captive at his Will.* And to fetch a Man out of his Kingdom, and to overcome and bind this ſtrong Man; this is yet more. *In time paſt ye walked, according to the Courſe of this World, according to the Prince of the Power of the Air, that works effectually,* &c.

Well, but *Thirdly*; Here is yet a worſe, and nearer, and ſtronger Enemy, than either of both theſe, thoſe of a Mans own Houſhold, his own Luſts: *In the Luſts of the Fleſh, fulfilling the Deſires of the Fleſh, and of the Mind.* And there are as many of theſe Luſts, as there be Creatures, or ſeveral Motions of our immortal Spirits within us: And theſe are natural, yea, our Nature, as the next words tell us, *By nature*, &c. To alter the whole Courſe and Frame of Nature, how hard is it! To part with any one Luſt, how difficult! Much more to crack all theſe Heart-ſtrings, to pluck up all theſe Roots. You may as ſoon turn the Sun in his Courſe, change a Leopard, or turn a Blackmoor, that yet hath but his blackneſs in his Skin, but theſe Luſts poſſeſs all the Inwards, they are Luſts bred and ſeated *in the Fleſh*, and what power ſhall fetch that out of the Bones, as the Proverb is? yea, *in the Mind*, which is yet more inward; yea, they poſſeſs the whole Man, and all that is in him, Fleſh, and Mind, and Will, and all, [*Wills of the Fleſh, and of the Mind.*] And then, beſides all theſe, whoever delivers you, hath, or muſt have had the Wrath of the Great God to overcome and ſatisfy, which is more than all this: *For you are Children of Wrath*, &c. And thus all this Deſcription here comes in to illuſtrate the Greatneſs of that Power towards us, ſpoken of, *verſ.* 19.

II. Obſerve his Scope in reference to what follows, to illuſtrate the Greatneſs of God's Grace, in raiſing us up to the Condition we have in Chriſt, and to be made conformable to him: Which he doth by way of Paralelling, what we were before by Nature, and after in Chriſt, together; and you may obſerve how exactly one anſwereth to the other. You may remember, (and indeed all may read it in the words themſelves,) you that heard it opened, how that our Lord and Saviour Chriſt, in the 20, 21, 22, & 23 Verſes of the firſt Chapter, is ſet forth as an *Head*, raiſed up to a *glorious Kingdom, ſet at the right-hand of God in Heavenly Places*; *far above all Principality and Power, and every name that is named, not only in this World, but in that which is to come:* and that *he hath all things put under his Feet*; that *He is the Head of his Church, and filleth his Body.* And to be a Member of this Head, a part of this Church, doth the Apoſtle inſinuate, is that Condition you are raiſed up to. Now to ſet forth this, mark, how artificially he winds in, by way of oppoſition, what a miſerable condition they were in before: Is Chriſt your Head now? ſaith he, and hath God raiſed him up on purpoſe ſo to be? Are you ſet in Heaven with him? Why Satan was your Head before, or at leaſt your King. And he deſcribeth Satan in Terms parallelly oppoſite to what he had ſaid of Chriſt; for it is evident, that he doth allude, in ſetting forth their natural Condition in ſubjection to Satan, to what he had ſaid before of the Advancement of Chriſt their Head, and then their Advancement to Chriſt, that is ſuch a Head as he had deſcribed. And let us but parallel a little the Deſcription of both, that we may ſee the difference of this Change, in this reſpect. Firſt, He deſcribeth Chriſt as a *Head*, that had *Principality and Power* under him, whereby is meant, the Angels good and bad: But before you were in Chriſt, whilſt in your natural Condition, whom were you under then? ſaith he: Under Satan, inſtead of Chriſt: for tho the Devil was not a Head to you, (he doth not indeed call him ſo, becauſe that is too natural a relation to be given to him) that is proper to Chriſt; yet he was *ἀρχὼν*, a *Prince* to you; and, ſaith he, he is the *Prince of the Power* (he uſeth the ſame word as he did of Chriſt, Chriſt was *over Principality and Power*,) *of the Air.* And what means he by *Prince of the Power of the Air?* That *great Devil*, that *Prince*, that hath all Devils under him; all which Devils he calleth *Power*, in the Singular Number, becauſe they all do ſervice unto him; and as they went out as one Man, ſo they go on with one Power: They are called, *Epheſ.* 6. *Principalities and Powers.* And ſecondly; If you look up to him, that is, Jeſus Chriſt, your Head, *above all Principality and Power*, he is *ſet in Heavenly Places* alſo; ſo ſaith *Verſ.* 20. of *Chap.* 1. But where is the Seat of the Devil's Power, that was your Prince before? It is but in the Air, (it is brought in on purpoſe (it is no-where almoſt in the Scripture brought in but here) to make up the Parallel, by way of contrary Illuſtration.) He that is your *Head* now, ſaith he, he is one that *ſits in heavenly Places*, whither you your ſelves ſhall come, for he ſits there in your ſtead; here is your Advancement now: But the Devil, his Power is in the Air, and ſo is nearer to hurt you; and yet but in this Air, the lower Heaven, and therefore all the Happineſs you could have had under him, was but in things aerial, in things worldly, no higher; and when you had enjoyed a while this his Dominion, this Air to breath in, then you muſt have gone to the Fire with this Devil, and his Angels. This was your Condition by Nature. How great a change is there in this reſpect! Thirdly; Jeſus Chriſt being your Head, you are his Body now, and ſo he doth fill you. So *verſ.* 23. *The Church, which is his Body, the Fulneſs of him that filleth all in all.* And as Jeſus Chriſt is ordained thus to fill you with all Grace and Glory, in this eſtate; ſo then, when you were in your unregenerate condition, the Devil filled you; for he is *the Spirit, that worketh effectually in the Children of Diſobedience*; (the Phraſe comes in likewiſe on purpoſe,) he fill'd their Hearts, as Chriſt doth the other. *Why hath Satan filled thine Heart?* It was, you know, the expreſſion of *Peter* to *Ananias*, and it is all one with what is here ſaid, *He works effectually in them*; for it is done by filling them with himſelf. And withal he inſinuateth this: Did the Devil work effectually in you then? then how effectual and mighty was the working of our Lord and Saviour Chriſt, when he raiſed you up from this Death and Condition, and pluck'd you out of the Snare of Satan, that took you captive at his will.

So much now for the ſecond thing, that theſe words have an aſpect to, as they refer to the 19*th* Verſe of the firſt *Chapter*.

Then theſe Words, which lay forth our Unworthineſs, and our Vileneſs, come in alſo on purpoſe to illuſtrate the Fountain of all the Mercy we receive, and that is the free Grace of God in Chriſt. He beginneth it with a [*But*] *But God, who is rich in Mercy.* That ever God, ſaith he, ſhould contrive ſuch ways of Mercy, for Creatures ſo vile, ſo miſerable! And what infinite Mercy was it to pluck ſuch Men out of that condition! Yea, he is ſo full of it, you ſee, he had run out a large Diſcourſe before without Interruption, and he was long before he recovered himſelf; but when once he begins to talk of the Grace of God, there he breaks off, ſentence after Sentence, to bring that in abruptly. After he had long diſcourſed of the Grace of God in Chriſt, in the 19*th* Verſe, and of Mans Miſery, here in theſe 1ſt, 2d, & 3*d* Verſes; when he makes a reddition of the Grace of God towards us, he brings it in, *But God, who is rich in Mercy:* Well, he ſhould have gone on here, but he brings this in abruptly, *By Grace you are ſaved.* And then he goes on again: *And hath raiſed us up together, and made us ſit together in heavenly Places in Chriſt.* And then he comes in with the Grace of God again, and again, a fourth time. So that the great Scope of laying open the miſerable condition of Man by Nature, it was to ſet off the rich Mercy, the Grace, the Love of God, in our Lord and Saviour Jeſus Chriſt. And let me add this, to make up this compleat, Having mentioned free Grace as the Fountain of all, when he had thus humbled them, layed them in the duſt, he then brings upon them the weight of all the Benefits in the former Chapter: You that were thus *dead in Sins and Treſpaſſes*, you were *choſen in Chriſt before the World was, unto Adoption*, &c. And Mans Miſery here by Nature comes in to illuſtrate all thoſe Benefits too. *Election to Holineſs*, verſ. 4. *Predeſtination to Adoption and Glory*, v. 5. The Fountain of all theſe is ſaid to be the *Glory of his Grace*, v. 6. Then *Redemption and Forgiveneſs*, v. 7. Then *Effectual Calling*, v. 8. The *Power of it*, v. 19. Then *Heaven*, and *Glory*, v. 11. The *Riches* of which he ſpeaks of, *v.* 18. The *Earneſt of that Heaven*, the *Spirit*, v. 13. And then, laſt of all, *Chriſt the Head*. And for whom, ſaith he, is all this? For you that were *dead in Sins and Treſpaſſes, and who before walked according to the Courſe of this World, according to the Prince of the Power of the Air*. And thus, I ſay, mentioning the free Grace of God, he brings upon them the weight of all the Benefits in the former Chapter, to break their Hearts in pieces. And this is the wonderful Artifice of the Holy-Ghoſt in the Apoſtle, in the Order and Station of theſe Words, which are the Center both of all before, and of all that follow after; for having deſcribed all theſe Benefits, ſee how theſe words do by a contrary Parallel anſwer to them too. He told them firſt, that they had a being in Chriſt; (for ſo when I opened the words in the 4*th* Verſe, I ſhewed, that was the meaning of it.) We were in Chriſt, had a being in him: *In him ye are*, ſaith the Apoſtle, 1 *Cor.* 4. And their Being was to Holineſs, they were ordained to it, when firſt they were ordained to being. But now on the contrary, ſaith he, your very Being is a Death in Sin, it is the *Eſſe*, it is the Conſtitution of it. However, Spiritual Death is that Being which a Man hath, being fallen.

Again, anſwerable to Adoption of Children, which you are predeſtinated unto, ſaith he in theſe words, *You were before Children of Diſobedience*. In ſtead of having an Inheritance in Glory, ſaith he, you were *Children of Wrath*, and that by Nature, and that was all your Portion. And inſtead of having the Holy Spirit, the Earneſt of that Inheritance, you had a Spirit that wrought effectually in you, the Earneſt of Hell, the Devil himſelf, and his wicked Angels. This was your Condition before, and thus it anſwereth the Benefits before. And you were ſo faſt ſhut up in this condition, that no Power in Heaven and Earth, but only that of God's, and of Chriſt's, could deliver you. You were internally dead, and how could dead Men riſe? externally environed with the Power of the World, of Hell, and of your own Luſts.

This, my Brethren, is the Coherence of theſe Words, which I thought meet in the entrance of this Exerciſe to be more large in, eſpecially becauſe of ſo artificial an Elegancy, which certainly the Holy-Ghoſt aimeth at here. And ſo I ſhall come to the particular Application of them.

The Miſery of Man by Nature, (as I ſaid) is the Sum of theſe three firſt Verſes; and it is his natural Condition that is here laid open, as the Cloſure of all ſhews: *And were by Nature the Children of Wrath, even as others*. And ſo is all this intended to ſhew what we are by Nature, and whilſt we are in that natural Condition. It is ſet out to us: Firſt, in reſpect of Sins; they, you know, are mentioned, *Sins and Treſpaſſes*. Secondly, Puniſhment; that is mentioned in the Term here expreſly, and both included in the Word, *Dead in Sins*. For tho he mentioneth the *Courſe of the World*, and the *Prince of the Power of the Air*, and the like; yet being *dead in Sins*, is the eminent thing, the depth of our Miſery: therefore in the Reddition, *verſ.* 5. he only mentioneth that again, *Even when we were dead in Sins, hath he quickned us:* The Mercy lay in that reſpect. You may divide the Words in particular thus:

I. Here is their *internal, habitual Eſtate and Condition*, or the eſſential Conſtitution thereof, as I may ſo call it: they are *dead in Sins and Treſpaſſes*. You know, that Death and Life are two ſeveral ſtates and conditions of Mankind; when a Man is dead, he is put eternally into another ſtate and condition, than he was in whilſt living.

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II. Here is the *outward conſtant Courſe* of theſe Men in their Converſation, that was the concomitant of that State: And that, that is intended in the 2*d* and 3*d* Verſes, is clear by the very words; for he calleth the one *walking*, and the other, *having our Converſation:* Therefore I diſtinguiſh it as the Apoſtle himſelf doth. Now that is aggravated by three things, as the Cauſes of their evil Converſation:

1. There is the exemplary Cauſe, which is the weakeſt, and yet it is a Cauſe: *In which we walked*, (namely, in Sins, for of that he had ſpoken before,) *according to the Courſe of this World.*

2. There is the outward efficient Cauſe, that is Satan, *the Prince of the Power of the Air.*

3. There is the inward efficient moving Cauſe, their own Luſts, *fulfilling the Deſires of the Fleſh, and of the Mind*, which you have in the third Verſe. And therein you ſee how exact he is: He deſcribeth both the Corruption of Man's Nature under one general Term, as it is called *Fleſh: Had our Converſation* (ſaith he) *in the Luſts of the Fleſh*; that is, of corrupt Nature, taken in the general with all the Luſts of it: But then he doth ſubdivide them, there is, *the Deſires of the Fleſh*, which are the *ſenſual Luſts of the Body*; and there is, *the Luſts of the Mind*: Which two do part all the Wickedneſs of Man's Nature, they divide it between them.

III. And then laſtly; Here is the *Puniſhment* that is due to each of theſe Sins, the Wrath of God; *Children of Wrath by Nature.* And this, ſaith he, is the general common Condition; you were ſo that are Gentiles, and we were thus that are Jews: he turns it from one to the other, and there is no difference between either the one or the other; this is our condition, we were Children of Wrath as well as you, and you were Children of Wrath as well as we were. And ſo you have the Diviſion of the Words.

I now come to open the Firſt, their inward State and Condition, [*Dead in Sins.*]

I will not mention many Scriptures to prove it to you, you know enough already: *Let the Dead bury the Dead*, &c. I ſhall only inſtance in that one Text, *Col.* 2. 12. And, as I obſerved long ago, in opening the firſt Chapter, the Epiſtle to the *Coloſſians* is to the Epiſtle to the *Epheſians*, like *Mark* to *Matthew*, almoſt in all ſort of Paſſages. He had ſaid in this ſecond Chap. to the *Epheſians*, *Ye are dead*, he did not ſay, *in Sins and Treſpaſſes*, for [ἐν] in the Original is not in; and it might have born, *Dead to Sins and Treſpaſſes*, as ſome have been miſtaken in it. But now compare it with *Col.* 2. 13. There you have the Particle [ἐν] in the Greek expreſly, *Dead in Sins.* And ſo the one, as in other Paſſages, ſo in this, explains the other.

Now in opening and handling this, I ſhall not run out into a large Common-place, (for that is not to expound) of what are the Symptoms of Spiritual Death; you have had them in Books printed, Stiffneſs, and Coldneſs, and Senſeleſneſs, and the like. I ſhall not enlarge upon theſe at all, but I ſhall ſpeak as an Interpreter; and therein, becauſe it is the moſt comprehenſive expreſſion, I muſt therefore open what the Apoſtle intendeth, what is comprehended in this word, [*Death.*]

And *Firſt*; Let me obſerve this upon it, that th[illegible] there are many other Expreſſions which Mans natural Eſtate is ſet forth by, yet (as I ſaid afore) there was no Expreſſion ſo full for the Apoſtle's purpoſe, ſpeaking of the Power that raiſed up Jeſus from Death to Life, and ſo raiſed us up too, to follow the Metaphor; ſo there was no expreſſion would ſo fully have laid open the Miſery of Man by Nature, the intrinſical State and Condition of Man, in a comprehenſive way, all ſorts of ways as this. You know, it was the firſt original Curſe, that whereby God expreſſed all the Curſe, *In the day thou eateſt thereof thou ſhalt ſurely die the Death.* And therefore here you ſee, when *Paul* would expreſs himſelf to the uttermoſt, (as for certain he ſets himſelf to do) he ſaith, *You are dead in Sins and Treſpaſſes.* And tho other expreſſions might in ſome reſpect manifeſt and illuſtrate the Grace of God more, as to call a Man an Enemy to God, as the Apoſtle elſewhere doth, which illuſtrateth the Grace of God in reſpect of Pardon; which to be dead in Sins and Treſpaſſes, or condemned to Death for Sin, alſo doth: yet to ſay, a Man is dead in them, that expreſſeth more our Miſery, and our unextricable condition, and our unability to get out of it. The truth is, my Brethren, Death, take it in a natural way, it is the Sum of all Evil, for 'tis the deprivation of all good; ſo take it in a ſpiritual way, it is comprehenſively all evil whatſoever. The utmoſt Miſery that can befall a Man, as he is a natural Man, what is it? It is to die. *A living Dog,* ſaith *Solomon, is better than a dead Lion.* A Worm is better than a Man when he is dead, take him as he is a Man, if he ſhould not riſe again. Death ſtrips him of all Excellencies proper to a Man, makes him worſe than a Stock or Stone; for when he is dead he ſtinketh, which a Stock or Stone doth not. Therefore the Apoſtle, to ſet forth our Spiritual Miſery, takes that expreſſion rather than any other. And tho it is but a Similitude, yet know this for a general Truth, and a certain Rule, that all Similitudes taken from outward, bodily, or worldly things, and aſſumed up to Spiritual, the Spiritual are the realities, and the other are but the ſhadows. Run over all the courſe of Spiritual things, that belong to that other World, and all outward things that they are compared unto, they are but the ſhadows of them: As Chriſt is ſaid to be a *Vine*, but a *true Vine*, the other is but a ſhadow; ſo this being a ſpiritual Death, bodily Death, and all the evils thereof, they are but the ſhadows of it. That look, as when we ſay of Beer or Wine, that hath loſt its Spirits, that it is dead; yet this is but a poor Death, in compariſon of ſeeing a Man die, or a Prince: So to ſay, a Man is dead, (ſpeaking of his Body) it is even to ſay dead Drink, in compariſon of a dead Man, if you will compare it with this Death, the Death of his Soul in Sins and Treſpaſſes. The Death of a Man is infinitely more than the Death of a Beaſt, the Death of a King more than the Death of other Men, (we ſpeak now in a natural way); but the Death of the Soul of a Man in Sin, is infinitely more than the Death of the Body, by how much the more the Soul tranſcendeth the Body, and our ſpiritual condition tranſcendeth our natural Life, which it doth as far as a Man (taken in himſelf, or take the Body ſimply conſidered, without relation at all to the Soul,) doth tranſcend a Beaſt. And ſo now that is the reaſon, why the Apoſtle ſingleth out this expreſſion of [*Death*] to expreſs our natural Condition by, rather than any other whatſoever.

Now in the ſecond place, to deſcribe this Death, tho but in the general firſt, and ſo come to Particulars, which the Apoſtle intendeth.

This Death of the Soul is not a Phyſical Death. The Death of the Body is a phyſical natural Death, for when the Body dies, all the Actions of Life that were once in it ceaſe; but all Actions of Life of all ſorts of Life, do not ceaſe in the Soul, when it is thus dead in Sin; for if ſo, the Soul ſhould loſe Underſtanding, Will, and Affections, and all, which is impoſſible it ſhould, for then it muſt ceaſe to be a Soul. It is not therefore a Phyſical Death that the Arminians Objections tend to; ſay they, A Man is not wholly dead, why? becauſe he underſtandeth, and he willeth. It is true, it is not a phyſical Death, but it is a moral Death, that is, in reſpect of the holy actings and well-being of the Soul. That look as the Soul, while it is in the Body, is the well-being of the Body, the Body hath all its excellencies from the Soul: ſo there is anſwerably in the Soul of Man, (according to the original conſtitution of that firſt making) a Soul of that Soul, and a Life ſpringing from it, there was the Spirit of God; and therefore they are ſaid in the 19*th* Verſe of the Epiſtle of *Jude*, to be *without the Spirit.* There was the Image of God, there was the Life of God, it is the very expreſſion the Apoſtle uſeth, *Epheſ.* 4. 18. It is the Summary of ſpiritual Life. It is called the Life of God. Now what is it makes God live an happy Life? He liveth in Himſelf: Such was the Life of the Soul; it was to live in that God that liveth in

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Himſelf, to live that Life that he liveth. It is therefore called the Life of God, becauſe it lay in the Union of the Soul with God, which was wrought by the Holy-Ghoſt: And alſo as you know in the Body, there are Spirits that unite; ſo there is an Image of God, Holineſs and Righteouſneſs, by which God in Innocency was united to the Spirit of a Man, without which in the State of Grace he would not be united to a Man, nor would dwell in him. That as the Kingdom of God is ſaid to conſiſt in *Righteouſneſs and Peace*, ſo this Life of God conſiſteth in Joy, in Righteouſneſs, in Peace, and in Happineſs, as in God Himſelf. And all the Actions that a Man performeth, having this Principle of Life, tend to Communion with God, and enjoyment of Him, and therefore are Actions of Life. Now then, this Death is the Separtaion of the Soul from God, and the extinctson of this Image of God in a Man, and cutting off all ſorts of Influence from God to him, either of Comfort, or of Holineſs, further than by the Creatures: God may comfort him by the Creatures, but he doth no way comfort him by himſelf. And therefore, if you mark it, the Apoſtle, to ſhew the kind of this Death, what it is, he ſaith, It is a Death in Sin: And what is Sin? The Death of the Soul, becauſe it cuts a Man off from that Principle of Life: That as natural Death is the ſeparation of the Soul and Body, and the extinction of the vital Spirits; ſo, ſaith the Prophet *Eſay*, chap. 59. 2. *Your Sins have ſeparated between God and you*; and hence they come to be *Strangers from the Life of God*, as it is, *Eph.* 4.18. Now God is not driven, nor was not driven out of Mans Soul by Sin in a natural way, as the Soul is out of our Bodies. When the Body hath a wound, and is ſtruck to the Heart, the Soul goes out, like as the Spider doth, when the Cobweb is broke; neither doth the Soul go voluntarily out at any time, but in a natural way, when bodily Spirits fail: but God goes out by virtue of his own Law, *The ſtrength of Sin is the Law*, as the Apoſtle ſaith, 1 *Cor.* 15. And therefore, when Man ſtood upon the Legal Covenant only, as ſoon as ever he broke the leaſt of God's Laws, by God's Law he died, and God was gone: but the ſtrength of Grace is the Goſpel, ſo that now tho we ſin, being in the State of Grace, yet God goes not away; his Spirit may be grieved, but departeth not. The Apoſtle explaining this Death, ſaith, we are *dead in Sins*. When he had ſpoken of our Pattern *Chriſt*, (*chap.* 1. *v.* 19, 20.) and of the Power that wrought in raiſing him up, he ſaith, it was a raiſing up his Body from corporal Death; but yours was not ſo, ſaith he, your Death was ſpiritual, it was a Death in Sin. Only this you may obſerve by the way, that even the bodily Actions and Sufferings of our Lord and Saviour Chriſt prevail to ſpiritual effects; the very raiſing of his Body, there was a virtue in it, to raiſe Souls out of a Death in Sin. It is ſtrange, that a bodily Action or Paſſion, or whatever elſe, ſhould have a ſpiritual virtue in it, there being ſuch an infinite diſproportion between that which is bodily, and that which is ſpiritual; what is the reaſon? Becauſe this Man, Chriſt Jeſus, was a ſpiritual Man, and tho he took Fleſh and Blood, and a Body, to ſave us, yet that ſpiritual Body of his in Heaven was ordained to him; the ſecond *Adam*, ſaith the Apoſtle, was made a *quickning Spirit*. And therefore this Body, that was thus ſpiritual, of ſo tranſcending a glory, as it muſt needs be, by the ſecond Perſon dwelling in it, advancing it above the rank of all reaſonable Creatures, as a Mans Soul would the Body of a Beaſt, if it were put into it: hence all his Actions have a ſpiritual virtue in them; the raiſing his Body up will raiſe you up from the Death of Sin. But that by the way.

Now to explain more particularly this Death. It is, you ſee, a Death in Sin. Sin hath two Evils in it: there is the Guilt of Sin, and there is the Power of Sin; and in both theſe reſpects a Man in his natural eſtate is dead in Sin.

1. He is dead in reſpect of the Guilt of every Sin he committeth, as a condemned Man that is guilty of Murther, or the like, we ſay he is a dead Man. You ſhall find in *Heb.* 9. (it is a pertinent place to this purpoſe,) that the Blood of Chriſt is ſaid to *purge our Conſciences from dead Works*. Every Sin is a *dead Work*, and here it is ſpoken evidently in reſpect of Sin, becauſe he ſpeaks of purging the Conſcience; now the Conſcience is that which is the Subject of all the Guilt of Sin. And therefore now in *Hoſ.* 13. 1. you have an excellent place for it, *When* Ephraim *went and offended in* Baal, *he died*, ſaith he; that is, from that time came upon him a Sentence of Death and Condemnation; the State ſtood

ſtill, lived a long time after, but it received the fatal Sentence for the Sin it then committed.

2. A Man is dead in Sin, in reſpect of the Power of Sin. There is a twofold Death, in reſpect of the Power of Sin, in every Man by Nature: (My Brethren, I muſt enlarge upon this, becauſe it is that whereby the Apoſtle doth illuſtrate the Grace of Chriſt in quickning us, in freeing us from all theſe ſorts of Death, for he intendeth them all.) There is firſt, a privative Death; and ſecondly, there is a poſitive Death, or rather a poſitive Life, that followeth upon that privative Death.

There is firſt, a privative Death. Every Sin, as it is a dead Work to a Mans Conſcience, binding it over unto Guilt, ſo it works a Death in him, in reſpect of the Power of Sin, diſenabling him to Good, and making him more active and lively to Sin, which is his Death: for the more lively he is made to Sin, the more dead he ſtill groweth; why? becauſe he is lively to that which is indeed his Death. For that I ſhall give you another place, it is in *Heb.* 6. 1. (I chuſe theſe places the rather, becauſe they open and are parallel one to another); As he had ſaid before, *The Blood of Chriſt purgeth our Conſciences from dead Works*; calling every Sin ſo in reſpect of the Guilt of it: ſo here he calleth them dead Works, in reſpect of the Power of Sin, *To give them Repentance from dead Works.*

Now, my Brethren, as there is this double Death, the one of the Guilt, and the other of the Power of Sin; ſo there is a double Life we are reſtored unto by Chriſt. There is: Firſt; A Life of Juſtification from the Death of Guilt, which is called, a *paſſing from Death to Life*; which is a greater change upon a Man, (not a change in a Man) in reſpect of his eſtate, than for a Man condemned to die, to receive a Pardon, that you may ſay now he is a living Man, whereas before he was a dead Man. And ſecondly, there is a Life of Sanctification, a ſpiritual Life. Now firſt, you have a Juſtification of Life, oppoſed to a Condemnation, and to a Death, as you ſhall find it in *Rom.* 5. comparing *verſ.* 12. with *verſ.* 18. In the 18*th* Verſe, ſaith he, *As by the Offence of one, Judgment came upon all Men to Condemnation; even ſo by the Righteouſneſs of one, the free Gift came upon all Men to Juſtification of Life.* Mark it, here Juſtification is called a *Mans Life*, and compare now but the Verſes before, *verſ.* 12. *By one Man Sin entred, and Death by Sin, and ſo Death paſſed* (as a Sentence, namely, before Men died,) *upon all Men.* And that which in this 12*th* Verſe he calleth *Death*, in the 18*th* he calleth *Judgment*, *Judgment came upon all Men to Condemnation.* There is a Death therefore of Condemnation, and there is a Juſtification of Life. Then ſecondly; there is a Life of Sanctification alſo, oppoſed to the Power of Sin, and the Death that the Power of Sin bringeth; for that I ſhall not need to inſiſt upon. *You hath he quickned*, ſaith my Text afterwards; and what is that *quickning*, but giving you Faith, creating a new Workmanſhip? as we ſhall find when we come to open thoſe words that follow.

Now the queſtion will be, Whether that the Apoſtle, when he ſaith, *We are dead in Sins and Treſpaſſes*, doth in this Phraſe include both, or which more chiefly?

I anſwer, He certainly includeth both; for in the firſt place, when he had ſaid in the firſt Verſe, *Dead in Sins and Treſpaſſes*, he doth in the cloſe of this Deſcription ſay, *We are all by Nature Children of Wrath*, that is, obnoxious unto Wrath, unto Condemnation for every Sin, and that is all one, and to be dead Men in Sin. It appears likewiſe by that parallel place, *Col.* 2. 13. (which Epiſtle, and this of the *Epheſians*, as I ſaid, are as the Evangeliſts, the one explaining the other.) You ſhall find there, that their being dead in Sin is ſpoken in reſpect of Guilt clearly; yea, and their being *quickned with Chriſt*, is ſpoken in reſpect of their Juſtification by Chriſt. Read but the words, *And you being dead in your Sins*, (there is the Guilt of Sin,) *and the Uncircumciſion of your Fleſh*, (there is the Corruption of Nature, and the Power of Sin,) *hath he quickned together with him*; wherein lay that quickning? *Having forgiven you all Treſpaſſes.* Therefore Forgiveneſs of Sins, and Juſtification, being a taking off of the Sentence, and acquitting a Man from Death, and pronouncing a Man free from it, is part of that quickning. Hence it is, that as in Sanctification we receive the virtue of Chriſt's Reſurrection, ſo we are ſaid to be juſtified by virtue of his Reſurrection:

Serm. I. *He roſe again for our Juſtification; by his quickning we are quickned.* You ſhall find in *Rom.* 7. when a Man is humbled for Sin, he dies: *Sin revived,* ſaith he, *and I died*; that is, I apprehended my ſelf to be a dead Man, dead in Sins and Treſpaſſes; then cometh Jeſus Chriſt, and works Faith in the Man, and ſo raiſeth him up to a Juſtification of Life, and now the Man liveth again; but how doth he live? he liveth by Faith, *The Life which I live, it is by Faith,* ſaith he, *laying hold of the free Grace of God, and Juſtification by my Lord and Saviour Jeſus Chriſt.* The Apoſtle here intends both; for his Scope is, to illuſtrate to the uttermoſt the Grace of God towards us, in quickning us: and as in quickning us by Chriſt, he intendeth freeing us from all ſorts of Death; ſo in ſaying, *We are dead in Sins and Treſpaſſes,* he includeth all ſorts of Death alſo.

But if you aſk, which is principally intended here? I anſwer, Principally, and in a ſpecial manner, is intended the Death in reſpect of the Power of Sin. And my reaſon is this, becauſe this Verſe refers to the 19*th* of the firſt Chapter, *According to the mighty Power which works in us, according to the Power which wrought in Chriſt, when he raiſed him from the Dead: And you being dead,* ſaith he, *hath he quickned.* So here in this firſt Verſe, and in Verſe 5. Therefore in *Col.* 2. Tho it be applied to Forgiveneſs, yet there is the Power of Sin mentioned too, *You were dead,* ſaith he, *in the Uncircumciſion of the Fleſh*; that is, in their original Corruption, in the Power of Sin, as well as in the Guilt of it. Therefore afterwards in this Chapter, he magnifies the Grace of God, in reſpect of making a new Workmanſhip in him, *Created in Chriſt to good Works,* a new Principle of Life. So that, I ſay, the Apoſtle's chief Scope is, to hold forth a Death in reſpect of the Power of Sin. And ſo I have opened to you what is meant by *Life* and *Death.*

There is a third Death, which is the conſequent of both theſe, (which is certainly meant too,) and is the Conſummation of both theſe, and that is Death eternal; even eternal Death is but a being *dead in Sin.* What is the great Executioner of Men in Hell? The truth is, it is purely the Guilt of a Mans own Sin, and the Wrath of God joining with it, that which he lived in here. I will give you a plain Similitude for it: A Fiſh liveth naturally in the Water, take that Water, and heat it, and put the Fiſh into it, the Fiſh dies, even in the very ſame Water it lived in: The Apoſtle ſpeaks in a manner the ſame, *Rom.* 7. *The Law came; and Sin revived, and I died.* So that in Hell it ſelf, God ſhall need no other Executioner, but only thine own Sins, ſet on fire by his Wrath, to boil thy Soul. Men ſhall but then die in their Sins, and their Sins will be the Inſtrument. They are like Gunpowder, (as I may expreſs it) which the Sparks of God's Wrath falling into, blows up. Therefore why doth the Apoſtle ſay, 1 *Cor.* 15. *The Sting of Death is Sin?* He ſpeaks in relation to Hell after Death. But becauſe Sin is that eternal Sting, you know it is ſaid, the *Worm that dies not.* Obſerve the Analogy, when a Man is dead, his Body breedeth Worms; ſo the Sins that are in a Mans Conſcience, they are as ſo many Worms that prey upon that dead Soul for ever in Hell. Here in this Life, Men ſit but in the ſhadow of Death. Where Men have a little Light in this ſhadow, to play by, or work by, or ſing by, here they have the Creatures, and God puts Comforts in the Creatures to draw out Mens Luſts; but in Hell, when God ſhall take away all Comforts, take away all Creatures, there ſhall be *utter Darkneſs,* the *Blackneſs of Darkneſs,* which is the expreſſion for Death, as Light is for Life.

Now I will make but an Obſervation or two, tho this Diſcourſe hath had Obſervations ſtrewed amongſt it all the way.

Obſerv. 1. Look firſt of all therefore upon *every Sin as Death. He that hateth me,* (ſaith Wiſdom, *Prov.* 8. 36.) *and will follow other Ways, he loveth Death.* If a Man apprehends he is doing that which he knows will be his Death, it is the greateſt Argument in the World to ſhun it; all in Nature riſeth up in him, What! will you have me catch my Death? will you bring me to my Grave? Let us all think ſo of Sin. But you will ſay, A Man that is regenerated, he ſins not unto death. It is true, that's not the iſſue of it; what's the reaſon? Becauſe anothers Death went for it, and that is the Death of Chriſt. And let that move thee more, than the other ſhall give thee liberty to Sin; let a holy Ingenuity move thee: It was his Death that was the Death of thy Death. Serm. I.

Obſerve again, *That Death only kills the Soul: The Devil himſelf could not kill the Soul, nothing but Sin could do it.* Obſerv. 2. All the Devils in Hell could not have taken that Spiritual Life from us in *Adam*, had not he himſelf laid it down. He might in reſpect of Spiritual Life, ſay, as Chriſt did, *No Man takes my Life from me, but I lay it down.* There is no Death but in Sin, and Man ſinneth not but of himſelf. 'Tis true, when Men ſin, the Devil tempts them; but there is no Death, unleſs Men ſin. Nay, my Brethren, the Wrath of God alone could not kill the Soul, if it were not for Sin. The Wrath of God ſeized upon Chriſt, he having Sin laid upon him, but his Soul died not. *Dead in Sins*, ſaith the Apoſtle. Nothing indeed properly kills the Soul but Sin, becauſe nothing doth utterly cut off the Soul from God but Sin. And, as I ſaid afore, in Hell it is Sin, that is the Pitch in the barrel that makes it burn, it is Sin in the Conſcience that makes the Fire, God's Wrath comes upon it, but it is that which burns. Therefore they are called *Veſſels of Wrath*, becauſe *Veſſels of Sin*.

SERM.

SERMON II.

EPHES. 2. 1, 2, &c.

1. *And you hath he quickned, who were dead in Sins and Treſpaſſes.*
2. *Wherein in time paſt ye walked, according to the Courſe of this World,* &c.

THE Coherence of theſe words I did largely give the laſt day. For the general Scope, they are the Application of the common Miſery of Mankind unto theſe *Epheſians*, and unto the *Jews* alſo, *verſ.* 3. And it is a Deſcription of it under all ſorts of Conſiderations: both of Sin, *They were dead in Sins and Treſpaſſes*; and ſecondly, of Puniſhment, *They were by nature Children of Wrath.*

Or elſe, (to take a more particular Diviſion) here is:

I. The internal State, Condition, and Conſtitution of every Man by Nature: He is in a ſtate of Death, and he is *dead in Sins and Treſpaſſes.*

II. Here is his Miſery, in reſpect of his outward Converſation, and his conſtant Courſe, *Walking*, v. 2. *Having his Converſation*, v. 3. And this outward Converſation of theirs, and the Sinfulneſs and Miſery thereof is ſet forth to us by three Cauſes of it.

I opened the laſt day the firſt, the inward State expreſs'd here by Death; and it is a Death, you ſee, in Sin. It is not a phyſical Death of the Soul, for the Soul is immortal, and all things immediatly made by God never die; that is a certain Truth: and therefore the Soul, and the Faculties of it, remain ſtill, as we all ſee by experience. It is therefore a moral Death, namely, in Sin, (as here the Apoſtle diſtinguiſheth it,) in reſpect, not of the Being, but of the Well-being. The Life of the Soul is in God, and it is Sin only that ſeparateth between God and us: and as Death is the Separation of Soul and Body; ſo Sin, being the ſeparation of God and the Soul, hence it is called a Death, a Death in Sin, or by Sin. For God, he is the Fountain of Life, you have that Expreſſion, *Pſal.* 36. 9. And of his Son Jeſus Chriſt it is ſaid, 1 *John* 5. 12. *He that hath the Son, hath Life; and he that hath not the Son, hath not Life.* You muſt know this, that the Soul of Man lives not in it ſelf, it was made to live in another, and it was made to live in God: and the truth is, when God ſhall take not only Himſelf away, but all things elſe, the Soul dies, as the Fire does when the Fuel is taken away; therefore Men die in Hell. Now then this Death, it is but cutting off God from a Man, and all Influence from God. And look, how many ways that God had, or hath an Influence into Mens Souls by a ſpiritual way; ſo many Lives a Man had, whilſt he had the Image of God in him, and ſo many Deaths he hath by Sin, and in Sin. Now there is a threefold Life from God, that I mentioned not laſt day, tho the Heads of the Death I mentioned then.

There is, *Firſt*; The Favour of God, the good Will of God towards a Man, that God doth bear good-will to one, and accepteth him; and therein lies his Life: *Pſal.* 30. 5. *In thy Favour is Life*; the word is, *In thy good Will*, or, *In thy acceptation is Life.* And therefore now to be out of favour with God, it is to be a dead Man. So great a God is God, ſo great a Sovereign, as his Favour or Disfavour kills, or makes alive.

Then, *Secondly*; To have Comfort and Joy in God, therein Life lieth likewiſe, ſpiritual Life. *Pſal.* 63. *That I may ſee thy Glory*, v. 2. So it follows, *Thy Loving-kindneſs is better than Life*, v. 3. The ſeeing and enjoying of the Glory of God, and his Loving-kindneſs, is called Life, yea, better than Life. *Pſal.* 22. 26. *Your Hearts ſhall live for ever.* And compare it with *Pſal.* 69. 32. *Your Hearts ſhall live*; the words before interpret it, *ſhall be glad.*

Then, *Thirdly*; There is a Life of Grace and Holineſs, the Image of God, which is communicated from God, by which we are enabled to enjoy Him, and for want of which carnal Men cannot enjoy Him. *Epheſ.* 4. 18. *They are Strangers from the Life of God.* It is clear, that the ſpecial meaning of the *Life of God* there, is the Life of Holineſs, the Image of God; for he ſpeaks of Corruption, the contrary to it, in the Verſes before; and in the ſame Verſe he ſaith, that they are *Strangers from the Life of God, through Ignorance, and the hardneſs of their Hearts, being given up to all Uncleanneſs.* And in the 24*th* Verſe, he ſaith, that the *Image of God is created in Knowledg.* So that indeed the Image of God is there eſpecially the Life of God, in *verſ.* 18.

Now then, as there is a threefold Life from God, which is the Fountain of Life; ſo anſwerably there is a threefold Death by Sin.

There is, *Firſt*; A Death of Guilt. Every Sin caſteth a Man out of the Favour of God, and that is Death, bindeth a Man over to the Wrath of God. If that the Wrath of a King be as *Meſſengers of Death*, as it is, *Prov.* 16. (that is, it is as good as a Warrant ſeal'd up for a Man condemned, for his Execution,) then much more the Wrath of God, *Thou art but a dead Man*, ſaith God to *Abimelech*, Gen. 20. 3. that is, thou art guilty of Death, by reaſon of this Fact of thine.

Then in the *ſecond place*, There is a Death in reſpect of the Power of Sin, and that anſwereth to that Life of Holineſs, we have from God, the Image of God. In *Col.* 2. 12. he ſaith, *They were dead in the Uncircumciſion of their Fleſh*; that is, in reſpect of the Power of Sin; Corruption of Nature derived by Birth, and encreaſed by actual Sin: for both is meant, putting the Sign for the thing ſignified: For the changing of the Heart, and mortifying Corruption, is called, *Circumciſing the Heart*; and on the contrary, the Corruption it ſelf is called, the *Uncircumciſion of the Fleſh*: the one you have in *Deut.* 10. 16. the other in that *Col.* 2. 12.

Thirdly; There is a Death in reſpect of Joy and Comfort. Now tho wicked Men live in reſpect of Comfort from God, that is, from the Creature, whilſt they are here in this World; yet they are dead in reſpect of receiving any Comfort in God. [*Not only ſo*, ſaith the Apoſtle, *but we joy in God*, Rom. 5. 11. or purſue after that Joy; either the one or the other every Chriſtian doth, as after his Life.] But now every carnal Man, he is cut off from God, both from the Comfort that is in God Himſelf, or the Purſuit after it. And tho they have Comfort in the Creatures, and therefore do as it were ſit but in the *Shadow of Death*, (as the Phraſe is, *Luc.* 1. 79.) yet when Hell cometh, then all Comforts, all Creatures, all their good things, (as it is ſaid, *Luke* 16.) their Pomp departs from them, and then Men die, and that Sin in the Comfort of which they live, will be their greateſt Executioner, as I ſhewed the laſt day.

Now then, if the Queſtion be, Which of theſe Deaths are meant, when he ſaith of theſe *Epheſians*, they were *dead in Sins and Treſpaſſes*? I anſwer: The firſt and ſecond, that is, a Death in reſpect of Guilt, being under the Diſfavour of God, and in reſpect of the Power of Sin; but not the third Death, or as the Scripture calleth it, in reference to our natural dying, the ſecond Death: he doth not mean they were dead in that reſpect, for they could not be dead in that reſpect, becauſe they were not yet in Hell, had not Execution done upon them, only by way of Inchoation, by way of beginning, they were dead in that reſpect, they were under the beginnings of it, they were under the fear of Death all their Life long; and they were cut off from receiving Comfort in God, and ſo in that reſpect they were privatively dead, tho the fulneſs of the Execution of it was not come. Now then the Text ſpeaks here eſpecially of thoſe two firſt Deaths, and more eſpecially of the ſecond: And that is clear, as I ſhewed in the former Diſcourſe, becauſe this Death refers to that *quickning* Power, which raiſed

them

Serm. II. them up in their Converſion, the ſame that raiſed up Jeſus Chriſt, as appears by the Coherence both in the 5*th* Verſe following, and in the 19*th* Verſe of the former Chapter.

Now when it is ſaid, they were *dead in Sins and Treſpaſſes*, there is this Queſtion moved by Interpreters: What diſtinction there is between *Sins* and *Treſpaſſes?* Or whether actual Sins only, or Corruption of Nature be alſo meant?

Zanchy upon the place, ſaith, *Actual Sins are only meant:* And his Reaſons are theſe: *Firſt, becauſe*, ſaith he, *the word* παραπτώμασι, *which is tranſlated* Treſpaſſes, *it doth ſignify actual Sins*, Manu aberrare, *to err with ones hand in working, or the like. Secondly; Becauſe in the ſecond Verſe it is ſaid*, In which ye walked: *Now you do not walk in Original Sin, but in Actual Sin*, ſaith he. And his third Reaſon is, *Becauſe it is ſaid*, Sins and Treſpaſſes, *in the Plural, whereas Original Sin is one great Sin.*

But to me it ſeems, (I ſhall give but my Judgment in it,) that both are meant, and my Reaſons are theſe: (I ſhall anſwer his by and by.)

Firſt; From the Coherence; for the Death here muſt needs anſwer to the Quickning, Now the Quickning, it is the infuſion of a new Habit, a new Spirit of Life; therefore the Death of Sin muſt needs be in reſpect of Corruption, and the Power of Sin in a Man. Sin is oppoſite to that new Life, as a Death, which not only was traduced from *Adam*, but is encreaſed by every actual Sin; every actual Sin makes a Man anew a dead Man, in reſpect of the Power of it, I mean one that is in an unregenerate condition, for I ſpeak of ſuch a Man.

Secondly; That Original Sin is meant and intended, appears by that in *Coloſſ.* 2. 12. (which Epiſtle interprets this,) where he ſaith, they were *dead in the Uncircumciſion of the Fleſh.*

And then, *Thirdly*; As in *verſ.* 3. he ſaith, they *were Children of Wrath by Nature*; ſo when he ſaith in this firſt Verſe, they *were dead in Sins and Treſpaſſes*, his meaning is, in reſpect of their Natures alſo.

And then again: If that actual Sins were only meant, I do not ſee how the Power of Sin here at all ſhould be intended, which yet it is evident is principally intended, becauſe it is oppoſed to a ſpiritual Life infuſed into the Soul.

Now to anſwer his Reaſons: He ſaith, *In which ye walked*, therefore actual Sins are intended. It is true, they are, but not only: that makes, that actual Sins are intended; but other things make, that Original Sin, or Corruption of Nature is intended.

Secondly; Whereas he ſaith, *That the Word tranſlated* Treſpaſſes, *ſignifies actual Sins only*; yet let me add this: In *Rom.* 5. 17. there ſpeaking of *Adam*'s Sin, he calls it, τῷ παραπτώματι, that Sin which we are all guilty of, Original Sin. No Author uſeth this word, παράπτωμα, for Sin, but only the Scripture; and as I take it, the firſt time the Scripture uſeth it, it is applying it unto *Adam*'s Sin. It ſignifies a Fall properly, as ſome would have it, or an Aberration with the hand, for the Derivation may be from both. Hence you call it *Adam*'s Fall.

And then, whereas he ſaith, *It is Sins in the Plural, therefore not Original Sin:* I anſwer, That Original Sin is Sins, in the Plural; for Original Sin, and the Corruption of Nature, hath all Sins in it, it is the Guilt of *Adam*'s Sins, and it is the Guilt of a Body of Sin, ſo it is called, *Rom.* 7. And if the firſt word, tranſlated *Treſpaſſes*, ſhould be only meant of actual Sins; yet notwithſtanding, the word tranſlated *Sins*, is general, and will include both. So much for the clearing of that.

I gave an Obſervation or two the laſt day. One was this, *That the Soul could die by nothing but by Sin.* I will not enlarge upon that. Satan himſelf could not kill it; only it was in Man's Will, to ſin againſt God, and ſo to kill himſelf. It was, and is Self-murther in every Man, which of all Sins elſe is accounted the greateſt, next that of the Sin againſt the Holy-Ghoſt, as certainly it is the greateſt Sin that can be committed: yet every Man killeth himſelf ſpiritually, when ever he ſinneth.

And then again, the ſecond thing I obſerved was this, *That in every Sin (in a Man's natural Eſtate) there is a killing Virtue.* He doth not ſay, *Dead in Sin*; but

but he ſaith, *Dead in Sins and Treſpaſſes*, of all ſorts. And the truth is, the word tranſlated *Treſpaſſes*, it is in its ſignification oftentimes lighter Sins, Sins of Ignorance, of Infirmity. *If a Man fall by occaſion into a Fault*, ſaith the Apoſtle, it is the ſame word in *Gal.* 6. 1. from παρὰ & πίπτω, *manu aberrare*, when a Man doth a thing unawares, doth it with his hand, and his hand ſlippeth. So that it is not only *Adam*'s Sin that kills us, (that is the Obſervation I make) but it is every Sin that a Man committeth, I mean, that is a natural Man. That a Man's Sin, who is in the State of Grace, is not unto Death, is by reaſon of the Death of Chriſt, and the Holy-Ghoſt in him, tho in it ſelf it tendeth unto Death. But every Sin, the leaſt a Man committeth, makes a Man a dead Man in all thoſe reſpects mentioned; it binds him over unto Death, caſteth him out of the Favour of God yet more; and not only ſo, but it adds a new Power, it makes him the Child of Death more than he was before. And ſo I ſhall ſolve that Queſtion, which neceſſarily falleth into the words, (for I ſhall ſtill profeſs to handle but what is neceſſary to open them); Whether there be degrees of this ſpiritual Death, yea, or no? I anſwer, Yes, there are, as there are degrees of Life. Saith Chriſt, *John* 10. 10. *I came that ye might have Life, and have it more abundantly.* So tho a Man is born dead, yet he is capable of being dead more abundantly, and that in reſpect of the Power of Sin, and that of Death in it.

But you will ſay unto me, (for the privative part,) Death is the privation of Life, and one Man cannot be ſaid to be dead more than another?

I anſwer: It is true here, in reſpect of Life that he hath been deprived of, one Man is as dead as another; but in reſpect of raiſing again unto Life, in order unto that, one Man may in that reſpect be more dead than another, (even the privative part of Original Corruption) that is, further off from being raiſed again, that there muſt be a greater power to reſtore that Man than another. As for Inſtance, a Man may be kill'd with one Wound that ſtrikes him to the Heart, or otherwiſe, and that takes away his Life as much as ten thouſand Wounds; but if you ſhould give him ſo many Wounds after he was dead, if this Man were to be raiſed again, here was ſo much the more Power, he had in this reſpect ſo many Deaths, which the Power of God muſt ſalve, aud cure, and ſupply, and overcome, and heal all theſe Wounds, the leaſt whereof were mortal. And ſo likewiſe, as it is in the Body, one Man is not more dead than another, yet in order to raiſing again, ſuch an one as *Lazarus*, that had been dead four days, and did ſtink in the Grave, it is (and ſo *Maartha* thought) harder to raiſe ſuch an one: So it is of Men that continue in Sin. And therefore now our Thankfulneſs ſhould be the greater, by how much the more we continued longer in Sin, or had our Souls more wounded.

Then again, as there are degrees of this Death in reſpect of Privation, ſo likewiſe in the poſitive part; for there is a poſitive part of this Death. You know, it is called, a *Body of Death*, Rom. 7. *ult.* A dead Carcaſe hath no Similitude to expreſs this poſitive part of this Original Sin, as it is a Death: my reaſon is this, becauſe there is no active living Principle ſtill remaining in a dead Carcaſe, but there is an active living Principle ſtill remaining in the Soul; that lives a natural Life ſtill, only being deprived of the Life of God, it poſitively works into all ways of Death and Sin. Now then there may be degrees of this Death, one Man may ſtill encreaſe the Power of Sin, and he doth ſo by every actual Sin he commits, a proneneſs to dead Works, ſo you know actual Sins are called, as I opened it before. And ſo much for the ſecond Obſervation.

A third Obſervation I give, (and I ſhall but touch it) is this: There is a great deal of difference between a regenerate Man, and an unregenerate, and that in reſpect of this expreſſion, *Dead in Sins and Treſpaſſes: Even when ye were dead*, ſaith he, *v.* 5. And ye being *dead in Sins and Treſpaſſes*, when ſometime *ye walked in them*, ſaith my Text. So that now to be *dead in Sins and Treſpaſſes*, is proper to an unregenerate Man. But now take a regenerate Man, and you cannot ſay, he is dead in *Sins and Treſpaſſes*; this you may ſay indeed that he hath a body of Death in him (*who ſhall deliver me from this Body of Death?*) but the Man is quickned, he hath Life in him, he hath a ſtate of life, he is paſt Obſerv. 3.

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from Death to Life: He hath indeed a body of Death, as the living you know were joined to the dead, or as if a Man ſhould have a Body that is half-dead. But it is clear by the Context here, that it is proper to the State of Unregeneracy, to be dead in Sins and Treſpaſſes. Therefore you ſhall find the expreſſions that the Scripture uſeth of regenerate Men to be otherwiſe: As he ſaith, he hath a *Body of Death*, ſo he calleth it a *Sleep*, not a being dead, *Epheſ.* 5. 14. *Awake thou that ſleepeſt, and ſtand up from the dead.* For my part, I have long ſince thought that Scripture meant and ſpoken to regenerate Men, and my reaſon is this, becauſe before and after he ſpeaks to the *Epheſians*, as *Children of Light*, not to have any *Fellowſhip with the unfruitful Works of Darkneſs, but to reprove them rather*, verſ. 11. And in the 15*th* Verſe, (the Verſe after the 14*th*) *See ye walk circumſpectly:* And between theſe two he interpoſeth, *Awake thou that ſleepeſt*, &c. That is, Thou that art a Child of Light, and art a regenerate Man, if there be any ſuch amongſt you, and that are fallen amongſt the dead, and that converſe with carnal People in their carnal way; lie not among Graves, ſaith he, but riſe, and Chriſt ſhall give you Life. I quote it for this, that they are ſaid to be aſleep; as there in the *Canticles*, *I ſleep, but my Heart waketh.* She waked, but yet ſo, as ſhe might be ſaid to be aſleep; as the five Virgins ſlept, but dead they were not. And in a regenerate Man things may be ready to die, as in *Rev.* 3. 2. *Strengthen the things which remain, that are ready to die*; but ſtill they never come to be *dead in Sins and Treſpaſſes*, but if they be once alive in Chriſt, as Death hath no more dominion over them, no more hath this Death dominion over them. And ſo I have done wholly with this firſt Verſe.

I now come to the ſecond Verſe. (There is one thing I forgot to mention, that's this: There is a very great Controverſy upon that firſt Verſe, Whether yea or no, every unregenerate Man be a dead Man, in reſpect of all ability to do good? Whether there be no principle of Life in him, yea, or no? Whether he be not as a Man aſleep or wounded? It is a Controverſy, both with the *Papiſts*, and with the *Remonſtrants*. But becauſe I have ſlipt it, I will refer it to the fifth Verſe, where I ſhall meet with it; and therefore I will now go on to the ſecond Verſe.)

> *Dead in Sins and Treſpaſſes, wherein in time paſt ye walked, according to the Courſe of this World*, &c.

Now in this ſecond Verſe here is:

I. A continued courſe of Life, expreſs'd by *walking.*

II. The Path, in which they walked, *in Sins and Treſpaſſes.*

III. The Guides which they were guided by in walking:

1. The World, *the Courſe of it.*
2. The Devil, *the Prince of the Power of the Air.*
3. The Fleſh, which in *Rom.* 8. is called, *Walking after the Fleſh.*

I. Their continued Courſe, expreſs'd by *walking.* It is ſtrange that dead Men ſhould walk, (we call it, if a dead Man appear, walking,) it would affright us all to ſee a dead Man walking; yet you ſee, dead Men here are ſaid to walk. Walking therefore firſt of all importeth Life: tho it be a Death in Sin, yet it is a Life in Sin too, *Col.* 3. 7. *In which ye alſo walked ſometime, when ye lived in them.* And ſo, in 1 *Tim.* 5. 7. *She is dead, whilſt ſhe liveth.* That I may open this unto you, you muſt know, that Sin is in it ſelf but a meer privation of ſpiritual Life, yet it is a Privation in a poſitive being that liveth. The Soul is alive as it is a Soul, all the activity of it remaineth ſtill, no naturals are taken away; it is dead only in reſpect of God, and ſpiritual Good. It is not in this, as it is in the Death of the Body, that there is no Life remaining; yes, here is a Life remaining, but it is not Life ſpiritual. It is as if you ſhould ſuppoſe the reaſonable Soul only left of Man, and that the fancy of Man, the Senſitive Soul remains ſtill ſuch as in Beaſts, or higher, for it is higher raiſed in Man, which hath all the Powers of Reaſon in it ſtill. So it is here. Now then walking in Sin, follows upon being alive; for this Soul having all its Inclinations, all its Deſires ſtill (only it is cut off from the Life of God and Communion with him) muſt live; in it ſelf it cannot live, God hath ſo ordered the Soul of Man that it ſhould not live in it ſelf, it muſt live in ſomething elſe; it is like the Stomach, if it hath not Meat it dyes, or as Fire, if it hath not Fuel it dyes; in reſpect of the well-being of it: Now this Soul that liveth a natural Life, being cut off from the Life of God, eſtranged from it, its Activity muſt work ſomewhere, therefore now it falls upon the Pleaſures of Sin, and all its Comfort lies in Sin; therefore *Epheſ.* 4. 17. We read that the Soul being eſtranged from God through the Ignorance that is in them, they have given themſelves over to Laſciviouſneſs, to work all Uncleanneſs with Greedineſs. The Soul muſt have Comfort, therefore having it not in God, it will run out ſome other where. And hence now, they are not only ſaid to be dead in Sin, but to be alive in Sin too, which is a ſtrange Contradiction, but it is not in the ſame reſpect: They are dead in Sin in reſpect of God, being cut off from Life in him; but they are alive in Sin too, why? Becauſe all the Comfort of their Lives lies in what comes in by Sin, and by inordinate Affections. Even as it is diſtinguiſhed by our Saviour Chriſt *Joh.* 9. 40. When he told the *Phariſees* they were blind: ſay they, *are we blind?* Blind they were, utterly blind, there was a ſight in reſpect of which they were utterly blind: for the natural Man perceiveth not the things of God; yet ſaith Chriſt, *if you did not ſee, you had no Sin.* So you may ſay here, they are dead in reſpect of God, but if they were not alive, they would have no Sin. And therefore as they are dead in Sin, ſo they are alive in Sin too; yea and it is their Life; and the more Life, the more Activity any ones Soul hath, the more ſinful he is. In that *Coloſſ.* 3. 7. (The Place I quoted even now) ſaith he, *In which ye walked whilſt you lived in them.* They are dead in Sin, as here, and they are there ſaid to be alive in Sin too. And you ſee likewiſe that their having Life, and having all the Comfort of their Lives lying in ſinning, and all their Activity running out that way, it is the cauſe of their walking in Sin, *In which ye walked* (ſaith he) *whilſt ye lived in them.* The Apoſtle indeed ſpeaks Philoſophically; as we ſay, there is the Operation, and Power from which it flows; there is *Actus Primus*, and *Actus Secundus*. So here, the reaſon, ſaith he, why ye walk in Sin, is becauſe you live in Sin: The one is the Cauſe, the other is the Effect.

As on the contrary. Why doth the godly Man walk in the Spirit? Read *Gal.* 5. 25. *If we live in the Spirit, let us walk in the Spirit.* Hence therefore, becauſe whilſt a wicked Man is dead in Sin in one reſpect, he is yet alive in Sin, all his Life, his Comfort (for Life is taken for Comfort, as in *Luk.* 12. 16.) lieth in ſinning, he is ſaid to walk in it. There is only this difference: They need no Exhortation to walk in Sin, but we need Exhortations to walk in the Spirit, though we live in the Spirit: Why? Becauſe we are naturally dead in Sin, and we have a Body of Death in us, and we have no more Life, nor Actings of Life then is infuſed into us. It importeth then, you ſee, a Life; for that the Soul hath, notwithſtanding it is thus dead; yea, and a Life in Sin, though it is dead in Sin, becauſe it is cut off from the life of God. And, indeed their being dead in Sin, is the Cauſe of their living in Sin, and their living in Sin, or having a Life of Sin, is the cauſe of their walking in Sin. Therefore the Apoſtle fitly joyns theſe together, being dead in Sins and Treſpaſſes, in which you walked.

I will only add this, That their living in Sin, is only in this Life, this walking in Sin, is only while they are *in viâ*, while they are *Viatores*, while they are in their way; therefore, it is ſaid, *they ſhall periſh in their way, or from their way,* *Pſal.* 2. I do not ſay, they do not ſin hereafter; but in Hell though Men ſin, that is, though their Actions are contrary to the Law, yet it is not their Life; and the Reaſon is this, becauſe then they are ſtripped from all objects whatſoever; therefore the Soul dies, for it cannot live in it ſelf. And though Men ſet up themſelves here, yet in Hell they are loſt in themſelves, therefore they are ſaid, to be loſt Creatures; not only dead Creatures, in reſpect of living in any thing elſe; but they are loſt to their own ends, there is no way, to accompliſh any end in Hell;

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therefore the Creature is loſt, it is undone, the Creature dies there; only whilſt it liveth here in this World, it may live in Sin, and walk in Sin, hereafter it ſhall not.

Now then theſe Word, *In which ye walked*, it ſets out their miſerable Condition. We may conſider it in a twofold Notion. Firſt, as it ſets out their miſerable Eſtate, in reſpect of Sin, how ſinful it was, for that is one Scope of it; the Apoſtle would let them ſee how ſinful their Lives had bin. And this Phraſe of walking, doth exceedingly expreſs the Sinfulneſs of a Man's Condition in his Converſation. Secondly, it may be conſider'd as it is an infallible Character and Sign of an unregenerate Eſtate. And both are intended: for his Scope is, to humble theſe *Epheſians*, under the ſight of their *Sinfulneſs*; and to do it, he doth expreſs their Lives to be a walking in Sin. And the other is as clearly expreſt and held forth; *In which ye walked ſometime*, implying that now they did not; and therefore it is a proper Character of an unregenerate Man for to walk in Sin.

For the firſt, as this Phraſe, *walking in Sin*, is here put to expreſs the abundancy of Sin that was in them; It implies, in the firſt Place, that all their Life and every Act thereof, was ſinful, they could not act, or walk out of Sin; there was not a ſtep in their Way, but was ſinful. And, my Brethren, every Thought is a Step, every Power, and Faculty, and Motion is a Step; a Man walketh by every Deſire, by every Thought, by every Purpoſe, by every End and Paſſion that ſtirreth in him. I may compare the ungodly Soul of a Sinner, to thoſe black Worms that walk upon ſo many Feet; ſo doth the Soul walk; every Power, and Faculty of it, is a Foot, and there is not the leaſt Motion but it is a ſtep. Now, did they walk in nothing but Sin? Could they not get out of it? What abundance of Sin, muſt then this riſe up to; as the Apoſtle here repreſenteth it? Every Thought, and every Imagination in the Heart it was evil, continually evil; for it was a walking. This is that which the Apoſtle here expreſſeth; they were never out of ſinning in ſome Path or other, they were never out of that Circuit, go whither they would. In the ſecond Place, *Walking*, it implyeth that as every Action of theirs was to a Sin, every Thought, and the like; ſo it implyes that they were never idle, they never ſtood ſtill; but this Soul of theirs, was continually doing ſomething, and all that was Sin. Saith the firſt Pſalm, *Bleſſed is the Man, that walketh not in the Way of the Ungodly*: the Hebrew Word, that is there put for Ungodly or Sinner, it ſignifies Reſtleſs. The word, it is oppoſed unto Quietneſs, in *Job* 34. 29. And therefore Walking and Reſtleſs, are in *Pſalm* 1. joined together, *walk in the way of the Reſtleſs*, that is, *of the Ungodly*, that are continually reſtleſs, continually going up and down. In *Iſa.* 57. 20. The Wicked are like the troubled Sea, that cannot reſt, whoſe Waters caſt up Mire and Dirt. So that now the meaning is this, they hurried up and down, for indeed it is not an ordinary walking, it is but a tumbling up and down. As *Seneca* ſaid well of a Man that had done no good in his Life, that he had but tumbled up and down in the World, like a Ship (ſaith he) that hath bin toſt up and down in the Sea, but never ſail'd: So, this Walking is not a proper Walking, it is but a Reſtleſneſs, a continual Activity. And in *Eccleſ.* 6. 9. You ſhall find there, that the word Walking is put for Reſtleſneſs, *Better*, ſaith he, *is the ſight of the Eyes, then the wandring of the Spirit*, the Word in the Original is, then the walking of the Spirit, his meaning is this, than for a Man to be always deſiring, and his Spirit continually wandring up and down for new Deſires and Objects; he ſpeaks of the Reſtleſneſs of a Covetous Man, that is continually looking up and down for more, walking up and down. And then again, *In which ye walked*; he ſaith not, in one Sin only, but *in Sins and Treſpaſſes*, that is, in all ſorts of Sin. And fourthly, walking with the greateſt Security (for ſo walking implyeth) as Men that walk in the High-way, or in their Gardens, thinking nothing. He knoweth not (ſaith *Solomon*, *Prov.* 7. 23. ſpeaking of the fooliſh Man) that it is for his Life. *Walking*, it implies a ſecure Condition too, and ſuch was yours, ſaith he. And fifthly, delighting in nothing elſe, that the Word implies too; as Men walk, for Recreation, as they walk up and down in their Gardens to refreſh themſelves, ſo, ſaith he, do you. It is an obſervable thing, that in Scripture Men's continuing in Sin, is expreſt by all ſort of Poſtures. In *Pſal.* 1. You have three, *Walketh in the Counſel of the Ungodly*, *ſtandeth in the way of Sinners*, *and ſitteth in the Seat of the Scornful*. And elſewhere it is called

רשע *Parere inquietum eſſe.* Pagnin.

called *wallowing in the Mire*; *And the World lying in Wickedneſs*, the Phraſe there, lying, is put for lying down, as in *Luk.* 2. 12. For variety of Poſtures is that which cauſeth delight and eaſe in Man, he could not be always in one Poſture; and here Walking is put for them all. And then again, ſixthly, *In which you walked*, that is, you walked in them, as thoſe that would not be put out of their way, you went on obſtinately and perverſely, for ſo an unregenerate Man doth. In that firſt *Pſalm*, as he is ſaid *to walk in the Counſel of the Ungodly*, ſo *to ſtand in the way of Sinners*; one would think that Walking and Standing are oppoſite, but the meaning is, he perſiſted in it, it implies only a firmneſs and ſteadineſs, he would not be put out of it. And then again, Walking implies a going from Strength to Strength. In *Pſal.* 84. 7. It is ſaid, that the Godly *go from ſtrength to ſtrength, till they appear before God in Zion*; ſo the Wicked they go from Strength to Strength, and increaſe in it. Then eighthly, Walking, they departed from God all the while. I remember once a Man that was turned to God, when he had conſidered his miſerable Condition, this was the ſum of all that was ſet upon his Spirit, I have run from God, ſaith he, all my days. A Man in Sin, ſtill goes from God all his Days, and there is ſtill a farther Elongation; it is therefore called a departing from the living God, a turning the Back upon him, and not the Face. Laſtly, it is called a Walking, becauſe at laſt they ſhould have arrived at a miſerable Journeys end. The end, ſaith the Apoſtle, is Death; it is therefore called the Way of Death, *Jer.* 31. 8. *Prov.* 2. 18. *Prov.* 5. 5. *Their ſteps*, ſaith he, *take hold of Death*. And therefore now they are fitly joyned here, *dead in Sin, and walking in Sin*, for the iſſue of all Sin, the end of the Journey, is Death; they walk but as Men do through a green Meadow to Execution. And ſo much now for that part of the Phraſe, *walking in Sin*, as it expreſſeth their Sinfulneſs, and their Miſery.

Secondly, We are to conſider it, as it is a Character of an unregenerate Condition. It is proper to Men, whilſt unregenerate, to walk in Sin; Afterwards they walk in good Works (as the Expreſſion is in the 10*th* Verſe of this Chapter) *they walk in the Spirit*, as elſe where it is. That this is his Scope, to ſet forth a Character of an Unregenerate Man in this Expreſſion, it is clear too. You ſee, he coupleth it with being *dead in Sins and Treſpaſſes*: ſo that he that is dead in Sin, walketh in Sin; and he that walketh in Sin, is dead in Sin. And it is evident likewiſe by the Word of Diſtinction, *ſometime ye walked*, (for this Obſervation now explaineth onely the word *ſometime*;) but not now, that God hath turned you. The firſt *Pſalm* was on purpoſe made to diſtinguiſh carnal Men from godly Men, in *David's* time: The World then magnified others, and thought thoſe that had Riches and Eſtates, &c. bleſſed. *Bleſſed is the Man*, ſaith he, *that walketh not in the Counſel of the Ungodly, nor ſtandeth in the way of Sinners, whoſe way ſhall periſh*, ſaith he, in the later end of that Pſalm; but the Way of the Godly is known to the Lord. Now a carnal Man, he walketh in Sin, not only becauſe all his Actions are nothing elſe, becauſe he performs all with Delight, ſecurely, and the like, but becauſe there is uſually ſome one Way, ſome one Tract in his Life which may diſcover him an unregenerate Man to himſelf, if he narrowly ſearch his way: *Search me* (ſaith David, Pſal. 139. 23.) *and know my Heart, and ſee if there be any way of Wickedneſs in me*, implying that there is, in unregenerate Men, and if he had had it, he had been an unregenerate Man. And the reaſon is this, look whatſoever Principle of Life is within, the walking and way of a Man will be ſuch; for no Man can live without Delight, and Delight is his Life; if his Life lie in Sin, he will certainly walk in ſome Sin or other: And though he may be ſcared out of his Way, and fall into the Ways of God for a while, yet notwithſtanding, as it is in *Pſal.* 125. 5. *There are crooked Ways maintained, for which God leads them forth at laſt with the Workers of Iniquity*. A Godly Man may fall into the way of Sinners, yet he walketh not in them: And a wicked Man he may ſtrike into the ways of Godly Men for a while, as *Judas* did, yet walketh in the ways of Sin. Like to the *Planets* (as *Jude* compares them) though they go with the common Motion of the Heavens, yet they have a ſecret Motion of their own: So it is with carnal Profeſſors. You may know it likewiſe by this, what a Man ſets up for his chiefeſt End (and it is a certain thing, that a carnal Man's end is carnal) that is his way: ſo it is called in 2 Pet. 2. 15. *They follow the way of Balaam*: what was that? *He loved the Wages of Unrighteouſneſs*. And ſo much now for the o-

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pening of that. Although every Action of an unregenerate Man is ſinful, and it is a walking in Sin, yet to diſcover him to be an unregenerate Man to all the World at the latter Day, and unto himſelf now, if he would ſearch himſelf, God leaveth him to walk in ſome way. Therefore let every Man examine the haunts of his Heart, which for recreation's ſake he walketh in, and the like. And ſo much for that Phraſe.

Now I come to the Guides, (for all this is but ſtill proper to the Text.) Here are three Guides. Here is,

1. The World, *According to the Courſe of this World*, ſaith he.

Firſt; What is meant by [*World*] here? Some Interpreters ſay, the things of the World are here meant; as often in Scripture the World is taken for the things of the World, as 1 *Cor.* 7. 31. *Uſing the World, as not abuſing it.* 1 John 2. 15. *Love not the World, nor the things of it.* And ſo, they ſay, the meaning is this: Men that are worldly, and ſeek after worldly things; that was your Caſe, and your Condition, whilſt you were in Unregeneracy. But certainly that is not the meaning of it, becauſe following the World, that is, worldly Objects, and worldly Pleaſures, and the things of the World, is evidently included in the third Verſe, where he ſaith, *Fulfilling the Luſts of the Fleſh*; for to *fulfill the Luſts of the Fleſh*, and *to walk after the World*, is all one; for the Objects of a Man's Luſts are the World, and ſome things in it or other. Therefore you ſhall find in that 1 *John* 2. 15. when he had ſaid, *Love not the World, nor the things of it*; he adds, *All in the World is the Luſt of the Fleſh, the Luſt of the Eye, and the Pride of Life.* He calleth the Objects of the World, by the Luſts, becauſe that they are the Objects of Luſts; as the Doctrine of Faith is called Faith, becauſe it is the Object of Faith. Therefore here now [*World*] is to be taken ſtrictly for the Men of the World; as when he ſaith, *The whole World lieth in Wickedneſs*, 1 John 5. 19. *And the World will love its own*, John 15. 19. It is uſual in Scripture. And ſo now, my Brethren, by the way, do but take notice of this: That there is a Miſtake, I have perceived it often in many Mens Speeches; they ſay, they love not the World, and they are not for the World, and they are not worldly, becauſe, ſay they, we love not Riches, and the like. But *World* is not only nor chiefly taken (when Fleſh and Devil are joined with it, as here; and, as you know you uſe to ſay, there are three Enemies, the World, the Fleſh, and the Devil; by Fleſh, are meant all the Luſts that are ſet upon the things of the World: now World is not taken in this diviſion,) for the things of the World, but it is taken for the carnal Men of the World: Therefore, if thou joineſt with the carnal Men of the World, thou art a Man worldly in that ſence; thou art a Man under the Power of that Enemy, therefore under the Power both of Fleſh and Devil too. Men underſtand not that Vow they made in Baptiſm, to renounce the World, the Fleſh, and the Devil; the World is not only the things of the World, but it is the Men of the World, yea, it is ſtrictly and properly ſo taken, and not for the other, in that Vow, and ſo not here.

Now then by [*World*] here is meant, all carnal Men, live they where they will, in the Church, or wherever elſe, all the Heap, the Fry, and the Cluſter of them. Theſe are the World, and theſe will all join together, as I ſhall ſhew by and by. And there doth ariſe a Strength from the Union of one with another, in their Ways and Courſes, and in their Rage againſt Godlineſs, and the Power of it. As in Coals, tho every Coal hath fire in it, yet lay all theſe Coals together, and the Fire is ſtrengthned: ſo there is an Intenſion from the Union of all the parts, from the Connexion of this World. So that now the Collection of all carnal Men in one and the ſame Principles, Practices, and Ways; theſe are meant here by the World.

Then, *Secondly*; For that word, *Courſe of the World*, I ſhall open that briefly. You muſt know this, that that word in the Greek, which is here tranſlated, the *Courſe of the World*, it ſelf in the Original ſignifies the World, according to the *World of the World*; both theſe words, both αἰὼν & κόσμος, ſignify the *World* in Scripture: *God hath delivered us out of this evil World*, Gal. 1. 4. It is the ſame word that is here tranſlated *Courſe*. *Be not conformed to the World*, Rom. 12. 1. It is the ſame word that is tranſlated, *Courſe of the World*, here. Now when that word which is tranſlated *Courſe*, is diſtinct from the word, [*World*,] it implies two things: Firſt, it implies an Age, or a Time in which Men live, and the word [*World*] implieth Perſons. And ſo then here is one meaning of the Text: They lived *according to the Courſe of the World*, that is, according to the Time, according to the Age of the World that then was, or of Men in the World that then were. Every Age hath almoſt a new Dreſs, tho it is the ſame World, and ſtill carnal Men live according to it. But yet, ſecondly, it ſignifies that Cuſtom, that Manner, that Mould and Trade of Life, that the World, or Generality of carnal Men, take the Stream, the Gang (as I may call it) of Men in a Cluſter: walk by and hold forth; the Opinions and Practices that are in the World. Thus, in *Rom.* 12. 2. *Be not conformed to the World*: It is the ſame word that is tranſlated *Courſe* here; it is the Cuſtom of the World, (and the Apoſtle ſpeaks it in matter of Worſhip,) the Shape of the World, Firſt, the word, there, *Be not conformed*, it is, be not caſt into the Figure of the World: Therefore, in 1 *Cor.* 7. 31. it is ſaid, *The Faſhion*, (the *Schema*, it is the ſame word) *of the World paſſeth away*. There is a Faſhion, a Mould, that the World is caſt into, and every Age almoſt caſts the World into a new Mould, and Men conform themſelves to it, and are apt ſo to do. So that now clearly, the meaning is but this: That theſe *Epheſians*, whilſt unregenerate, walked according to the Cuſtom of the World, they did *de facto* as the moſt of the World did; for their Judgments, they were ruled by the ſame Principles the World were ruled by, they judged as the World did, they cried up what the World magnified, walked in the ſame Counſels, framed their Lives to the ſame Pattern, configured themſelves to the Faſhion of the World; and the Stream, and Courſe, and Tide of it carried them, being dead Men, as the Stream uſeth to carry dead Fiſh. This is plainly and clearly, in a word, the meaning of this here, *They walked according to the Courſe of this World*. Look what the World then was, ſuch were they, and that in two reſpects, as Interpreters well obſerve:

Firſt; they were ſuch for their Morals, they walked in the ſame Sins, the ſame Vices, that the Gentiles walked in. *Eph.* 4. 17. *Walk not as other Gentiles*; ſo they had done. And therefore they are called by *Peter*, (2 *Pet.* 2.) *The Defilements of the World*; becauſe the World defile themſelves, and live in them.

And then again, *Secondly*; In reſpect of Religon, which, *Zanchy* ſaith, is principally here meant and intended, that Worſhip, that Idolatry, which then they were zealous for, and were carried away with the Stream. And how the World went with *Epheſus* in this reſpect, you may read at large, in *Acts* 19. 34, 35. There you may ſee how the Gang went, *They all with one voice, for the ſpace of two hours together, cried out, Great is* Diana *of the* Epheſians: *And all the World knows*, ſaith the Town-Clerk, *that this City of the* Epheſians *is a Worſhipper of the great Goddeſs* Diana, *and of the Image which fell down from* Jupiter. Now this is that the Apoſtle aims at, and *Zanchy* gives ſome three or four Reaſons for it; becauſe afterwards, in this Epiſtle, (which he wrote to theſe *Epheſians*,) he ſaith, they were *Strangers from God*, *Aliens from the Promiſes, and now made nigh*; they were then Gentiles, *Remember that ye were Gentiles*, ſaith he, not only Gentiles for your Morals, but for Idolatry, and for all ſorts of Idolatry. You may ſee in that *Acts* 19. what a mighty Torrent there was, what Zeal for their falſe Worſhip; they broke through with rage, *They ruſhed*, ſaith the Text, *with one accord*, uno impetu, *into the Theatre*. Thus the World went at *Epheſus*, and thus the *Epheſians* were carried. You have the like in 1 *Cor.* 12. 2. (for when he tells them of their unregenerate Eſtate, ſtill he hath an eye unto that,) *You know*, ſaith he, *that ye were Gentiles*, *carried away unto theſe dumb Idols, even as ye were led*. The word is emphatical, you were carried away with Madneſs, with the Stream; and, ſaith he, in Point of Religion Men are eaſily led.

So that now you have clearly what the Apoſtle here intendeth, when he ſaith, *In which ye walked, according to the Courſe of the World, viz.* All the Principles of

Serm. II. the World that then were, the things that the World then cried up, the Ways of the World, and the Sins that the World then lived in. Now then, to come to ſome Obſervations from hence, for all this is for Expoſition.

Obſerv. 1. The firſt Obſervation is this, *That in all Ages, there is and will be a Combination of carnal Men, in an Uniformity and Conformity of Ways and Courſes.* They will all cling together; theſe *Epheſians* did ſo, and the Courſe of the World, the Stream runs ſtill, and will do while the World is.

And the reaſon of it in one word is this: In every Man there is the ſame common Nature, and the ſame Luſts, and the ſame corrupt Principles; originally there is in every one the Seeds of them all. And therefore in 1 *Pet.* 4. 2. The Luſts that are in every Man's Heart, they are called the Luſts of Men, not only a Man's own Luſts, but the Luſts of others; *That ye ſhould no longer live to the Luſts of Men,* ſaith he. And the Hearts of Men ſavour the ſame things that one another do: In *Mat.* 16. 23. *Thou ſavoureſt the things of Men,* ſaith Chriſt, ſpeaking to *Peter,* in whom the Devil had then ſtirred up an unregenerate part. Now what was in him in part, is in all Mankind; they ſavour the things of Men, one of another. It is the ſame like Phraſe that is uſed in *Rom.* 8. 1. They ſavour the things of the Fleſh, and therefore *walk after the Fleſh*; ſo they ſavour the things of Men, therefore they walk after Men, and the Courſe of the World. What moſt Men are for, and reliſh in their Judgments, that every carnal Man is for, and they all agree in their Judgments. Now in 1 *Cor.* 2. 12. ſaith the Apoſtle, *We have not received the Spirit of this World*; Mark it, there is a common Spirit of the World in every Man, not the Spirit that is in him, but the Spirit of the World, that doth poſſeſs one and the ſame, and all ſorts of Men, more or leſs: *But,* ſaith he, *We have received the Spirit of God.* Now as that Spirit leadeth the Saints into the ſame Truths, for the ſubſtance; ſo the Spirit of the World leads wicked Men, in their Judgments, in their Principles, Practices, and Opinions: therefore you ſhall have them cry up the ſame thing, magnify the ſame thing, one that another doth. There is a Spirit in them, that is preſently capable of what the World ſaith, of worldly Underſtanding; therefore the *Children of the World,* as they are called, *Luke* 16. 8. are ſaid to be *wiſer in their Generation, than the Children of Light*; becauſe they have another Kind from the Children of God, and they are wiſer in that Kind, and with the like kind of Wiſdom. I ſhall not need to enlarge upon it. Now all theſe Men, meeting with the ſame kind of Principles one with another, from the Collection of them together, cometh an Union, a Strength, and a Prevalency. As I ſaid, afore, a company of Coals laid together, what a mighty heat do they cauſe! The Sea, being a Collection of Waters, from the Union of the Sea, what a vaſt Body is it! how it tumbleth up and down! You ſhall have it tumble this way, and then that way, and all the Waters will go that way: And thus it is with the World. And their being thus joined together, in one Corporation or Body, as I may call it, it makes that mighty Rage againſt the Power of Godlineſs, and their Zeal, (for they are zealous) not only for themſelves, but one for another, for their own Principles.

And, my Brethren, you muſt know this, that the reaſon why this World is thus combined together in all Ages, it is this; Becauſe it is under the power of Satan, (ſo it follows in the Text, *according to the courſe of the World,* and, *the Prince of the power of the Air.*) For it is the Devil that makes that Gang, though they do not ſee it. They are a Sea, being united together, and of themſelves they tumble one way; but if the Wind comes and bloweth upon that Sea, how it rageth, how ſtrong are the ſtreams then! There is a breath, a ſpirit, the ſpirit of the power of the Air, the word ſignifies (as I ſhall open when I come to it) *viz.* The Devil ſendeth forth an influence, whereby, as the Wind that boweth the Trees which way it bloweth, ſo he boweth and ſwayeth the hearts of the multitude one way: For he is a Monarch, a Prince, therefore he doth not divide, but the World is ſubject to him as to Monarch, therefore they are ſtill carried one Way; there is one Courſe, one Stream, which ſtill the World hath, for he is the God, and Prince of the World. And the Devil is cunning in it ſo to do; you know he doth not divide his own Kingdom, and he can do no hurt upon Men, but by the World, or at leaſt, he doth a great deal of hurt that way, therefore he carries them in one Stream, ſways them, bows them one way. I ſhall give you an Inſtance for it. When Popery was to be ſet up, it is ſaid *Rev.* 13. 3. that *all the World wondered after the Beaſt.* Nay in *Rev.* 17. 13. It is ſaid, that the Kings of the Earth did agree to *give their Power unto the Beaſt,* the maddeſt Act that could be, for Kings to ſubject their Power to the Pope. They were no way conſtrain'd to it, it was but a tacit Agreement: What was the reaſon? Wh'the Devil was in't. So chap. 13. v. 4. The Dragon, the Devil, gave that power he had in the *Roman* Empire, unto the Pope, and made the Kings of the Earth thus to agree, to be all of one mind; and ſo he ſwayed the World thus one way, that the whole World ran wondering after the Beaſt. The Devil, I ſay, hath a mighty hand in this. When all the Coals lie together, they make a great Fire; but if Bellows come, they make the Fire much more intenſe.

In the ſecond place; You may conſider theſe words, not ſimply, but, as the World is a great cauſe of prevailing upon the hearts of men: Take you *Epheſians* ſingly, *you walked,* ſaith he, *according to the courſe of the World.* Every carnal man ſquareth his courſe to it, he is carried down with the ſtream. The World, as I ſaid, is a Sea, wherein all men may find themſelves to be of a like nature, and agree in the ſame luſts. Now take a carnal Man, when he grows up in this World from a Child, he is as a Drop in that Sea, he mingleth in that Sea; and which way the Sea goes, he goes with it: he finds them ſuitable to his Principles, and the World finding him ſuitable to them, hugs him, imbraces him: and thus it comes to that mighty Power and Prevalency, eſpecially Satan working together with it. And men are apt to pleaſe others, to live to the luſts of men, 1 *Pet.* 4. 2. to receive honour one from another, *Joh.* 5. 44. and the examples of the moſt; for what the moſt do, all will do: Theſe have great influences upon men. Therefore Man being a ſociable creature as he is, he goes with the Drove of the reſt of Mankind; and the World being before him, and having been always before him, he grows up to it, is moulded into it, and ſo is carried with the ſtream, that carrieth to Perdition and Deſtruction. It is a hard matter therefore, my Brethren, to be converted and turned to God; it is hard for a man to come out of this World, to ſwim againſt this ſtream, to bear the contradiction of ſinners; as it is ſaid of Chriſt, *Heb.* 12. to be a Man alone, a Wonder to the World, for the World will obſerve any thing that differs from them: It is a hard matter to be crucified to this World, the meaning is, the World when a Man leaveth it, and forſaketh it in any of the Common Courſes of it, looks upon him as a loſt Man, let him have never ſo much Learning, as *Paul had.* And ſo much for a ſecond Obſervation.

A third Obſervation is this, that the general courſe of moſt Men in the World, they are Courſes, which if a Man will live by, he ſhall be an unregenerate Man; Let the World be never ſo refined ſtill, let a Man be made never ſo much a Temporary Believer (for the Truth is, the World hath had many Refinements, and new Faſhions and Dreſſes put upon it ſince this *Epheſian* World, wherein the Devil was worſhipped) yet ſtill there ſhall be ſo much of carnal Principles left, which if a Man walk by, he ſhall be no better than an unregenerate Man; for here he deſcribeth their Unregeneracy by walking according to the courſe of this World. Chriſt diſtinguiſheth in that *Luk.* 16. 8. The Children of this World, from the Children of Light. It is therefore called the preſent evil World. Therefore Chriſt that made a Prayer for his Diſciples to the end of the World (for he prayed not only for his Apoſtles but for all that ſhould believe in his Name) *keep them* (ſaith he) *from the Evil that is in this World:* And in 1 *Joh.* 5. 19. *The whole World lyeth in Wickedneſs:* And therefore every where you have oppoſed the things of God, and the things of Men; *Thou ſavoureſt not the things of God, but the things of Men,* ſaith Chriſt to *Peter, Mat.* 16. 23. Though the Spirit of the World, and the Spirit of God are oppoſed, 1 *Cor.* 2. 13. *The things that are in great eſteem with Men, are an Abomination unto God,* Luk. 16. 15. That is, not but that the World may turn to many things that are good, but ſtill there ſhall be ſomething left, that if a Man will walk according to the Latitude, according to to the moſt, he ſhall be an unregenerate Man, he ſhall cry up that which is Abominable unto God. Therefore my Brethren, take it for a certain Sign of an unregenerate Eſtate, to be carried thus along with the Stream, and to be moulded *Obſerv.* 3.

Serm. II. to the ſame Principles the generality of the moſt of Men are; and the generality of the moſt of Men, are Civil Men. It is a ſign I ſay of Death, *Dead in Sins and Treſpaſſes, wherein ye walked according to the courſe of this World.* A Fiſh that is alive will and can ſwim againſt the Stream, but a Fiſh that is dead, the Stream carries it along with it. And the Truth is, he that walketh in the World, he walketh with Satan; why? Its clear, *according to the Courſe of the World, according to the Prince* ſaith he. As thoſe that walk with the Saints walk with God: ſo he that walketh with the World, certainly he walketh with Satan, though he ſees it not, nor knows it. I might likewiſe inlarge upon this, that Men that are holy; walk contrary to the World, but I will not ſtand upon it.

Obſerv. 4. Another Obſervation is this, and it is proper to the Text, for I ſhall give you no other. It is one of the greateſt Mercies in our Salvation and Redemption, to be deliver'd from this World, to be turned out of it, to be turned from the Opinions and Practices of it, from the Stream of it. This is clearly the Apoſtle's Scope here, for all this is but to magnifie the Mercy, and the Grace of God; *God,* ſaith he, Verſe 4. *who is rich in Mercy,* according to his Rich Grace, *He quickned us, and raiſed us, and pull'd us out of this World.* I will give you but a Scripture for it, and ſo paſs from it, *Gal.* 1. 4. ſpeaking of Chriſt, ſaith he, *Who gave himſelf for our Sins,* what to do? Surely ſome great matter? *That he might deliver us, from this preſent evil World.* There is never a vain Tradition that thou ſuckeſt in, (and there are I know not how many Traditional Sins, that Men receive in, traditional ill Opinions, that Men have of the Ways of God, a Company of Apochriphal Sins, as I may ſay, received from their Fathers down from one Age unto another, which Men ſuck in:) To be delivered from any of theſe, coſt the Blood of Chriſt. Therefore now not only thy Being pull'd out of the World at firſt, when firſt converted, but to be turned from any Carnal Principle, the reſt of the World goes on in, and perhaps ſome Godly Men too, it is a Fruit of the Redemption of Chriſt. I will give you a clear Place for it; 1 *Pet.* 1.18. *Foraſmuch as ye know, that ye were not redeemed with corruptible things, as Silver and Gold, from your vain Converſation, received by Tradition, from your Fathers, but with the Precious Blood of Chriſt.* He ſpeaks to the Jews (for *Peter* wrote to the Jews, that were diſperſt throughout *Pontus, Galatia* &c.) now they had received a world of Traditions from their Fathers, which had made their Converſations even in the Worſhip of God, in many Particulars vain; they had Waſhings and the like, in Religious Reſpects; Bleſs God, ſaith he, that he hath redeemed you, from all theſe Traditions, and hath ſhewed you the Mercy to clear up your Judgments in them; this is the Fruit, ſaith he, of the Blood of Chriſt nothing elſe could have done it. Our Lord and Saviour Chriſt therefore, ſpent, a great deal of Time, to work out theſe Traditions; as he ſpent his Blood for it, ſo he ſpent a great deal of his Breath for it, as appeareth by many of his Sermons, eſpecially that in *Mat.* 5.

I have but a Word to open and that is this, *According to the Courſe of* [*This*] *World*; and ſo in other Places ſtill you ſhall find it, from [*This*] *preſent evil World* &c. Now there is a double Sence of it, which will afford us an Obſervation or two, and ſo I will end

Either it is called *This World,* in oppoſition to that to come, as in the Former Chapter, *This World,* ſaith he, and that to come. Or elſe, *this World,* hath a Relation to that preſent Age, becauſe he ſpeaks of theſe *Epheſians,* they lived according to the *Courſe of that World,* then, as other unregenerate Men afterward; let the World alter never ſo much, they live ſtill according to the moſt, and the moſt will ſtill be corrupt. And there is ſome thing beſides, that which is tranſlated *now,* ſignifies *the Age, the Spirit that now works,* that is, *in this Age.* I ſhall joyn both in one Obſervation, and it is this.

Obſerv. That though the World do alter in ſeveral Ages in the Courſe and the Faſhion of it, yet ſtill it will be the World: And it will be ſo far the World, for the generality of the Principles of it, that if Men ſhould live according to them, they would be unregenerate. Let the World alter never ſo much (as indeed ſince Chriſt's time, the World hath had mighty Alterations) yet ſtill it will be the World. They lived according to the Age of that World, and were unregenerate Men, and others will do ſo too, ſtill as the World alters, as it puts on new Dreſſes, new Faſhions; one Generation cometh, and another paſſeth; there is no new thing under the Sun for ſubſtance, ſtill the ſame Corruption goes on. You muſt know this, my Brethren, that Chriſt, when he went up to Heaven, he had a Kingdom to come, he meant to make a new World, and ſtep by ſtep to alter that World that was then, when theſe *Epheſians* lived; to alter it by degrees, till he take the Kingdom unto himſelf, and make *a new Heaven, and a new Earth, wherein dwelleth Righteouſneſs.* Saith Chriſt, in *John* 15. *Now is the Judgment of this World*; that is, now I begin it. The World had continued before in one way, for three thouſand years, and there had been no alteration in matter of Religion; but *now is the Judgment of this World*, that is, the Reformation of it. And Chriſt did then begin to mould it, to faſhion it, to throw down Heatheniſm, and ſet up Chriſtianity; and he will be ſtill doing of it, to the end of the World, whilſt it is Satan's World. There is a World to come, which is called, *New Heavens, and a new Earth, wherein dwelleth Righteouſneſs*, 2 Pet. 3. 13. And the *Kingdoms of the World*, are to *become the Kingdoms of Jeſus Chriſt*, as *Rev.* 11. 15. But it is ſpoken at the end of the World, and of the end of the World, for it is ſpoken at the end of the ſeventh Trumpet, which ends all, and the Hiſtory of the Church begins at the next Chapter.

Now tho Chriſt hath taken to Himſelf the Kingdoms of the World fully and compleatly, tho he make mighty Alterations and Judgments in it, and is ſtill throwing out Satan by degrees, yet it is Satan's World ſtill, that which the Apoſtle here ſpeaks of in oppoſition to that which is to come. Now, I ſay, this World, let it turn Chriſtian World, as it did, yet it will ſtill be the World, it will ſtill be an evil World, it will ſtill lie in Wickedneſs, it will ſtill ſo far hold forth unregenerate Principles, that if a Man will walk according to the common Stream, he will be damned, that is certain; and let the World be refined never ſo much, ſo it will be, till Chriſt make new Heavens, and a new Earth. When the Empire turned Chriſtian, one Chriſtian ſaid to another, (it is a famous Speech in Eccleſiaſtical Hiſtory) *O now*, ſaith he, *we ſhall have Perſecution ceaſe, for the Emperor, and all the World is turned Chriſtian: But*, ſaith the other, *the Devil is not turned Chriſtian for all this*, And this World is the Devil's World, believe it, Brethren, for the generality of Men. And therefore, in *Rev.* 12. when Heatheniſm was thrown down, the Dragon, and all his Angels with him, were caſt out of Heaven, one would have thought there would have been much Joy; but, ſaith the Text, *verſ.* 12. *Wo to the Inhabitants of the Earth!* why? *becauſe the Devil is come down amongſt you, with a new rage*; and he went on ſtill to perſecute thoſe that lived according to the Commandment of Jeſus. And therefore now, notwithſtanding all Refinements, tho there come new Schemes, yet you ſhall ſtill have the Generality ſo far corrupt, that they will be the World ſtill, and they will oppoſe the Power of Religion ſtill. In *Rom.* 12. 1. the Apoſtle did lay a very ſtrict Injunction upon the Church of *Rome*, (who did little keep it, but the Holy-Ghoſt did it by way of Prophecy before-hand,) that they ſhould not conform themſelves unto the World, he ſpeaks it principally in reſpect of their Worſhip, yet they did not obſerve that Injunction. When the Heatheniſm was gone, and the World was turned Chriſtian, then all the World went wondering after the Beaſt, except thoſe whoſe Names were written in the Book of Life, *Rev.* 13. 8. And when there is a Reformation from Popery, as the Holy-Ghoſt propheſied of Popery it ſelf, and that Apoſtacy, in 1 *Tim.* 4. 1. Therefore he ſaith, *That in the latter Times ſome ſhall depart from the Faith, giving heed to ſeducing Spirits, which ſpeak Lies in Hypocriſy.* Which place a learned Man hath moſt excellently opened to be meant of the Popiſh Times. So in 2 *Tim.* 3. 1. he ſpeaks of another Fry, when Popery was off the Stage, at leaſt, when it was declining; and he diſtinguiſheth it from the other, which were to be in the latter days, but theſe are to be in the laſt days: *In the laſt days*, ſaith he, *perillous Times ſhall come*; and ſo he names a Company of Men, *Covetous, Boaſters*, &c. *that ſhall ſet up a Form of Godlineſs, and deny the Power of it.* The Fry ſtill, even of thoſe, will be of them that are naught; and then, ſaith he, as in reſpect of the Power of Religion, they will *reſiſt the Truth, as* Jannes *and* Jambres *withſtood* Moſes. So that now ſtill, as the World alters, let it alter its Principles, by reaſon that Chriſt will ſtill get ground of the World; yet it will ſtill retain ſo much, that if Men will walk

Serm. II. according to the common Principles moſt of the World go by, they will be unregenerate Men. Therefore every Man is to learn to be as *Noah* was, *righteous in his Generation.*

I have but one or two things more to ſay, and ſo I will end, *According to the Courſe of the World, and the Prince of the Power of the Air.* I ſhall not now go about to ſhew you ſimply, why he is called the *Prince of the Power of the Air*, and the like. I will but make one general Obſervation, and which is neceſſary for me now to make, becauſe of the Coherence of the former Matter.

Obſerv. The World under the Goſpel, you ſee, was to have a great deal of Alteration. The cunning of Satan is, ſtill to apply himſelf to this World, and the Courſe of it, and ſecretly and cunningly to rule by the Courſe of it, or with the Courſe of it. In all the Changes of the World, let there be never ſo many, ſtill Satan will fall in: as you know he did, when he was thrown down from Heaven, when Heatheniſm was gone, and Chriſtianity came up, the Devil in appearance turneth Chriſtian too, all the Vogue runneth for Chriſtianity. But what doth he? Then he goes, and gathers all the Seminals of Hereſy, that had been ſown in the Primitive Times, and hatcheth them all up, and makes Antichriſt. When he could not uphold himſelf under the Heatheniſh World, then he comes, and giveth his Throne to the Beaſt. Still the Devil's deſign is, to creep in, and and to turn as the World turneth, and to be dealing ſtill with unregenerate Men, to hold up ſo much Carnality, as he may ſtill maintain a Perſecution againſt the Saints, if poſſibly he may obtain ſo much. This is his Manner, and this hath been his way in all the Turnings of the World.

SERM.

SERMON III.

EPHES. 2. 2.

----- *According to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Diſobedience.*

THe habitual Eſtate of every Man by Nature, the Apoſtle mentioneth in the firſt Verſe, in the Perſon of theſe *Epheſians:* *Ye*, ſaith he, *who were dead in Sins and Treſpaſſes.* Here in this ſecond Verſe, he cometh to lay open, what manner of Converſation they had actually in their Lives, *In which Sins*, ſaith he, *in time paſt ye walked.* Having three Guides, which in this their walking they were led by:

1. The World, *According to the Courſe of this World.*
2. Satan, the Devil, *According to the Prince of the Power of the Air, the Spirit that now works in the Children of Diſobedience.*
3. The Luſts of the Fleſh, that is, the Corruption of their own Hearts, acted and ſtirred up by theſe, *Among whom alſo we had our Converſation in times paſt, in the Luſts of our Fleſh*, &c.

I have diſpatched this firſt Guide, *According to the Courſe of this World*: I ſhall now come to this ſecond, *According to the Prince of the Power*, &c.

The Apoſtle's general Scope in theſe words is, to hold forth theſe three things.

1. The Miſery of theſe *Epheſians*, and of all Men by Nature, in reſpect of Subjection unto Satan, that they being *Children of Diſobedience*, Satan, as a Prince, ruleth over them, and governeth them.

2. That as the World, ſo that Satan is a Cauſe of that Sinfulneſs that is in the Hearts and Lives of Men. As the World is a Cauſe, according to which Men ſhape their Courſes naturally, (as the moſt of unregenerate Men do) that is, the exemplary Cauſe; ſo the Devil is the impelling Cauſe: he is a Cauſe, both as a Prince, and as a Spirit: *According to the Prince of the Power of the Air, the Spirit that worketh*, &c.

3. To winde in a Deſcription upon this occaſion of the Greatneſs of Satan's Kingdom, which he doth on purpoſe to illuſtrate and ſhew their Miſery the greater and the more. He is not contented to ſhew their Subjection to Satan, but he doth it under the Notion of a Kingdom: *According* (ſaith he) *to the Prince of the Power of the Air*, or, *of the Spirit*, or, *the Spirit, that works in the Children of Diſobedience.*

And the Scope of all theſe three Particulars tended to this, to ſtir up their Hearts to give God thanks for that great Deliverance, which in turning them to God he had wrought in them, and for them. *For God*, (ſaith he, *v.*4.) *who is rich in Mercy, even when we were dead in Sins and Treſpaſſes*, (and thus in ſubjection unto Satan,) *hath delivered us*, &c. We find, that in *Col.* 1. 13. Turning unto God is called, a *tranſlating us from the Power of Darkneſs into the Kingdom of his Son*, By the *Power of Darkneſs* there, he eſpecially meaneth the Kingdom of Satan, for he is the Ruler of Darkneſs, as you have it in the *6th* Chapter of this Epiſtle, *verſ.* 12. And therefore it is oppoſed to the Kingdom of his Son, becauſe there is a Prince over that Kingdom, that is, the great Prince of this Power of Darkneſs, who hath ſet up a Kingdom againſt his Son.

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Now the Apoſtle had ſhewed in the 19*th* Verſe of the firſt Chapter (that you may ſee the Coherence, and how one thing hangs with another) the exceeding great Power that had thus wrought in them, and thus tranſlated them; he had likewiſe in the 20, & 21. Verſes ſhewed what a Glorious Kingdom God hath ſet up for his Son. *The Power which he wrought in Chriſt* (ſaith he) *when he raiſed him from the Dead, and ſet him at his own Right-hand in the Heavenly Places far above all Principality and Power, Might and Dominion, and every Name that is named, and hath put all things under his Feet, &c.* Now he tells them, that they being converted, they are placed in this Kingdom with Chriſt: that you have in the 6*th* Verſe of this ſecond Chapter, *He hath raiſed us up together, and made us ſit together in heavenly Places in Chriſt Jeſus*; therefore now to take their Hearts ſo much the more, he ſhews them, that Satan hath an oppoſite Kingdom to this of Chriſt's, under the Power of which they were, and a Kingdom it was, and a Power he had, and a Power that worketh, and worketh effectually, you may ſee it, ſaith he, in the *Children of Diſobedience* to this day, and you your ſelves would have been the ſame: And therefore they were to bleſs God for that great Change, for that Power that had thus *wrought in them, and tranſlated them* out of the Devil's Kingdom, which at beſt, ſaith he, is but in the Air, and will have an end with the Air; whereas now, ſaith he, you are ſet together with Chriſt in that Kingdom which God hath given his Son. We ſit together *in heavenly Places* with him. So now you have both the Scope of the Words, and the general Aſpect of them.

I ſhall principally do theſe two things, which eminently the Text holds forth, and they are two parts (as I may divide them) that theſe Words fall into.

The firſt is, to ſhew you what a Kingdom Satan hath, as here it is deſcribed, which the Apoſtle had in his Eye to wind in, in way of Oppoſition to that Kingdom which Chriſt hath deſcribed in the 21 & 22 Verſes of the former Chapter. And

The ſecond is to ſhew, how that Satan rules and reigns in the Hearts of unregenerate Men, is the cauſe of Sin in them, and they walk according to this Prince, he being a Spirit, he and his Angels, which do work, and work effectually in the Hearts of the *Children of Diſobedience*, and once wrought in them.

Or if you will, you may divide the Words thus (for they may be divided in a twofold manner) here are two Periods, though in the Greek the Sentence is continued, yet according to the Periods there muſt be two Sentences made. He is ſaid to be *the Prince of the Power of the Air*, and the Spirit, or the Prince of the Spirit (for either will ſtand, according as Interpreters give the ſence) that worketh in the *Children of Diſobedience*. Here then are two Parts of this Kingdom in theſe two Sentences 1. *He is the Prince of the Power of the Air.* 2. He is the Prince of the *Spirit that works in the Children of Diſobedience.* The Devil, you know, he hath two Titles (in reſpect of his Kingdom) given him, and it was given him, or acknowledged by his Competitor Chriſt himſelf. He is firſt called the Prince of Devils, that's implied in the firſt Sentence, he is the Prince of the Power of the Air: And then ſecondly, he is called the Prince of this World, or of the Men of the World, that's included in the ſecond Sentence, the Prince of that Spirit that worketh in the *Children of Diſobedience.*

This Diviſion you may take, becauſe the one holdeth forth eminently the one, the other holds forth more eminently the other. Or if you will, you may take the former Diviſion: the one ſhews what a Kingdom he hath; the other what Influence he hath in the Hearts of Men unregenerate in point of ſinning: And indeed the one is interwoven in the other.

I ſhall begin with the firſt Sentence, *he is a Prince of the Power of the Air.* The only difficulty of the Phraſes is, what is meant by *Power*, and what by *Air*.

By *Power*, ſome underſtand in the abſtract, that Air Princedom or Government he hath in the Air; and by *Air*, by a double Synechdoche, they underſtand this Lower World, and the Men in it: And ſo underſtand that univerſal Power and Princedom, that is committed unto the great Devil here in this World, both over Men, and over his Natives, his Complices, evil Angels. In *Rev.* 16. you ſhall

find

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find that when *the ſeventh Angel poured out his Vials*, v. 17. (which is that Vial that ends all the Enemies of Chriſt, and bringeth in the day of Judgment, or the thouſand years that go before it) it is ſaid, *he poured out his Vial into the Air, and there came a great Voice out of the Temple of Heaven, from the Throne, ſaying, it is done*, that is, there was an end of all, becauſe this laſt Vial is to be upon the univerſal Power of the Devil, which meant is by *Air*; becauſe as *Air* circleth all things round, ſo it takes in the whole: The other Vials had been poured out, but upon part of the Kingdom of the Beaſt and of the Devil, but this is upon the Air, and ſo upon his whole Power.

And another ſence (which indeed cometh all to one) is that here by the *Power of the Air*, is meant, not ſimply his Government, or Power committed to him over the *Air*, whereof he is the Prince, in the Abſtract, but that thereby is meant in a more peculiar manner his Devils, his Angels as they are called: It is put for the Angels that have this Power, whereof he is the Prince, which Angels live and fly up and down in the Air, as the moſt accommodate Place for their Reſidence. And ſo it would rather ſeem to be here underſtood, becauſe it would hold forth ſomething diſtinct from what is ſaid in the ſecond Sentence; now his Power over Men, over the *Children of Diſobedience*, the Apoſtle expreſſeth that in the ſecond Sentence, therefore here in this firſt, by the *Power of the Air*, he meaneth in a more peculiar, eminent manner, thoſe Airy Spirits, that are Principalities, and Powers, and Rulers with him in this World, and are the Spirits that do work under him in the *Children of Diſobedience*. So that now by *Power of the Air*, is meant that united Kingdom, that body of Angels (I may call them a Political Body) under this one Prince, Satan.

The only Objection againſt this Interpretation, is this. That it is called Power, in the Singular Number, and that therefore the Angels that have Power under him, ſhould not be meant.

But that is eaſily taken off; for it is all theſe as united into one Kingdom; as we call an Army ſent from *Spain*, the Power of *Spain*, that is, ſo many Men; or an Army that cometh under the Command of one General, againſt another Nation, we call it ſuch a Force, or ſuch a Power cometh. In *Coloſ.* 1. 13. there it is put in the Singular Number too. As in the Chap. 1. 21. of this Epiſtle, Chriſt is ſaid to be *the head of all Principality and Power*, it is not Principalities and Powers; and yet there he meaneth not only Government, but the Perſons in the Government. In *Exod.* 14. 28. that which in the Hebrew is, *all the hoſt of Pharaoh were drowned*, the Septuagint renders it in the Singular Number; all the Power of *Pharaoh*; meaning his whole Army, or the Men of that Army; and ſo it doth the like in *Exod.* 15. 14. And ſo now here ἐξουσία, the Power of the Air which he is ὁ ἄρχων, Prince of, though ſometimes they differ, yet ſometimes they are put one for, and with another, as in 1 *Cor.* 15. 24. that which is in other Places δυνάμεις, is there ἡ ἐξουσία, and ſo now the meaning of it is this, he is the Prince of the Power of the Air, that is, of all that body of Angels that are united into a Kingdom under him, and are in the Air, which is the Seat of their Kingdom, and of their Rule, and are the Spirits that do work in the Children of Diſobedience.

Mat. 24. 29.

And ſo now Air, doth note out the Local Place where they are, for Kingdoms have Denomination from the Place; as we ſay, the King of *Spain*, or the Kingdom of *Spain*, or the Power of *Spain*, that is, which is in *Spain*, of Men living there; ſo here, the Prince of the *Power of the Air*, is the Prince of thoſe Angels that are united into one Power and Kingdom in the Air, having that for their Seat.

And that I may add a little more Confirmation to this, according to the Analogy of Scripture Phraſe; you heard before that the *hoſt of Pharaoh* is called the Power of *Pharaoh*: ſo in *Mat.* 24. that which is there tranſlated the *hoſt of Heaven*, in the Greek is the Powers of Heaven. The whole Creation, my Brethren, is divided (or at leaſt wiſe all that is above the Earth where Men live) into three parts; and every one of them have their ἐξουσίας, have their Powers, that are Inhabitants of it. There is the higeſt Heavens where God bleſſed for ever, and his Angels are: There is the Starry Heavens; and there is the Air of this Sublunary World; and in reſpect of the Earth, theſe are ſometimes all called Heaven, the higeſt Heaven is called the third Heaven. Now to all theſe, there are Hoſts, or Powers, or a Power, which is all one; that is in Scripture attributed to them that be the Inhabitants thereof, they are ſet forth under that Title and Name. God hath his

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Throne in the higeſt Heavens,and in 1 *Kin.*22.19. you ſhall read there of the *hoſt of Heaven*, namely all his holy and bleſſed Angels that were there gathered about him, and the Septuagint there tranſlates it likewiſe the Powers of Heaven. Then there is the Starry Heavens, where the Sun and Moon and Starrs are, and they rule the Day and the Night,whereof the Sun is the Prince; you ſhall find likewiſe that they are called the *Hoſt of Heaven*, as in *Pſal.* 33. 6. and the Septuagint tranſlates it in the ſame Place, Power. Then here is the Air you ſee, that is the third, and that hath an Hoſt in it too, but it is of Devils, whereof this great Devil is the Prince, it is the Seat of his Kingdom, it is the Power of the Air. And ſo much now for that. And that by the Power of the Air ſhould be meant the wicked Angels as united into one Body, as joyning and concurring in one Power, one Army, this I ſay makes the ſence more full and comprehenſive,holdeth forth ſomething diſtinct from that which follows in the next Words, where his Subjects are mentioned, namely the *Children of Diſobedience*, and ſets forth the Kingdom of Satan to the full in all its Variety, in all its Subordinations: He is a Prince, under him he hath a Power; theſe work upon Men *the Children of Diſobedience.* So now you have the Phraſes in theſe Words opened unto you.

Now I ſhall come to that which is inſtead of Obſervations, that is, to explain to you this ſame Kingdom of Satan (for the Apoſtle's ſcope is to hold that up here.) And firſt you ſee, that Satan hath a Kingdom, and it is the great Kingdom that is ſet up againſt the Kingdom of Jeſus Chriſt. The Apoſtle therefore as he had deſcribed Jeſus Chriſt as a mighty King over all Principality and Power, in the 20, & 21 Verſes of the former Chapter; ſo here he holdeth forth the oppoſite Kingdom Satan hath, conſiſting both of Men and Angels, made up of thoſe two, the one in the Air, the other dwelling in the Earth. His great Competitor Chriſt, he acknowledgeth him to have a Kingdom, *Mat.*12.26. *If Satan be divided againſt Satan, how ſhall his Kingdom ſtand?* Yea, and he had the Start of his Kingdom in the World before Chriſt came into it,carried the World before him for many thouſand Years. It is ſuppoſed by ſome, and indeed rationally and probably, by *Zanchy*, whom I account the beſt of Proteſtant Writers in his Judgment, and likewiſe by *Suarez*, the beſt of School-men, that upon the very ſetting up, or at leaſtwiſe upon the Notice that the Angels had of the ſetting up of a Kingdom, for the Man Chriſt Jeſus, predeſtinated to come (which whether it was without the Fall predeſtinated, as ſome, or upon Suppoſition of the Fall,as others,yet ſo much might be revealed to them) and that the humane Nature was to be aſſumed up into the ſecond Perſon,and he to be the Head of all Principality and Power, and that Angels and Men ſhould have their Grace from him; this they ſay being declared to be the Will of God, their very refuſing of this Kingdom, and to be ſubject unto Chriſt, as Man thus aſſumed, was their firſt Sin: And that now in Oppoſition hereunto they did ſet up another Kingdom againſt him. Thus I ſay,theſe Writers, that I have mentioned, do think, and they alledge that Place in the Epiſtle of *Jude*, ver. 6. where the Sin of the Angels being deſcribed, it is ſaid, *they kept not their firſt Eſtate, but left their own Habitation* (which ſay they is not there brought in as their Puniſhment) they left that Station God had ſet them in, and they left their Dwelling in Heaven, to ſet up a Kingdom here below, in oppoſition to Chriſt, and ſo to have an Independant Kingdom of themſelves, for which God hath condemned them into eternal Torment, and to Hell, *and delivered them into Chains of Darkneſs, to be reſerved unto Judgment*, 2 Pet.2.4. And to ſet up this Great Kingdom is their Buſineſs, and therefore they now do aſſociate themſelves together, not out of Love, but as becometh Rational Creatures that would drive on a Project and a Deſign. Our Saviour Chriſt in that Place *Mat.* 12. ſpeaks of it as the great End that Satan proſecuteth, *Satan*, ſaith he, *will not caſt out Satan, for that would divide his Kingdom*, and he is tender of that, that is his great Deſign. I will not much inſiſt upon it, only I will give you the Grounds that they go upon, beſides this mentioned. That Place in *Joh.*8.44. where Chriſt lays open both the Devil's Sin,and the Sin of the Jews. The Sin of the Jews was,that they would not receive that Truth which Chriſt had delivered to them, as he tells them *ver.* 45. *Becauſe I tell you the Truth, you believe me not*, and not receiving it, they ſought to kill him. Now if you ask what that Truth was, that Chriſt had ſo much inculcated to them, you ſhall ſee at *ver.* 25. what it is, they asked him there,*who he was*, *even the ſame*, ſaith he, *that I have told you from the Beginning*, the *Meſſiah*, the Son of God, and ſaith he, in the next Verſe, *he that ſent me is true, and I ſpeak to the World thoſe things which I have heard of him*, and ver. 28. when you have crucified me, ſome of you ſhall know it (for ſome were converted, or at leaſt they ſaw it more eminently to their hardning) *You ſhall know that I am he.* This he calleth the Truth, *ver.* 32. *You*, ſaith he, ſpeaking to his Diſciples, *ſhall know the Truth, and the Truth ſhall make you free*; now the Truth is the Son of God, *If the Son make you free, you ſhall be free indeed.* ver. 36. This was the great Truth that theſe Jews would not receive. Now he tells them likewiſe, *ver.*44. that Satan, *their Father the Devil, abode not in the Truth, he was the firſt*, ſaith he, that oppoſed and contradicted this great Truth, and would not be ſubject to God, who revealed this, nor would he accept, or imbrace, or ſtand, or continue in this, he would quit Heaven firſt; and ſo from hence came he to be a Murtherer, a Hater of this Man Chriſt Jeſus, and of this Kingdom, and of Mankind; for he that hateth God, or he that hateth Chriſt, he is, in what in him lieth, a Murderer of him, and he ſhewed it in falling upon Man. And they back it with this Reaſon why it ſhould be ſo meant, becauſe otherwiſe the Devil's Sin, which he compares theirs unto, had not been ſo great as theirs, there had not been a likeneſs between the Sin of the one and the other, his Sin had only been telling of a Lye, a Lye meerly in Speech, and theirs had been a refuſing of that great Truth Jeſus Chriſt as the *Meſſiah* and Head, and ſo the Devil's Sin would have been leſs than theirs, whereas he is made the great Father of this great Lye, of this great Stubbornneſs to receive Chriſt, and to contradict this Truth; and *this*, ſaith he, *he hath oppoſed from the Beginning*, with all his Might, and he ſetteth your Hearts a-work to kill me. But I ſay, I will not ſtand upon this, becauſe I only deliver it, as that which is the Opinion of ſome, and hath ſome Probability. However this is certain, whatſoever his Sin was, he hath now, being fallen, ſet up his Kingdom in a ſpecial manner againſt Chriſt: And ſo Chriſt hath been the great ſtumbling Stone; the Angels fell upon it, and Men fall upon it. So that indeed the firſt Quarrel was laid in this, God himſelf proclaimed it at the very Beginning. And a little would make one think, that there was ſomething before, when God denounced the Sentence againſt the Serpent, *The Seed of the Woman ſhall break the Serpents Head*, which though ſpoken to the Serpent, comes in by way of Curſe, as ſtriking at the very Spirit of the Devil's Sin, *he ſhall break thy Head*, ſaith he, thou wouldeſt have lifted up thy ſelf, *he ſhall cruſh thee.* God, I ſay, proclaimed the War, and the Quarrel hath continued from the beginning of the World to this day, and will do, until Satan be put out of this Air; for ſo long he is to have his Kingdom, though Chriſt beateth him out of it every Day in the World, and ſo will continue to do, till he hath won the World from him, and then he will chain him up in the bottomleſs Pit. Therefore ſaith Chriſt in *Mat.* 11. 20. *If I with the Finger of God caſt out Devils* (*the Devil hath a Kingdom*, ſaith he, he had ſaid that before) *then know that the Kingdom of God*, that great Kingdom propheſied of, which the Son of Man ſhould have from God, is come amongſt you. In *Joh.* 12. 28. *I have glorified my Name*, ſaith God, *and I will glorify it*; what followeth thereupon as the Conſequence of it? Saith Chriſt, *now ſhall the Prince of this World be caſt out*, his Kingdom ſhall go down, that's the way by which God will glorify himſelf, *I will glorify my ſelf*, ſaith he, that is, I will throw down that Kingdom, which the Devils poſſeſs. When the ſeventy returned, and rejoyced that the Devils were ſubject to them in Chriſt's Name, ſaith he, *I ſaw Satan* (I ſaw him before, this was in mine Eye) *falling from Heaven like Lightning*; and that is the great thing in Chriſt's Eye to bring down the Devils Kingdom.

The Truth is, the reaſon that God ſuffered Satan, and indeed hath given a Kingdom to him by way of permiſſion, is this, he would ſet up the greateſt Enemy that could be ſuppoſed his Son Jeſus Chriſt could have, ſtrengthned with a Multitude of Angels, having gained all Mankind (for ſo he had at firſt ſetting up of this Kingdom, there was a Law that not a Man ſhould be born in this World, but he ſhould be a Subject of his Kingdom) and Jeſus Chriſt had not one Perſon upon Earth, he might have Angels in Heaven indeed. Now this God did, that he might ſhew forth the Glory of the Kingdom of his Son, in ruining this great Enemy, and deſtroying this great Kingdom; for this is the great Kingdom that Chriſt hath in his Eye. Alas! the ruining of earthly Kingdoms, the Roman Monarchy, and the like, it is but a petty Buſineſs to the breaking of this Kingdom, this great Head, which, is as the *Primum Mobile*, that turns about all the Kingdoms of the World. That's the firſt Obſervation.

Obſerv. 2. The ſecond thing which you may obſerve out of the Words likewiſe, is this, That this Kingdom is a Monarchy. Here is a Prince, one great Devil over other Devils, *the Power of the Air*, and over Men, *The Children of Diſobedience*; and this Kingdom ſet up againſt our Lord and Saviour Jeſus Chriſt. This is a Truth, which both Heathens and others acknowledg. *Triſmegiſtus* hath it, as in *Lactantius* his 2*d* Book of Divine Inſtitutions; he ſpeaks of evil Spirits and good Spirits, and of the evil Spirits he ſaith, there was one chief Devil. And it was a Tradition likewiſe amongſt the Jews, and owned by Chriſt himſelf, in that of *Mat.* 12. who called him *the Prince of Devils*. And there are Teſtimonies by ſome that thoſe that were Magical amongſt the Heathen, when they could not raiſe a Spirit, they would call upon that chief Devil, whom they durſt not name that he would ſend one to them. I only ſpeak it for this, that amongſt them this was a Tradition, that there was one great Devil. When I handled that of *Principality and Power* in the 20*th* Verſe of the firſt Chapter, I remember, I ſhewed then, that take the power of Angels in Heaven ſimply, it is in reſpect of them an Ariſtocracy; it is a Monarchy in reſpect of Chriſt indeed: But come down to Hell, and there it is a Monarchy; he is both *Prince of Devils*, and Prince of this World too, as *Mar.* 9. 34. and *Mat.* 12. 24. How he cometh to be thus the Monarch, we will not ſtand diſputing: The Schoolmen have many things upon it. He was the moſt excellent of all the reſt, and the order of Nature ſtill continued though they fell; as in a Man's Soul, though he fall into Sin, yet that order, that the Powers of the Soul were ſet in at firſt, continueth ſtill, the Underſtanding ſtill guideth the Will, and the Will the Affections. Or perhaps he was the Ring-leader of them all, and therefore when his Puniſhment, and that in reſpect to his firſt Sin, is mentioned, it is ſaid, *Go into the Fire prepared*, (prepared ſo long ago even from his firſt ſinning) *for the Devil and his Angels*; the ſtile of the Puniſhment runs as the ſtile of the Sin runs (for it is ſpoken in reſpect to the Sin) the Devil had ſinned, and his Angels that cleave unto him therein, therefore the Puniſhment runs, *prepared for the Devil and his Angels*, prepared I ſay for him, even from his firſt ſinning, as being the Ring-leader of them all, in that firſt Sin. And ſo indeed *Grotius* interpreteth that in *Joh.* 8. 44. *He is a lyar, and the Father of it*, he is, ſaith he, ὁ πατὴρ αὐτοῦ, a Father of that kind, of all the Devils that lyed; a Father, how? Not by Generation, but as in *Gen.* 4. 20. he that firſt invented Braſs, is ſaid to be the Father of ſuch as work in Braſs; and he that invented Tents, *The Father of ſuch as dwell in Tents.* And ſo now by the juſt ordination of God, they having ſinned with him, they are all thus ſubjected to him; he remains a Prince over them. The Devils they ſinned with a Head, we ſinned in a Head. And they thus uniting willingly to one Monarchy, their chiefeſt end being to uphold the Buſineſs of their Kingdom (as I ſhall ſhew anon) therefore that this may be carried on uniformly and one way, that there may be one uniform Spirit ſtill, and that they may be guided in all Ages by it, to breath in one kind of Activity into the *Children of Diſobedience*, they have all ſubjected themſelves; partly I ſay by their own voluntary ſubjection, and partly by the Ordination of God, and the Excellency of that Angel above all the reſt. He is called that Dragon in *Rev.* 20. the Article is put three times there, *that Dragon, that Serpent, that Old*; And though other Devils may be called Devils (though ſome ſay that we read no where that any are called Devils but this great Devil; the others are called *Demons*, but they are not called *Diaboli*, and they are called Unclean Spirits and the like) but this Title [who is the Devil and Satan] is proper and peculiar to him. As there is a whole Antichriſt, one eminent Antichriſt, though there be many Antichriſts: ſo there is one whole Dragon, one great Devil, though there be many others under him. You ſhall read in *Ezek.* 29. 3. (it is an excellent Alluſion) that *Pharaoh* King of *Egypt* is called *the great Dragon*; the like you have in *Iſa.* 51. 9. Now in *Pſal.* 74. 13, 14. compared with this, you ſhall find it ſaid, that *God gave his People the Heads of the Dragons for meat*; meaning the *Egyptians* (it was Meat for their Faith to live upon, to ſee the great Works that God did for them:) they are called the little Dragons but, *Pharaoh* is called the *great Dragon.* As this was a Type of our Deliverance out of the Kingdom of Satan, ſo the Type runs on: as *Pharaoh,* tho all the reſt of the *Egyptians* were Dragons, yet he was that great Dragon; ſo there is one great Devil, who is Prince of all the reſt. And between him and Jeſus Chriſt it is, that this, not Competition on Chriſt's part, that's too mean a word to be uſed in this Buſineſs; but he is ſet up, and hath ſet up himſelf againſt our Lord and Saviour Jeſus Chriſt. Therefore now, when Chriſt came into the World, the Devil, having had quiet poſſeſſion of the Kingdoms of the World in all Ages, (you know he had been worſhipped as the God of the World,) he began to ſmell that this Man was the Son of God; and in his Temptation of him, if you look into *Luke* 4. he doth offer him all theſe Kingdoms: If thou be the *Meſſiah,* ſaith he, I know it is a Kingdom that thou comeſt for, and that is the Quarrel between thee and me; thou ſhalt have it, ſaith he, with eaſe, they are all given unto me, do but hold it of me, do but worſhip me; He would have compounded the Buſineſs of this Kingdom with the Man Chriſt Jeſus. This great Devil, that old Serpent, that tempted *Adam,* tempteth the ſecond *Adam,* and this was the deciſion of the Controverſy and Quarrel, Chriſt told him with indignation, that God only muſt be worſhipped. Now this ſame great Devil, this ſame Prince, he is the Supream, and the others (*Powers of the Air*) they are but ſent out by him, as I may allude to what *Peter* ſpeaks. Therefore in 1 *Cor.* 12. 2. *Paul* ſaith, *A Meſſenger of Satan was ſent to buffet him:* It was not the great Devil, but an Angel, a Meſſenger of his whom he ſent.

Now between this Prince, and theſe Under-Devils, that are Rulers of the World under him, as they are called, *Eph.* 6. 12. there ſeems in Scripture to be held forth this difference, that they are much fixed to Places, I do not ſay, to Perſons. It is a thing obſerved in that *Mark* 5. 12. when the Legion of Devils were to be caſt out of the Man, the Text ſaith, that *they beſought him much,* (there is an Emphaſis put upon it,) *that he would not ſend them away out of the Country.* Why? Becauſe (as *Cartwright* and others well obſerve,) they would ſtill continue there, where they had been familiar with Men, and knew their Diſpoſitions and Manners, and therefore knew how to lay their Temptations; and it would have been a great diſadvantage, they thought, to them, to be ſent out of that Country, and ſo have been put to ſeek out another. Therefore the Devil's puniſhment, when he is gone out of one, is ſaid to be, that he *walketh in dry Places,* that is, in Places where he finds little work. But now this great Devil, he goes up and down the Earth, as being he that giveth direction to all the reſt. It is that which Interpreters obſerve out of *Job,* where he is ſaid to come from *compaſſing the Earth to and fro.* He is the General Viſier of the World.

Sanctius in *Job.*

Thirdly; All theſe agree in one. That's clear out of the Text too, for if you mark it, they are not called *Powers of the Air,* tho they are ſo many of them, but they are called *Power,* in the Singular Number, becauſe they do agree with one united deſign to carry it on: And they are not called *Spirits,* but *one Spirit*; *The Spirit that worketh,* &c. Or, at leaſt, there is one common Spirit comes from them all, one Spirit, and one Power, becauſe they all agree to ſet up Sin, and to pull down the Kingdom of Jeſus Chriſt, all that poſſibly they can. This Agreement of theirs (to give you but one Inſtance of it) appears in that Legion, that was in one Man, in *Mark* 5. and in *Luke* 8. Theſe did not act one Member of him one way, and others of them another, but they all agree to act the whole Man one way. And again, when at their requeſt Chriſt gave them leave to enter into the Swine, there were two thouſand Swine, therefore at leaſt there were two thouſand Devils, for it is ſaid, *They entred into them:* All theſe agreed ſtill in one Project, they carried theſe Swine all of them headlong into the Sea; one Devil doth not carry one Swine one way, and another another way, but they entred into them, they all agreed to carry them headlong into the Sea.

And the reaſon why they are thus united, is this, becauſe they are united in one extrinſecal common end, which is to them the ſupreme end of all the reſt, to which they lay down all lower, particular, intrinſecal ends of their own, all Ambition in themſelves, or whatſoever elſe. The Devils are proud enough, yet their

Serm. III. Hatred to God, and to Chriſt, and their Zeal to their own Kingdom, in the publick and general, is made their ſupreme end. Revenge againſt God is certainly their main Sin, as he that ſins againſt the Holy-Ghoſt, having received the Sentence of Condemnation within himſelf, Revenge againſt God is his main Luſt. Therefore they being united in this end, which is *extra ſe*, and concerneth the publick Cauſe of them all, (as I may call it) hence they lay aſide all their lower ends, and they agree to attain that end. And therefore, tho they cauſe Diviſions amongſt Men, as they did between *Abimelech*, and the Men of *Sichem*, and ſo they do in Kingdoms; yet they all agree in this one end, of Hatred to God, and therefore in the putting of Men upon Sin, in the uttermoſt ways they can.

My Brethren, what ſhould this teach us? (Give me leave to do that by the way, as I go.) Is there Union in Hell under one Prince, Satan? And ſhall there not be Union amongſt Saints, under one Head, Chriſt Jeſus, who have a nearer relation to Chriſt, not as a Prince only, but as a Head? The Devil is not properly a Head to theſe as Members. Our Saviour Chriſt, you know, prayed for his Diſciples, and ſo for all others that are Saints, that they might be one, as he is one; and they ſhall certainly be one, one day. Shall not Chriſt now unite us more one to another, that are Saints, than our own Luſts and Corruptions ſhould ſever and divide? I ſaid likewiſe, that among the Devils all lower ends fall down to the Publick, they are united in one end, *extra ſe*, out of themſelves, for the advancement of their Kingdom; ſhould it not be ſo amongſt Saints? And therefore the Apoſtle, becauſe the Saints agree in one common end, he ſaith, Tho they differ in Opinions and Practices, (and he ſpeaks in Matters of Worſhip,) one eateth, and another doth not, yet they both do it to the Lord. And certainly, my Brethren, when Men ſee them to aim at the ſame common end, the advancement of the Kingdom of Chriſt, (the great Subſtantials of it) Differences in matters of Opinion and Practice ought not to make any Diſunion; it doth not in Hell it ſelf. And likewiſe it ſhould teach us to prefer the Publick Good to our private ends. The Devils, you ſee, prefer the publick Good (as I may call it) of their Kingdom, (for ſo it is to them) to their lower ends, tho they are proud enough. Therefore now, for the Safety of a Kingdom, for the Advancement of a Kingdom, of a Church, (and theſe are mighty things,) Men ſhould let all their petty Ends bow, and vail, and not go about to hinder the carrying on of ſuch a Work.

Fourthly; This Kingdom of theirs, and theſe Angels he ſpeaks of, they have a great Power in them. They are therefore called, *the Power of the Air*; he doth not call them Angels or Spirits only, but *Power*. And elſewhere they are called Principalities and Powers: *Epheſ.* 6. 12. *We wreſtle not*, ſaith he, *againſt Fleſh and Blood:* Alas! the Power of Kings, and Armies, and Men are nothing: *But we fight againſt Principalities and Powers, againſt Spiritual Wickedneſſes*; againſt Devils, that infinitely exceed all the Sons of Men. And the word is not only δυνάμις, *Potentia phyſica*, a phyſical Power, of Underſtanding, and Inſinuation, *&c.* but it is ἐξουσία. it is Authority too. For his natural Power, Satan is called the *Strong Man*, Mat. 11. 29. *A Lion*, 1 Pet. 5. 8. of all Beaſts the ſtrongeſt, the fierceſt. I will not inſiſt much upon it: for their Authority, Principalities and Powers, and the word [*Power*] here includes both. The Conſideration of this ſhould teach us, (for I ſhall ſtill make Meditations and Obſervations as I go along, that are uſeful and practical,) to depend upon our Lord and Saviour Jeſus Chriſt, and to be afraid, in reſpect of what Power Satan may have, to carry a Man on to Sin. They are not only *Powers* in themſelves, but they are *Power* likewiſe; they all concur. Small things, if they all unite, have a great deal of Strength in them: *Concordiâ parvæ res creſcunt:* But if Strength ſhall unite, what a Strength will it be! How ſhould we therefore live by Faith upon the Lord Jeſus Chriſt? We are weak Creatures of our ſelves, but in him we are ſtrong. How ſhould we walk fearful of being enſnared by Satan? How ſhould we walk with all the Armor of God continually about us?

But they are not only Powers thus in reſpect of phyſical Power, but in reſpect of Authority. All Power is of God, and Satan's Power is of God, at leaſt, by permiſſion. He himſelf ſaid, *Luke* 4. 6. that this World was delivered unto him, and therein he ſpake truth, it was indeed delivered to him, that is, by God's permiſſion; tho he lied in this, when he ſaid, *I give the Kingdoms of the World to whomſoever I will:* for that is God's Prerogative. Indeed he gave it to Antichriſt, (as I ſhall ſhew you anon) but it is God's ſole Prerogative, to give the Kingdoms of the World to whomſoever he will; ſo *Dan.* 4. But Satan had them by permiſſion, as Chriſt *gave leave* to the Devils to enter into the Swine; it is a word of permiſſion. Now he hath a kind of a propriety in wicked Men, whilſt they continue in his Kingdom. In *Luke* 11. 21, 22. a wicked Man is called, his own Houſe, and his own Goods; and they are ſaid to be his Captives, *taken captive at his Will.* And therefore ſome interpret that Place, when Chriſt did come to caſt thoſe Legions of Devils out of the Man, ſaith he, *What have I to do with thee?* That is, What hurt have I done thee? I am in this Man that I have poſſeſs'd, I poſſeſs but my own, and this is my Caſtle, why ſhouldeſt thou come to torment me before my Time? Am I not in mine own? And he hath them by Conqueſt, 2 *Pet.* 2. 19. *Of whom a Man is overcome, of him he is brought in Bondage.* And God hath permitted him to have all this Power, and to have ſo long poſſeſſion of it, as he hath had in the World; for if he had not ſuffered this great Enemy to be ſet up, his Son's Kingdom had not been ſo glorious in the overthrowing of it, as it will be.

Now, my Brethren, ſee the Mercy of God, in freeing and delivering thoſe from this Power, whom he hath tranſlated into the Kingdom of his Son. Our Saviour Chriſt, he hath redeemed us, not that the Price was paid to Satan, but to God; for ſo he hath pull'd us from the Power of Darkneſs by Redemption, *Col.* 1. 13. And how doth he do it? By being in ſome reſpects ſubject to the Power of Satan. You know the Expreſſion Chriſt hath, *Luke* 22. 3. *This is your Hour, and the Power of Darkneſs:* That is, by your means, you *Jews*, to whom God hath given this Hour, (for wicked Men have but an Hour, the Saints of God ſhall have the Day of it); the Devil, who is the Prince of Darkneſs, and is that great Power of Darkneſs, (as you may ſee, by comparing this with that *Col.* 1. 13. where, by *Power of Darkneſs*, the Devil's Kingdom is intended,) cometh thus to have a power over me, to crucify me, to kill me, which is the thing he aims at. Now Jeſus Chriſt, being in this reſpect ſubject to the Power of Satan, (for otherwiſe he was not ſubject, *The Prince of this World cometh*, ſaith he, *and hath nothing in me*; nothing in him, to tempt him, or to ſubdue him that way, but it was the Devil's Plot to have him crucified, and he ſtirred up the *Romans*, and *Pilate*, and all theſe *Jews*, for the crucifying of him, and he ſubjected himſelf ſo far to the Will of Satan,) and by this he hath delivered us out of the Power of Darkneſs. Yea, tho his Kingdom is thus great, God uſeth poor Fleſh and Blood, Men, we that pray and preach, to overcome him, and we do it. In *Rev.* 12. *There was War in Heaven, Michael, and his Angels, fought againſt the Dragon; and the Dragon fought, and his Angels, and prevailed not.* By *Michael's Angels*, are not meant only the Angels of Heaven, but Men, the Saints on Earth too; Why? becauſe at the 11*th* Verſe, it is ſaid, *They overcame him by the Blood of the Lamb*, which cannot be meant of the Angels: *And they loved not their Lives unto the Death*; that is, they gave away that part of their Lives to Death that was to come, and by this they overcame the Devil.

The laſt thing that is here, is the Place of this Prince's Dominion, the *Air*: He is *Prince of the Power of the Air.* The Denomination of Kingdoms is from the Place where themſelves and their Subjects live, and by *Air*, is meant this elementary, this ſublunary World, and eſpecially the Airy part of it, the *Interſtitium* between Heaven and Earth.

Heſiod, ſpeaking of the Devils, ſaith, *Being cloathed with Air, they run up and down.* It is the place where they are. And if the Devil appear, all his Workmanſhip, his Apparitions, his Viſions, is Air condenſed. He took Chriſt up into an exceeding high Mountain; why there? that he might in the Air make a brave proſpect of all the Kingdoms of the World, for it was done by an outward Viſion, all his Power lies there. Some have thought, there might be an alluſion to it, when he is called *Beelzebub*, the God of Flies; for the Air is as full of them, as of Flies in the Summer. Sure we are, they are called, the *Fowls of*

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the Air, Luke 8. 5. & 12 verſ. compared. There is a Story reported by *Frantzius*, of a holy Man in *Germany*, that that Night that the great Maſſacre was in *France*, he knowing nothing thereof, he ſaith, he ſaw Spirits in the Air; and therefore certainly, ſaith he, there is ſome great thing done in the World this night. My Brethren, there is ſuch an Affinity between Air and Spirits, that the good Angels, tho they are not called the Powers of the Air, for Heaven is their Place, and they are thoſe that behold the Face of God; yet when they come down to miniſter, they are compared to the Meteors of the Air, as it is a good Obſervation of *Cameron*, upon *Heb.* 1. 6. In *Pſal.* 104. 4. *He makes his Angels Spirits, and his Miniſters Flames of Fire.* He ſpeaks both of Angels, ſaith he, and he ſpeaks of Meteors in the Air, Winds, and Flames of Fire, that are in the Air; for the Motion of Angels, it is as Lightning, which is the neareſt thing to compare them to. That he ſpeaks there of Meteors, it is clear, becauſe he ſpeaks of the Works of God in the Elementary World, which in *Heb.* 1. he applies to the good Angels, namely, then when they are in the Air, ſent forth as miniſtring Spirits, to *miniſter for them, who ſhall be Heirs of Salvation.* But now, tho they are as Meteors in the Air, for he compares them to Wind, ſent up and down by God, and to Flames of Fire; yet that is not their place: But take theſe bad Angels, as they are as Wind, as Meteors in the Air, ſo the Air is their proper Place, or at leaſt, that Place which their Kingdom is in; therefore now if they do not poſſeſs Mens Bodies, or the like, they fly up and down in the Air. It is the *Prince of the Power of the Air.*

There is a great Diſpute, and I confeſs I am yet exceeding doubtful, and know not well how to determine it, and that is this: Whether yea or no, the ordinary Place for theſe Devils be Hell, the *Abyſſus*, the Deep, as 'tis called, which certainly is a differing Place from the Air; for when they were here in the Air in this World, they deſired that they might not be thrown into the Deep, that is, into Hell, into the *Abyſſus*, which is put for Hell, *Rev.* 20. 3. where it is ſaid, the Devil was taken, and caſt into *Abyſſus*; it is the ſame word that is uſed in *Mark* 9. Whether, I ſay, that the ordinary Place for their Abode is to be in Hell; but by way of Liberty only, now and then for tentation, or the like, as God is pleaſed to let them out, they are in the Aire, (for whilſt they are in the Air, they cannot be in this *Abyſſus*, for the reaſon I now mentioned)? Or whether yea or no, that the ordinary Seat of them is the Air, and that therefore they are called the *Spirits of the Power of the Air?* I ſay, it is a very hard thing to determine, becauſe indeed the Scriptures do ſeem to ſpeak both one way, and another way; and how to reconcile them perfectly, for my part, I confeſs I fully know not. For in 2 *Pet.* 2. 4. it is ſaid, *That he ſpared not the Angels that ſinned, but caſt them down to Hell, and delivered them into Chains of Darkneſs, to be reſerved unto Judgment:* And ſo in *Jude*, verſ. 6. *He hath reſerved them in everlaſting Chains, under Darkneſs, unto the Judgment of the Great Day.* Yet on the other ſide, ſay the Devils unto Chriſt, *Art thou come to torment us before our time?* As having the Day of Judgment in their eye. They knew not indeed when the Day of Judgment ſhould be, yet they knew it was not yet. And they adjured Chriſt by his Truth and Faithfulneſs: *I adjure thee by God*, ſaith he, *that thou torment me not*; that is, I adjure thee by that Righteouſneſs, and Faithfulneſs of God, who, in his ſentencing of us to Condemnation, hath given us time till the Day of Judgment, that thou torment us not now: For Chriſt being the Son of God, they knew not but that he might ſhew his Pverogative upon thoſe (themſelves being but a few) Devils that were there, which makes them therefore ſo ſubmiſſive. The Scriptures therefore looking thus to both ways, I ſay, it is exceeding hard to determine: I only refer you to what Mr. *Meade* hath written in his *Diatribe*, where he handles both that Place in *Peter*, and that in *Jude*: And he ſaith, that the word in *Peter*, *He hath caſt them down to Hell*, doth not neceſſarily ſignify a preſent throwing them down to Hell, but a judging of them to Hell: And ſo, they are *reſerved in Chains to the Day of Judgment*; that is, in the mean ſeaſon he lets them be in the Air. As we ſay of a Judg, when he condemns a Man to be hanged, that he hath hanged the Man, tho the Man be not hanged a long time after: So God judged them unto Hell, and impreſt upon their Conſciences a receiving of Judgment, and an everlaſting Sentence of

Condemnation, which they ſhall never be freed from. Therefore the Devil, you ſee, when he prayed unto Chriſt, *Mark* 9. (for the Devil prayed then, as wicked Men do, when their Conſciences are fired,) he prayed, not that they might be kept from Torment altogether, but that they might not be tormented afore their time. The truth is, that both may ſtand. I will give you but that Reconciliation, which I have had in my thoughts, that's this: That their Kingdom is only in the *Air*, and when they are thrown into Hell by God, (as it may be, ſometimes ſome of them are at his pleaſure,) then they are not in their Kingdom. If the great Devil be thrown into Hell, his Power ceaſeth; for the Devils do not torment one another, nor wicked Souls at preſent: for how is it ſaid, that the Fire is *prepared for the Devil and his Angels?* Therefore, tho they may be ſometimes in Hell, and let looſe again, to rove up and down here below, (as God ſometimes lets them looſe) carrying their Chains about them; yet notwithſtanding their Kingdom is only in the *Air*; and altho, I ſay, they are thrown into Hell ſometime, yet they may be let looſe again. You have a clear place for that, *Rev.*20.3. It is ſaid there, that Satan was ſeal'd up in the bottomleſs Pit, for a thouſand years, becauſe God, during that glorious Time of a thouſand years, would not have the Saints tormented; and afterwards he is let looſe again, till at laſt he is caſt into that Lake, where he is chain'd down for ever. And certainly, my Brethren, let him now go up and down in the Air, he carrieth his Chain with him, that is, a Chain of Guilt, and his Hell is about him. The place is clear, *Jam.* 3.6. *The Tongue*, ſaith he, *is ſet on fire of Hell*, that is, of the Devil, who is called Hell, not only as being condemned to Hell, but as carrying Hell about him. There is a Chain that chains them to Hell, that they cannot come out; and if that by permiſſion they are let out at any time, they are in Chains ſtill. As Men ſentenced to death, have Chains put upon them, and where ever they go, they carry thoſe Chains along with them: ſo God judged, ſentenced the Devils unto Hell; and when they were caſt to Hell, that is, judged to Hell, he clapp'd Chains upon them, which they carry up and down with them where ever they are. And this likewiſe is certain, that they are not in their full Torment. It is ſaid, that they do now *believe and tremble*, tremble at what is to come; and they ſay, *Do not torment us afore the time*; and there is a Reſerve, *They are reſerved*, ſaith the Apoſtle: And in 2 *Pet.* 2. 9. as wicked Men are ſaid to be *reſerved unto the Day of Judgment*: ſo they are ſaid likewiſe to be *reſerved unto the Great Day.* Therefore they are not in full Torment, there is a reſervation of a great deal yet to come.

The reaſon why they are thus permitted to be in the Air, and are not in full Torment, is this: Becauſe his Miniſtry is, to *work in the Children of Diſobedience*, that is, that which God permits him to do, which we may ſay is his Miniſtry deſigned him by God. Now he being deſigned to work, (as the Text ſaith, he *works in the Children of Diſobedience*,) of neceſſity he muſt be in the *Air*, for if he were in Hell, he could not work at ſuch a diſtance. It is proper to Chriſt, who is the King and Head of his Church, (tho in Heaven) to work in a Man's Heart here upon Earth, Satan cannot do the like; therefore to the end he may work upon Men, he is in the *Air*: And therefore to be in the *Air*, and to *work in the Children of Diſobedience*, are equivalent.

And then again, If he were in full Torment, it is certain likewiſe he could not be buſy to tempt; and the reaſon is clear, for the fulneſs of God's Wrath, which Men ſhall have in Hell, takes up all the Intention; inſomuch, as ſome Divines ſay, that therefore there is no ſinning in an active way in Hell, becauſe they are only Sufferers, (I remember, it is a Notion that *Parker* hath in his *Deſcenſion into Hell*,) the Wrath of God would diſtract the Creature, when it cometh in the fulneſs of it. Now the Devil hath all his Wits about him, all his Wiles, all his Methods; therefore certainly they are not in full Torment.

And likewiſe, if they had not eaſe, yea, a pleaſure in Wickedneſs in ſome reſpect, they would not be ſo buſy; for they have Luſts and Deſires, *The Luſts of your Father, the Devil*, (ſaith Chriſt) *ye will do.* Now then, when they have put Men upon what they do deſire, there is a ſatisfaction of their Luſts, and there is in ſome reſpects ſome pleaſure ariſing, that ſets them on work. And this may ſeem to be one difference between the Place of Mens Souls departed, that go to Hell, that are in a place of Torment, as it is called, *Luke* 16. and the Devil's Place; God having not appointed them a Miniſtry, to work in the Children of Diſobedience, as he hath done the Devils; hence therefore they are in Torment, in that Torment, tho not ſuch as ſhall be, when Soul and Body are joined together. Therefore now they do not, tho ſin, yet they do it not *de merito*, they ſhall not anſwer for all that which is done in Hell; the Text is clear in that of the *Corinthians*, *To anſwer for what is done in the Body*, ſaith he. But now the Devils, they being appointed a Miniſtry, having liberty to be, not in the Deep always, but in the Air, and in a reſpect having ſome eaſe, hence therefore they go on *de merito*. Why elſe are the Angels ſaid to be judged? (you know it is ſaid, the Saints ſhall judg the Angels,) what! only for the firſt great Sin, and not for their putting Men upon all the Sins ſince? Then one Man would have more Sins than the great Devil, if the Devil were to be judged only for that firſt great Sin. They ſhall be judged, I ſay, for what they have done, from the very firſt Sin they committed. And tho they are *in termino*, that is, they are not *in via*, in reſpect of the Sentence of Condemnation it ſelf; yet notwithſtanding in reſpect of eaſe they are in the way, and *in termino* only in reſpect of the Sentence. And as thoſe that ſin againſt the Holy-Ghoſt, and have received the Sentence of Condemnation in themſelves, they are in that reſpect in Hell, as well as the Devils; yet becauſe they are but in the Frontiers of it, they have but the firſt fruits, not the fulneſs of Torment: therefore they go on ſtill *de merito*, adding Guilt to Guilt, and ſo do the Devils too.

Now, my Brethren, to conclude this Diſcourſe concerning Satan, and his Kingdom, with ſumming up to you, ſhortly and briefly, the Greatneſs of this Kingdom of his. His Kingdom, you ſee,

1. For the Form of it, it is a Monarchy: He is the *Prince of the Power of the Air*.

2. For the Subjects of it: As Chriſt hath for his Subjects, *Things viſible, and inviſible, things in Heaven, and things in Earth*, Col. 1. 18. So this great Devil, he hath for Subjects of this Kingdom, things inviſible; his own natural Complices, of the like nature with him, they are called here, *the Power of the Air*; and he hath things viſible, the *Children of Diſobedience*, which are his Slaves, which he hath overcome, namely, the Sons of Men.

3, For the Multitude of his Subjects, he hath more than Chriſt by far: of Mankind we are ſure, what of Angels we know not. He is the great and Catholick King, he hath had all the World; you ſee, the World and the Devil go together in the Text; and he that walketh according to the World, walketh according to Satan; and, *Rev.* 12. 9. he is ſaid to be the *Dragon, that had deceived the whole World*.

4. It is ſuch a Kingdom, as doth not conſiſt only in outward Command, but comes in that ſomewhat near the Kingdom of Chriſt; for he works inwardly: So ſaith the Text here, he *works in the Children of Diſobedience*; he doth it inviſibly. Only, I ſay, he is not a Head, he hath not that Influence Chriſt hath; but Influence he hath, by inſinuating himſelf into Men's Spirits, he works in them, which no Monarch can do, nor which all his Agents can do.

5. For his Succeſs which he aims at, which is, to carry Men on to Sin, the Text ſaith, he *works in them*, that is, he works effectually in them.

6. For continuance of Time, as I ſaid afore, he had the ſtart of Chriſt in this World, for he had poſſeſſion of all Mankind, and he thought he had them all under Lock and Key; for that which bringeth every Man into the World, made him a Child of the Devil.

7. He hath given place to none, as other Princes do; nay, he himſelf was worſhipped in the World, not as King only, but as a God. And therefore, in *Rev.* 12. it is ſaid, that he and his Angels were in Heaven; why? becauſe they were worſhipped as Gods: *And he was caſt out into the Earth, and his Angels were caſt out with him.* When *Conſtantine* turned Chriſtian, all the World turned Chriſtian too; then all his Devils were thrown down, from having that Worſhip as they always had before.

But, my Brethren, when he ceaſ'd to be a God, he ſtill being the Prince of this World, that he might imitate God, who hath ſet up his Son Jeſus Chriſt, he likewiſe hath ſet up his Son, Antichriſt, the Beaſt of *Rome*, whoſe Kingdom and the Devil's are in many things juſt alike. I remember, I ſhewed you, when I handled thoſe Particulars mentioned in the 20 & 21 Verſes of the firſt Chapter, a Parallel between the Pride of the Devil, and the Pride of the Pope, in taking upon him to be as Chriſt, and that Parallel held a great way in all thoſe Particulars. Now let us parallel the Devil's Kingdom, and Antichriſt's Kingdom: For the Devil told our Saviour Chriſt, that he had power to give the World to whom he would; and God did give him power to raiſe up one King, and the greateſt Kingdom that ever was; for that State of *Rome*, whereof the Pope is the Head, is the greateſt Kingdom, and hath been of longeſt continuance of any other. In *Rev.* 14. when the Devil himſelf was caſt out from being God of the World, he takes up another Plot, and the Text ſaith, *verſ.* 2. That *the Dragon did give the Beaſt his Power, and his Seat, and great Authority.* All Power of Kings and Magiſtrates, it is of God, *Rom.* 13. But the truth is, Antichriſt's Kingdom, and all his Hierarchy, it is of the Devil; he raiſed him up in imitation of Chriſt; he is the eldeſt Son of Satan, as Chriſt is the eldeſt Son of God: And when himſelf could not keep his Kingdom any longer, as he had done, to be immediatly worſhipped, then he ſets up the Pope, (the greateſt Cheat that ever was in the World) a Son of his own raiſing, after whom the whole World ran a wondering.

Now as the Devil hath two ſorts of Subjects, his natural Subjects of his own kind, the Angels, his Fellow-Peers; and Men, which are his Slaves: ſo hath the Pope. Therefore in *Rev.* 13. you find two Beaſts; one (in the 11*th* Verſe) ariſing with two Horns like a Lamb, that is, the Pope and his Clergy, thoſe evil Angels, (for Miniſters ſhould be Angels) there is his Eccleſiaſtical Power. And then he is the Head of the Kings of the Earth, there is his ſecular Power. He hath a double Power under him, a double Body, even as the Devil here hath. And, my Brethren, they are ordered to fall together. When the Vial was poured out upon the Air, *Rev.* 16. which is the whole univerſal Power of the Devil, it is ſaid, that *Babylon came up into remembrance before God:* And, *Rev.* 19, 20. it is ſaid, *The Beaſt was caſt into the Lake, which burneth with Fire and Brimſtone.* There is the Beaſt that goes into the Lake, the Devil goes after him, *Rev.* 20. 10. *The Devil, that deceived the World, was caſt into the Lake of Fire and Brimſtone, where the Beaſt, and the falſe Prophet were.* But in the mean time, tho the Devil be a King, yet he is a miſerable King, for his very Kingdom is his Priſon: if he could break through the Heavens, and run away from God, he would; but he cannot, he is under Chains, and he is under Torment likewiſe, tho not in fulneſs of Torment.

And, my Brethren, to make an Obſervation or two upon it:

He is but the Prince of the *Air*, firſt; but our Lord and Saviour Chriſt, he is the Prince in Heaven, his Throne is in Heaven, as the firſt to the *Hebrews* hath it, and *Eph.* 1. 19, 20. And Jeſus Chriſt is our Interceſſor, and our Prayers go to Heaven, the Devil cannot meddle with them, he cannot intercept them, tho he be Prince in the *Air*; the Holy-Ghoſt carries them up; he holds (as I may ſay) one hand in our Heart, and another in Chriſt's: Nay, not only Chriſt is in Heaven, and the Devil but in the Air, but we are *ſet in heavenly Places with Chriſt*, Epheſ. 2. 6. Therefore, as the Apoſtle ſaith, *what ſhall ſeparate us from the Love of God? Shall Principalities, or Powers*, good Angels, or bad?

You may obſerve likewiſe, That Satan hath no Kingdom, when the Air ſhall ceaſe, when this World ſhall be at an end. Jeſus Chriſt will put down all Power and Rule, and God will be all in all, that is, he will be all in Heaven, and all in Hell too, every way he will be all.

My Brethren, fear not this *Prince of the Air*; for Jeſus Chriſt himſelf, when he aſcended into Heaven, he went through this Air, this Kingdom of the Devils, and ſpoiled theſe Principalities and Powers, (that is, virtually,) he took their

Kingdom from them; and himſelf, a Man, went to Heaven perſonally in the ſight of them all, leading them all captive in triumph at his Chariot. And, as a Father well ſaith, he purified the Air, as he went, of theſe unclean Spirits; that is, by virtue of this Aſcenſion of his he hath ſo triumphed over them, that they ſhall never do his People hurt, nor ever keep their Souls from Heaven.

I have thus largely opened to you the Kingdom of Satan, as theſe words hold it forth, for I have kept punctually to them, and that becauſe the Apoſtle intended to ſet out this Kingdom here in oppoſition to the Kingdom of Chriſt, which he had deſcribed in the 19*th* and 20*th* Verſes of the former Chapter.

I ſhould likewiſe ſhew you, how he is a Cauſe of Sin, and how all wicked Men walk according to this Prince, and how this Prince worketh in them, as being Children of Diſobedience: But that I reſerve for the next Diſcourſe.

SERM.

SERMON IV.

Ephes. 2. 2.

---- *According to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Diſobedience.*

THE Apoſtle's Scope in general is, to ſet forth the Miſery of all unregenerate Men, brought home to theſe *Epheſians* by way of Application, yet ſo as every Man in his natural Condition may ſee his own Eſtate by it. Men walk in Sin, whilſt they are unregenerate, (*In which ye walked*, ſaith he,) and they have three Guides: They have the World, *According to the Courſe of this Word*; they have the Devil, *According to the Prince of the Power of the Air*, &c. And laſt of all, *The Fleſh*, our own corrupt Hearts.

In opening of theſe words, as they relate to the Apoſtle's Scope, I reduced them to theſe three Heads:

The firſt is, That Satan hath a Kingdom oppoſite unto Chriſt's, which the Apoſtle therefore a little enlargeth upon in theſe words, he is *the Prince of the Power of the Air*; having in his eye, to deſcribe Satan's Kingdom in oppoſition to that Kingdom of Chriſt's, which he had held forth in two or three Verſes afore, namely, in *verſ.* 20, 21, of the former Chapter.

The ſecond is, That all Men in the State of Unregeneracy, are Subjects of that Kingdom, and of that Prince, and do live accordingly. And that is imported in the coherence of theſe words, *In which ye walked, according to the Prince of the Power of the Air*, &c.

The third is, What his Power over theſe his Subjects is? It is more intrinſecal, by working in them; he is the *Prince of a Spirit that worketh in them.*

I may add this in the fourth place, Becauſe that the working of this Spirit is in them, and ſo to demonſtrate unto Men, that all carnal Men are under the Power of Satan, there had need be ſome evidence of it, therefore the Apoſtle addeth, *That worketh now in the Children of Diſobedience.* He points to ſome more eminent Children of Diſobedience, in whom apparently, to the eyes of theſe *Epheſians*, or of any Man enlightned by the Holy-Ghoſt, the Spirit of the Devil doth appear: And, ſaith he, ye all had your Converſation among theſe, and you were under his Power more or leſs, as every unregenerate Man is.

I have diſpatched the firſt, the Deſcription of the Kingdom of Satan, as it is held forth in theſe Words. I come now to the ſecond, (repeating nothing of what I have ſaid) and the ſum of it is this, That all unregenerate Men are Subjects of this Kingdom, or this Prince; which, I ſay, is imported in theſe words, *In which ye walked*, (*viz.* when ye were unregenerate) *according to the Prince of the Power of the Air.* In that they are ſaid to walk after this Prince, or according to this Prince, it importeth him to be their Prince, according to whoſe will they live.

I will open the Phraſe a little, and then I will give you ſuch Obſervations, as ſhall be both to explain the thing further, and to quicken our Hearts.

How are unregenerate Men ſaid to *walk according to the Prince of the Power of the Air?* or according to Satan, as their Prince?

In the firſt place, Men are ſaid to walk after their Prince, when they walk after his example; *Regis ad exemplum*, after the example of the Prince, the whole Kingdom follows.

If it be ſaid, that the Devil's Example is not viſible, therefore that cannot be the meaning of it, that they *walked after the Prince of the Power of the Air*, that is, after his example: My Brethren, it is true, his Example is not viſible, and Men do not *de induſtria* imitate this Devil; yet notwithſtanding, whilſt they do the ſame Works, that the Devil himſelf, if he were incarnate, or ſuppoſing him to be cloathed with Fleſh and Blood, and that he were to live in this World, and to be converſant amongſt Men, as one Man is with another, according to the Laws of humane Kind; if, I ſay, they walk ſo as he would walk, ſuppoſing him ſuch, ſo long they may be ſaid to walk after his Example: they do by his Inſtinct the ſame things he would do. There is a notable Place for this, in *John* 8. 44. *You are* (ſaith Chriſt, ſpeaking to the *Jews*,) *of your Father, the Devil; and the Luſts of your Father you will do:* Yea, at the 39*th* Verſe, ſaith he, *If you were* Abraham's *Children, you would do the Works of* Abraham. They pretended to be *Abraham's* Children, and they pretended to do the Works of *Abraham*; but Chriſt tells them, they were of their Father, the Devil, and that they did his Works. At the 38*th* Verſe, ſaith he, *I ſpeak that which I have ſeen with my Father, and ye do that which ye have ſeen with your Father*, meaning the Devil. A ſtrange Parallel this! It is certain, that our Saviour Chriſt did do what he ſaw with his Father; for the Father doth nothing but what he ſheweth the Son, as he ſaith, *John* 5. Yea, but, ſaith he, altho you do not viſibly ſee what the Devil doth, yet you do the ſame things, as if you had converſed with him, and been acquainted with him, as if you had ſeen him, as Children ſee their Fathers. This is his Scope: *The Luſts of your Father ye will do*, ſaith he; and as *I do that which I have ſeen with my Father*, ſo ye *do that which ye have ſeen with your Father*. *Abraham* walked before God, and was upright, as eying God in all things: Wicked Men indeed do not walk thus before Satan, as eying him; yet they walk in the ſame ſteps, as if they ſaw what the Devil doth, and what he would do.

Then again, in the ſecond place, they are ſaid to *walk after the Prince of the Power of the Air*, not only becauſe materially they do the ſame things the Devil doth, and would do; but becauſe they ſatisfy his Luſts, and his Will over them, in all that they do. *The Luſts*, ſaith he, *of your Father ye will do*, verſ. 44. You do not only the ſame things which he doth, but which he deſires you ſhould do; and ſo you do gratify him in all that you do, and you fulfill his pleaſure more than you do your own. They are not ſaid to fulfill their own Luſts, ſo much as the Luſts of their Father, the Devil

And then, in the third place: Not only they do what he would have them do, but they do it after a commanding Power of his. A Friend may do what a Friend deſires; but yet he doth not walk after him as a Prince: but now all carnal Men in the World, they do walk after Satan, as their Prince; they do not only what he deſireth they ſhould do, but he hath a commanding Power over them, (for that being a *Prince* evidently implies.) And therefore, in 2 *Tim.* 2. *ult.* they are ſaid to be *taken captive at his Will:* And in *Acts* 26. when Men are converted, they are ſaid to be *delivered*, to be *turned from the Power of Satan.*

And ſo now you have the Phraſe opened, What it is to *walk after the Prince of the Power of the Air?* I only add this, becauſe he ſpeaks chiefly of the great Devil: He doth not immediatly command in all Mens Hearts, (for it is impoſſible he ſhould) as Chriſt doth; therefore Chriſt is called a *Head*, as well as a *Prince*, ſo is not Satan: Yet he ſends out leſſer Devils, that do command in Men's Hearts. As ſuppoſe there were thoſe here in *England*, that ſhould act all the King of *Spain's* Counſels, or the Pope's Counſels, and what he commandeth; tho what is done here is not immediatly done by either of theſe; yet if it be done by thoſe Agents that are ſent out by the King of *Spain*, or by thoſe Emiſſaries that are ſent out from *Rome*, they may be ſaid to walk after their Prince, or to walk after the Beaſt; thoſe, I mean, that do obey their directions: So it is here.

I come now to ſome Obſervations, that will further open the words.

The

Obſerv. 1.

The firſt Obſervation is this, That this great Kingdom of Satan's eſpecially lies, for the matter of it, in Sin. It's clear out of the coherence; *Ye were dead* (ſaith the Apoſtle) *in ſins and treſpaſſes, in which ye walked according to the Prince of the power of the Air.* His Princedom therefore lies in matter of Sin; and Men are ſubject to him, as to a Prince, chiefly as they walk in Sin. As the Kingdom of Chriſt conſiſteth not in Meat and Drink, but in Righteouſneſs and Peace, and Joy in the Holy Ghoſt: So Satan's kingdom lies not in diſpoſing of Riches or Honours, ſimply ſo conſidered, further than in order ſome way to the advancing of his own Kingdom, and as Men ſin in the purſuit of them. It was a lye the Devil told Chriſt, when he ſaid he had all the Kingdoms of the World to diſpoſe of; that's proper only to God, as you have the expreſſion in *Dan.* 4. 21. But now as the Pope pretends to a Spiritual Power, and ſaith he hath power in Temporals *in ordine ad ſpiritualia*, in order unto Spirituals; ſo the Devil, and theſe Rulers of the World, they are *Spiritual Wickedneſſes*, as they are called, *Epheſ.* 6. but yet in order to advance this their Spiritual Kingdom of Sin, they do deal in the great Affairs of the World, and in turning things up and down: but yet ſtill, I ſay, their Kingdom properly, the object matter of it, lies in matter of Sin; and therefore in *Eph.* 6. 12. if you mark it, they are ſaid to be *the Rulers of the World, of this Darkneſs*, (ſo the words are to be read) that is, they are Rulers only of the Darkneſs of the World, that is, the Sin of the World. And were it not for Sin, they ſhould have no power over Men. *The Prince of this World cometh*, ſaith Chriſt, *and he hath nothing in Me*; (becauſe Chriſt had no Sin.) Satan's Kingdom doth not lie hereafter to torment men, for then we might fear him; *Fear him that can caſt both Body and Soul into Hell.* Torment, the puniſhment of Sin in Hell, is God's work; but the Devil's proper work is Sin.

Now, my Brethren, it is thus, both in Satan's intetition, and in his conſtant courſe to this day: when he firſt ſet up his Kingdom, he did not aim ſo much to have the diſpoſure of all the Honours and Glory in the World (though in order to advance his Kingdom he hath done it, and he hath had it) but his principal aim was to ſet Sin up in the World againſt God: therefore, in 1 *John* 3. 8. Sin is called *the work of the Devil*; that is, it is his great Project, his great Deſign. And the Apoſtle ſpeaks there of Satan's Kingdom in Men's Hearts: for he ſaith, *that Chriſt came to diſſolve the work of the Devil*, therefore not in his own heart, but in Men's. Every Kingdom, you know, hath an Intereſt of State; and if Men be true to their Intereſt, they follow it cloſe, and purſue that above all things elſe: Why the Intereſt of State that is in Satan's Kingdom is to advance Sin: Therefore while you walk in Sin, you walk according to the Prince of the power of the Air.

There is this difference between us poor men, that are by nature the Captives of this great Prince, and the Prince himſelf: We are gulled the moſt extremely that can be; our deſign is, to have Riches, Honours, and Pleaſures here in the World: we do not aim to ſin (unleſs it be ſuch as have ſinn'd againſt the holy-Ghoſt) we would be glad to have theſe things without ſin: But becauſe we aim at theſe things, and cannot attain them without Sin, therefore it is that we ſin. But it is otherwiſe with Satan; for to have Men ſin againſt God is his great deſign; it is the Kingdom that he hath ſet up. Therefore now we are like a company of poor ſilly Rebels, that are led into the field by an arch Traitor, and ſome go for Plunder and Spoil; but he goes to vex his Prince, to oppoſe him, to rebel againſt him. And that's the great Deſign of this great Monarch the Devil.

Now, my Brethren, the Meditation that you may have for your uſe from hence is this, and it is next to the Glory of God and the Diſhonour of God, the greateſt Conſideration can be had in the World to deter a Man from Sin, conſider but this; That by ſinning ye do pleaſure the Devil ten thouſand times more than your ſelves. Therefore ſaith Chriſt, *his luſts ye will do*; and when ye do his luſts, that which he would have you do, you give him ſatisfaction, you bring him in pleaſure; you advance his kingdom. It is the motive that *John* uſeth why Men ſhould not ſin; Sin, ſaith he, is the Devil's work, and will you advance his deſign? 1 *John* 3. 8. If you mark the Coherence, it is clearly ſo. And it is the work of Chriſt to diſſolve Sin; *He hath appeared* (ſaith he) *to diſſolve the work of the Devil*, in the ſame place. So that now, as Chriſt's Kingdom and his Power lies, and the intent of it is to diſſolve Sin; ſo the Devil's kingdom, and his aim is to ſet up Sin. All his comings-in are by Men's ſinnings. It is not Man's end to ſin, but it is Satan's. Nay, my Brethren, let me ſay this unto yon, That Satan doth not aim ſo much at your Damnation, as he doth aim you ſhould ſin, tho he aims at your Damnation too: for, he hates Man, but he hateth God more. In the damnation of the Creature, therein is God glorified; but in the ſin of the Creature, thereby God is diſhonoured, and thereby Satan is thereſore the more gratified. And therefore we ſhould learn from hence this great Leſſon, To hate Sin more than Damnation: for it is certain the Devil himſelf is pleaſed more with your Sin, than with your Damnation, for he is the Prince of it; *Walking in Sin* (ſaith he) *according to the Prince, &c.*

A ſecond Obſervation, which will clear and explain what we are upon, is this; That only thoſe, and all thoſe that walk in Sin, be it the leaſt, they are Subjects unto Satan. *In which ye walked according unto the Prince, &c.* In 1 *Joh.* 3. 8, 9. the place I quoted even now, *He that committeth Sin, is of the Devil*; and being of the Devil, he is on the Devil's ſide, he is of his party; (that phraſe of Chriſt's interprets it, *He that is not with me.*) He that committeth Sin, is with the Devil; and ſo, he that walketh in it, the comforts of his life come in by it, makes a trade of it, be it the leaſt. And *John* gives this very reaſon, why every Man that committeth Sin thus, is of the Devil: *for the Devil* (ſaith he) *ſinneth from the beginning.* What is the meaning of that? *He that continueth in any Sin*, ſaith he, *is of the Devil*; becauſe that hath been the Devil's practice, it is that which makes him a Devil, his having ſinned from the beginning: not having ſinned at the beginning, but his continuing in Sin, going on in a conſtant courſe of it. And then again, he ſaith, *He that is born of God, he hath a new Nature that cannot agree with it.* But I add this reaſon to it alſo; becauſe if that Satan's Kingdom lies in Sin (as you heard before) then where Sin reigneth, Satan reigneth. The Caſe is clear; for if his Kingdom lieth in it, where that reigns, he muſt needs reign. And therefore to be ſervants of Sin, as in *Rom.* 6. 21. is all one and to be the ſervants of Satan: As to be the ſervants of Righteouſneſs (as you have it there) is all one, and to be Servants unto Chriſt. And therefore in *Acts* 26. 18. inſtead of ſaying, *to turn Men from Sin unto God*, you have it, *to turn men from the power of Satan unto God*: becauſe where Sin reigns, there Satan reigns.

There is this likewiſe may be added, to explain it: Satan's Kingdom, you ſee, lies in Sin: and the bounds of his Kingdom lie in the dominion of any Sin. And therefore now, although he doth not carry on all Men to all Sins, yet notwithſtanding, if Sin have but dominion in a Man, that he walketh in it, then Satan hath a dominion: tho he doth not carry Men on to all degrees of ſinning, yet ſtill his Kingdom is maintained in them, as concerning the Perſons that are the ſubjects of his Kingdom, they come within the bounds of it: for the bounds of Satan's Kingdom lie in this, when Sin reigneth, when Men walk in it, let it be any Sin, tho never ſo ſmall. The truth is, God doth not let Men be ſo wicked as Satan would have them: we muſt not underſtand it ſo, that Satan is ſuch a Prince that hath ſo his will, as whatſoever he would have Men do, they do: But he is ſuch a Prince, as having a company of diſcontented Rebels under him, he ſuffers them all to walk by their own Laws; yet look what is peculiarly the Law of his Kingdom or Commonwealth (for ſo I call every Man's heart) he holds them to that Law, he hath power to put them upon that Sin. He is a Tyrant, that hath not a Kingdom of one kind, as amongſt Men, but he hath variety of Dominions, ſome greater, ſome leſſer, for ſo I may call the Hearts of ſeveral Men unregenerate; yet ſtill, be it the ſmalleſt Sin, if a Man walks in it, he comes within the verge of his Kingdom, his Perſon is in his Kingdom, and in that ſnare the Devil takes him captive at his will, and ſo he is his Prince. My Brethren, Sin is the Devil's Vice-Roy, (He is the chief Prince indeed.) And tho it be but a petty Vice-Roy, it keeps the Devil's Tenure, and the Devil hath power according to the Common-Law God affords him, to put Men on to that Sin which their peculiar humour is addicted unto. And therefore Sin is called *the Snare of the Devil* (2 Tim. 2. 26.) *in which Men are taken captive at his will.* Now any one luſt is a Snare; and as a Bird that is taken in a Snare by the Fowler, (for the word here *taken captive*, is *venatu capto*, to take alive by hunting) the Bird may hang by one ſtring or cord, and he hath her by that at his will: ſo any one Sin (for corrupt nature venteth it ſelf in ſeveral

Men ſeveral ways) is a Snare, and it is a ſnare of the Devil. You may ſee that in 1 Tim. 6. 9. *He that will be rich, falleth into a Snare*, when his Heart is ſet upon it; it holds in any Sin, inſtance in what you will.

Obſerv. 3. The laſt Obſervation that I ſhall make is only this, which is the Apoſtle's ſcope alſo, The Miſery that all Unregenerate Men are in that walk in Sin. It is the Apoſtle's ſcope here, to ſtrike their Hearts with the depth of that Miſery which they lay in by nature; and to expreſs it to them, he ſhews they were ſubjects of that great Kingdom of Satan. My Brethren, let me ſpeak ſadly to all our Hearts, Every Man falls either under the Kingdom of Chriſt, or under the Kingdom of Satan; and we do this hour, this moment, actually ſtand Members either of the one or of the other; there is not a third Kingdom, as there is not a third place to go to. Our Saviour Chriſt, in *Luke* 11. 23. when he diſcourſed of Satan's Kingdom and of his own; of Satan's Kingdom, ver. 18. *His Kingdom* (ſaith He) *is not divided againſt it ſelf*; Of his own Kingdom, and of God's, ver. 10. *If I with the Finger of God caſt out Devils, no doubt the Kingdom of God is come upon you.* Here are two Kingdoms. Now ver. 23. he tells them plainly, every Man muſt fall to one of theſe Kingdoms, there is no neutrality; *He that is not with me, is againſt me*; and *he that gathereth not with me, ſcattereth*, he falleth to that Scatterer, he that is the great Deſtroyer, as he is called, *Rev.* 9. 11. As it is in War, you muſt take part either with the one ſide, or with the other, there muſt be no Neuters; ſo it is here, they are ſo engaged, and ſuch an irreconcileableneſs there is, that Men muſt fall, and they do fall one way or other.

And let me add this further, That we were all born under Satan's Kingdom, is as certain, as that we are; and that till by an Almighty Power we are reſcued out of that Kingdom, and tranſlated into the Kingdom of his Son, we muſt remain in it, and we walk in it. Now therefore conſider with your ſelves, It is a matter of the greateſt happineſs, or unhappineſs of Men born into this World, under what Kingdom they are born, and are caſt to live. What an infinite Miſery is it to the poor *Grecians*, and their Children, to be born under the Tyranny of the *Great Turk*! and what a happineſs to be born in theſe Weſtern parts! for ſtill, the more Weſtern and Northward, the more Freedom have the Subjects, and the more Eaſtern, the more Tyranny. It is a matter of great concernment what King a Kingdom hath; *Wo to thee, O Land, when thy King is a Child*, Eccleſ. 10. 16. And, *when the Wicked bear Rule, the People mourn*, Prov. 29. 2. Now if God from Heaven ſhould curſe a Man, if Chriſt himſelf ſhould utter the greateſt Curſe that ever he uttered, what would that Curſe be? Let the Devil be his King, and let the Devil rule over him. You ſhall find in Scripture that it is thus; Pſal. 109. 6. *Set thou a Wicked Man over him*; the *Septuagint* renders it, *Set That Wicked One over him*, uſing the ſame word *John* uſeth in his firſt Epiſtle chap. 2. *That Wicked One*, the Devil; and ſaith he in the very next words in the Pſalm, *Let Satan ſtand at his right hand*; he is that wicked one; let him be both his Ruler to carry him on to Sin, and when he hath done, let him be his Accuſer too: for ſo always the Witneſſes that accuſed a Man, ſtood on his right hand; therefore in *Zech.* 2. 1. you reade, when Satan would accuſe *Joſhua* the High-Prieſt, he ſtood at his right-hand. Now, my Brethren, whoſe Curſe is this, and upon whom did it fall? It is the firſt Curſe in that Pſalm, in which the Prophet begins to curſe, that that ſame Wicked one ſhould be *ſet in Office over him* (as ſome tranſlate it) and *that Satan ſhould ſtand at his right hand*; that is, when he had carried him on to evil, then to accuſe him, and ſo deſtroy him body and ſoul; whoſe is this Curſe? My Brethren, plainly this Curſe is againſt *Judas*, and therefore is ſpoken in the Perſon of Chriſt. (And by the way I take it, you have no Pſalm that hath this kind of curſing in it, but it is *David* bearing the Type of Chriſt, or propheſying immediatly of Chriſt.) How do you prove that? Look into *Act.* 1. and you ſhall find that the very words of this Pſalm are applied to *Judas*, and that by the Apoſtle *Peter*; *It is written in the Book of Pſalms* (ſaith he) *Let his Habitation be deſolate, and his Biſhoprick let another take*, (the very next words in that 109*th* Pſalm) and ſo he goes on. Now that this did immediatly concern *Judas*, appears by this; for the Apoſtle in *Act.* 1. ſaith, that another Apoſtle was to be choſen in the room of *Judas*; which all the World could not have revealed, had not the Holy Ghoſt revealed, that his aim in

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this Pſalm was, perſonally to curſe *Judas.* And this Curſe is the Curſe of Jeſus Chriſt, who is able to curſe: when Chriſt from Heaven would curſe a Man, ſet the Devil over him, ſaith he; and it was fulfilled, the Scripture ſaith, *Satan entred into* Judas. As the Swine, when the Devils entred into them, were carried headlong into the Sea: So *Judas* fell *headlong*, ſaith *Acts* 1. 18. And he carried him on to hang himſelf; for after he had been his Ruler, to carry him on to Sin, then he was his Accuſer to God; and he never left, until he had a Commiſſion from God, to tempt him to undo himſelf. You ſee, my Brethren, that the heavieſt Curſe, that Chriſt himſelf from Heaven pronounceth againſt his great Enemy, he that was a Traytor to him, that delivered him up to be crucified, it is this, that the Devil ſhould rule over him.

Will you now but conſider in a word or two, what a King you have. Alas! in being a Servant of Sin, Sin is but a moral King, a metaphorical King; but the Devil is a real King, a perſonal King, a Creature ſubſiſting and exiſting as your ſelves; therefore we are ſaid to be *taken captive at his Will.* He hath an Underſtanding, and a Will, and out of that Underſtanding he rules and guides thee, as one reaſonable Creature rules and guides another. And what art thou but a poor Captive? Thou haſt but a little of thy Will, he hath his Will; thou art but taken captive, like the *Ox that goes to the Slaughter, or as a Bird that haſteth to the Snare, and knoweth not that it is for his Life*, as *Solomon* ſpeaks. Do but conſider with your ſelves, (for, as I ſaid afore, this is certain, tho we hear not the Devil, or ſee him, or feel him; yet whilſt we lie in the State of Nature, or walk in the leaſt Sin, the Devil is our Prince, and he ſerves his Turn upon us,) conſider, I ſay, we are all Men, and Man is a noble Creature, he ſcorns to be led captive; why thou art led captive by Satan: *Ye were carried away*, (as the Apoſtle ſaith, 1 *Cor*, 12. 2.) *unto dumb Idols, according as ye were led.* And thou art deceived and gull'd by it, for thou haſt but a petty Project in ſinning, he hath the greateſt deſign in the World, he acts another part, his deſign is, to ſet up Sin againſt God directly and immediatly; poor Creatures, that is not our deſign immediatly. Therefore he is ſaid, to *deceive the Nations*, Rev. 20. And he deceived *Eve*, 2 *Cor*. 11. 3. Now Man, as he ſcorns to be led, ſo of all things elſe he ſcorns to be deceived. There was never ſuch a Gull put upon the World as this; therefore it is ſaid, the Myſtery of Iniquity wrought. They that brought in Popery, knew not themſelves what they did; but the Devil knew, he deſigned it, it wrought in a Myſtery. So now the Myſtery of Iniquity works in all Men, and the truth is, they do not know the bottom of it, the depths of Satan in it, they do not know the bottom of the deſign. And as we are thus deceived, ſo we ſerve one of another Nature. It was a Law in *Iſrael*, that they ſhould not have a King that was a Stranger, one of another Nation, but that they ſhould chuſe one from among their Brethren to be their King, *Deut.* 17. 15. Why Satan is not a Prince of your own Nature, he is not of Fleſh and Blood: *We fight not with Fleſh and Blood*, ſaith the Apoſtle, *but with ſpiritual Wickedneſſes.* It is therefore to us poor Men, (as I may ſo compare it) juſt ſuch a Bondage as the *Iſraelites* were in under *Pharaoh*: *Pharaoh* was King over his *Egyptians*, they were his natural Subjects, they had a comfortable Life under him, as the natural *Turks* have under the Great *Turk*; but we are like the *Iſraelites*, whom he made to ſerve with rigor, or as the poor *Grecians*, and other Chriſtians, that are Slaves and Captives to the *Turk*, he is of another nature from them: So is this Devil, his own Devils have a natural Kingdom with him, therefore he doth temper it ſo to them, as that he doth not oppoſe them, for then they would divide from him; and therefore Chriſt ſaith, *If Satan ſhould caſt out Satan, his Kingdom would be divided, and not be able to ſtand.* But we, poor Creatures, are as the *Beaſts that are taken* (as *Jude* expreſſeth it,) *at his pleaſure*, and are under a Prince of another Nature. And not only ſo, but we ſerve an utter Enemy, that perfectly hates us, and that ſeeks to deſtroy us. In *Rev.* 9. 11. thoſe ſame Locuſts, there ſpoken of, they had a King; but what manner of King had they? even ſuch, yea, the ſame King as we have, it was the *Angel of the bottomleſs Pit, whoſe Name in the Hebrew Tongue*, ſaith he, *is* Abaddon, *but in the Greek Tongue his Name is* Apollyon, that is, the *Deſtroyer*: His Aim is nothing but to deſtroy, and to undo us; therefore he ſeeks whom he may delude. And when he uſeth his Authority to carry us on to Sin, then he goes to God, and accuſeth; when that wicked one ruleth over a Man, then he ſtandeth on his right hand, and is an Accuſer. Therefore he is ſaid to have the Power of *Death*, not becauſe he is a Tormentor, but becauſe he hath a Commiſſion from God, to carry a Man on to Sin, and then to urge his Commiſſion.

My Brethren, let us therefore come in to Jeſus Chriſt, he is a King of our own Nature. In all probability, (as I ſhewed before,) it was a Motive to the Angels to ſet up a Kingdom againſt Chriſt, becauſe they would not be ſubject to one of another Nature: It may therefore well be a Motive unto us, to come in, and ſubject our ſelves unto Chriſt; why? Thou ſhalt have a King that is of thine own Nature; and whereas the other is a Deſtroyer, he will be a Saviour; whereas the other is an Accuſer, he will be an Interceder.

I ſhould likewiſe ſhew you, the Apoſtle's Scope is Thankfulneſs; but I reſerve that, till we come to thoſe words, *He hath made us ſit together in heavenly Places in Chriſt:* For it is a great Change, to be tranſlated from the Kingdom of Satan, and to ſit together with Chriſt in his Kingdom, which is the State of every Chriſtian.

And ſo much now for that ſecond Head, *viz.* That every unregenerate Man is a Subject of Satan's Kingdom, and their Miſery in that reſpect, which is clearly the Apoſtle's Scope; and that they *walk according to the Prince of the Power of the Air.*

I come now to the third Head, and that is this: *The Spirit that now worketh in the Children of Diſobedience.*

Here are three things for the parts of theſe Words: Here is the *Spirit that worketh*; here is the Time when, *Now*; here are the Perſons in whom, *The Children of Diſobedience.* I muſt firſt open the Phraſes, before I can come to the things I ſhall ſpeak out of it. And,

Firſt; What is meant by *Spirit that worketh?* The difficulty of opening this, lieth in this; becauſe in the Greek it is the Genitive Caſe, as we call it, that is, if you would tranſlate it rightly, *The Prince of the Power of the Air, of the Spirit that worketh.* And ſo here being three Genitive Caſes coming together, *Of the Power, of the Air, of the Spirit*, it makes the words the more difficult. There are ſome, and you ſee our Tranſlators took part with them, that ſay, it is a Change of the Caſe, that the Genitive Caſe is put for the Accuſative, that is thus, *In which ye walked according to the Prince*, ſaith he, and if you would know what that Prince is, he is *the Spirit that worketh*, &c. And it is true, that there are Inſtances in Scripture, that one Caſe is ſometimes put for another. But the truth is, it is both hard, and not ſo uſual; and therefore, unleſs there be a neceſſity of it, I would not ſquare the meaning here, by that tranſpoſition of the Caſe. And there is this reaſon for it beſides, becauſe that the great Devil, who is this great Prince, he doth not work in every Child of Diſobedience, all thoſe Works that are wrought by other Devils in them; rather therefore it muſt be meant, that he is the Prince either of the *Spirits*, or of *a Spirit*, that doth work in them: And ſo the Sence will run in a natural way, *The Prince of the Power of the Air, the Prince of the Spirit, that now worketh in the Children of Diſobedience.*

Now then, if you take it ſo, it hath a double meaning: Either *Spirit* is taken here *pro Spiritu ſpirante*, that is, the Spirit that breatheth; or, *pro Spiritu ſpirato*, that is, the Spirit that is breathed into Men: That is, It is either taken exegetically, for the Words afore, *The Power of the Air*, that is, thoſe leſſer Devils, that are under this great Devil, that are his Spirits, and that go and work in Men by his directions, he being the Prince of them, and ordering them ſo to do; or elſe it is taken for that common joint Gale, that theſe Devils have in the Hearts of wicked and carnal Men, eſpecially thoſe that are eminently the Children of Diſobedience: He is the Prince of both theſe Spirits.

Firſt; I ſay, *Spirit* is either taken for the Devils themſelves, that are under this great Prince, whom he ſetteth on work: And ſo the Apoſtle explaineth, what he meant by *the Power of the Air*; they are Spirits, ſaith he, ſent out by the great Devil, for to work in the Hearts of the Children of Diſobedience. And they are called *Spirit* in the Singular Number, as they were before called, *The Power of the Air*, in the Singular Number, becauſe they are united into one Body, they do join with one force under this great Devil; they work one way, and as one Spirit, eſpecially in reſpect of a common Spirit, (of which we ſhall ſpeak anon,) that they breath into the Hearts of the Children of Diſobedience; they carry things on by a common Deſign: And, that *Spirit* is taken thus, in the ſingular Number, altho there be many of theſe Devils, is clear from *Mat.* 8. and *Mark* 5. from *verſ.* 7. to 14. and *Luke* 8. 29. When Chriſt caſt out a whole Legion of Devils (for ſo many they were) out of one Man, yet that whole Legion ſpeaks in the ſingular Number unto Chriſt: *Torment* [*me*] *not*, *verſ.* 7. And Chriſt ſpeaks in the ſingular Number to him, after he had told him they were many, *Come out, thou unclean Spirit*, verſ. 9. And, v. 10. [*He*] *beſought him, that he would not ſend* [*them*] *away*; [*He*] and [*them.*] Tho they were many, yet ſtill they were called *one Spirit*. And therefore this is one meaning of it, that there are a World of Devils here in the Air, which are Spirits, who join altogether in one Body, under this great Prince, and work in the Children of Diſobedience. If you would know, ſaith the Apoſtle, what I mean by the *Power of the Air*, I mean the Spirits, (which are called *Spirit* for the reaſons I told you of,) that do now work in the Children of Diſobedience.

But there is a ſecond Interpretation, which indeed, for my part, I rather think is the meaning of this Place, altho we need exclude neither, for both Sences are fully taken in. When as he ſaith, he is the Prince of the Spirits, or of a Spirit, that now worketh, *&c.* he doth not mean only by *Spirits*, the Devils, that work as Spirits in Men, but he meaneth that Infuſion, that Spirit, as I may ſo call it, that general, common, ſpecial Spirit, (for I may call it both ſpecial and common) that the Devils do raiſe up in wicked Men, againſt Chriſt, and againſt God; a common active Principle, which the Devils do all raiſe, whereof Satan, the Prince, is the *Æolus*, the God of all theſe Winds that he letteth looſe, and they all blow one way: and that common Gale that comes from them all, and that by the great Prince's direction, that is ſaid to be the Spirit that worketh. The *Syriack* doth father this Interpretation, for it putteth in the word, [*and*,] *And of the Spirit*; that is, *The Prince of the Power of the Air, and of the Spirit that worketh*, &c.

Now I ſhall ſhew you, both that *Spirit* is ſo taken in Scripture, and that it ſeems to be taken ſo here too.

1. It is ſo taken in Scripture, *Gen.* 41. 38. There *Pharaoh*, ſpeaking in the Language of his Conjurers, that dealt with the Devils, whom they took for Gods, he ſaith, *Can we find ſuch an one as this is, a Man in whom the Spirit of God is?* And, *Dan.* 4. 8, 9. *Nebuchadnezzar* uſeth the ſame word of *Daniel*, *A Man*, ſaith he, *in whom is the Spirit of the Holy Gods*; that is, he hath the Infuſion, the Inſpiration of the Gods, which indeed were their Devils, who were then the Gods of the World, and wrought in the Sooth-ſayers, and in their *Sybils*, as amongſt the Heathens they did. Both *Pharaoh*, you ſee, and *Nebuchadnezzar* uſe the ſame Language, and there *Spirit* is put for the Infuſion of the Devils in them. So now that Spirit that breatheth in a Man, that giveth him Underſtanding, it is called a Spirit, *Job* 32. 8. *There is a Spirit in a Man, and the Inſpiration of the Almighty giveth Underſtanding.* And ſo in *Rev.* 19. 10. *The Teſtimony of Jeſus is the Spirit of Prophecy:* He means not the Holy-Ghoſt only, but a prophetick Gift inſpired by the Holy-Ghoſt. So here, by *Spirit* is not only meant the Devils that breath, but that common Spirit, *Spiritus ſpiratus*, as I may call it, that the Devil raiſeth up in the Hearts of Men: and putteth into their Spirits, and tranſformeth them to.

Now that which makes me think the Apoſtle had this in his eye, is this, becauſe he doth put two Articles, and not only ſo, but he addeth the word [*now.*] And the Apoſtle ſeems to point at ſome more eminently wicked: That you may know, ſaith he, that Men are under the Power of the Devil, do but obſerve *now*, now in this Age; do you not ſee what a Spirit works in Men that are eminently wicked, the Children of Diſobedience? Altho you do not ſee it in all unregenerate Men, yet you may, ſaith he, ſee it in ſome evidently to be the Devil, by the Spirit that worketh in them, becauſe the Stream riſeth higher than the Fountain, beyond reaſon, beyond the Spirits of Men; for ſo their Rage againſt Jeſus Chriſt and his Saints, in thoſe Primitive Times, the Spirit that then wrought, was beyond the Spirits of Men: there could be no reaſon, no account given of their perſecuting thoſe that profeſſed Chriſt; for they perſecuted the Chriſtians, and did not underſtand what they were, but the Devil did: He raiſed a mighty Spirit, a general Stream, whereof ſome eminent Men, that were Children of Diſobedience, were the Ring-leaders, that carried on all the reſt; the Devils went, by a common Blaſt that they breathed into Men, and carried the World before them, againſt Chriſt, and againſt the Apoſtles and Saints; you may ſee how it works, ſaith he.

And ſo now, my Brethren, in the firſt words, when he ſaith, *Ye walked according to the Prince of the Power of the Air*, he meaneth, the ordinary Sinfulneſs, that is in all unregenerate Men, being under the Power of Satan: But in theſe latter words, he meaneth, a ſpecial Spirit, that is yet a common and general Spirit, that *worketh in the Children of Diſobedience*, which is ſet up againſt Jeſus Chriſt, and the Purity of his Worſhip, as then it was, and againſt the Commandment of the Lord Jeſus. This ſame ſpecial Spirit, that yet is one Gale in the Hearts of Men, Satan is the Prince of it, and your leſſer Devils go all one way, and under that perſecute the Saints, having direction from this great Devil; therefore he is ſaid to be the Prince of the Spirits. And the Apoſtle brings it in to this end and purpoſe, to let them ſee, tho they were now converted, yet, ſaith he, had you lived in your former condition, this Spirit would have breathed in you; you may even ſee what manner of Men you would have been, how the Devil would have jaded you, by the Spirit that now worketh in the World; you would have been acted by the ſame Spirit; for whilſt you were under the Devil's Kingdom you might have been raiſed up (tho all Men are not, yet you might have been raiſed up) to the ſame height that it now worketh in them.

There is one Objection, why that this Spirit infuſed, this raiſed Spirit in Men, ſhould not be meant here; and it is *Piſcator's* Objection; I will give you an Anſwer to it, and ſhew you, that both may very well be intended, and ſo come to Obſervations. This latter Interpretation is *Zanchy*'s, tho he expreſſeth it only in general, a *Flatus*, an Inſpiration, or the Breath of Satan. But *Piſcator*'s Objection againſt this Interpretation, is this: That cannot be meant, ſaith he, for the Spirit here is ſaid to [*work*] *in the Children of Diſobedience*; therefore the Spirit here muſt be meant a Perſon, or Perſons, and therefore the Devils themſelves only. And he backs it with this, becauſe in 1 *Cor.* 12.7. ſpeaking of the Holy-Ghoſt, as a Perſon, he is ſaid to *work all in all*, which argueth him to be the third Perſon in the Trinity.

For that I anſwer, That this hindereth not, but ſtill by *Spirit* here, may be meant that raiſed Spirit, that is from the Devils themſelves, that Inſpiration of them, and Infuſion of them; becauſe I find that the ſame word that is uſed here of *working*, it is applied to other things than Perſons, that is, to Spirits too, infuſed, 2 *Theſſ.* 2.7. *The Myſtery of Iniquity now* [*worketh,*] it is the ſame word: What was this Myſtery of Iniquity? You ſhall find, in 1 *John* 4.3. *The Spirit of Antichriſt*, ſaith he, *whereof you have heard that it ſhould come, and even now is come into the World:* that is, The truth is, (ſaith he) the Devil beginneth to raiſe up the beginnings of that Spirit of Antichriſt amongſt Chriſtians, which ſhall one day work up to a height; it worketh now, ſaith he. And indeed it may be, that this very one Spirit was one part of the Apoſtle's meaning, that he points at: Look out, Chriſtians, ſaith he, ſee what a Spirit there is among them, making way for Corruption in the Worſhip and Truth of God; look among the Heathens, ſee what a mighty Spirit there is, the Devil in both, he is the Prince of both theſe. Now in *Rom.* 7.5. likewiſe, becauſe you will ſay, it is not ſaid to work in us; yea, but there it is ſaid, *That the Motions of Sins*, ἐνηργεῖτο, *did work in our Members*; it is the ſame word that is here. It is applied then, you

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ſee, to other things than to perſons. Therefore, I ſay, that's no objection but this latter ſhould alſo be meant. For my part, I ſay, I take in both, the one as the Cauſe, the other as the Effect. He is a Prince of a company of Devils, that are Spirits, and work as Spirits in the Children of Diſobedience; and they raiſe up a common Spirit. And that you may know the Devils work, ſaith he, Do but ſee now, how they work in the Children of Diſobedience, and ſuch would you have been, if God had not freed you; you would have had the ſame Spirit they had, and been led by him more or leſs. This is the Apoſtle's ſcope. The like phraſe of ſpeech you have in 2 *Cor.* 4. *We have received the ſame Spirit of Faith.* What means he by *Spirit of Faith* there? he means both *Spiritum Spirantem*, the Holy Ghoſt that puts Faith into me, who is called therefore *the Spirit of Faith*; and he means alſo the Grace of Faith, the infuſion of the holy-Ghoſt, whereby I do actually believe. Many like inſtances may be brought to prove, that Spirit implies both; therefore, for my part, I take in both, the one and the other.

So now you have theſe three parts of the words. Firſt, you have here *a Spirit that works*, whereof he is the Prince, taken both for his Devils, that are Spirits, and work by him; taken alſo for that common infuſion which his Devils breathe into Men. Secondly, you have the time, *that now worketh*. Thirdly, the Perſons in whom, *in the Children of Diſobedience*. Now I ſhall give you ſome Obſervations, if you take either one ſence or the other; for both are intended, the one as the Cauſe, the other as the Effect, and as a demonſtration of the Miſery of Man by Nature, which theſe *Epheſians* themſelves may ſee in thoſe, that are eminently the Children of Diſobedience, in whom the Devil raiſeth ſuch a Spirit.

Obſerv. 1. Firſt, If you take it for his being a Prince of Spirits that thus worketh, I ſhall give you theſe Obſervations, which ſhall further explain it. *Firſt*, that it relates to their manner of working, that they work as Spirits in Men. And the Apoſtle doth inſinuate this for two ends: the one, to ſhew the manner of their working; the other, to ſhew the advantage of their working. They work as Spirits, for the manner of their working, in the Children of Diſobedience: and for their advantage, (they have mighty advantage upon it) and therefore to ſhew it, in *Epheſ.* 6. he ſaith, *We fight not againſt fleſh and blood, but againſt ſpiritual wickedneſſes*, that is, Wickedneſſes that are Spirits. I ſhall explain it to you by degrees. God did make Man under Angels, as he hath made other creatures under Man; tho not in the like inferiority, yet in a proportionable diſtance. Now this is a certain Rule, Amongſt all God's Works, take the whole chain of them from firſt to laſt, that in the ſubordination of ſeveral creatures, the higher one creature riſeth above another, it is able to do all that is below it, all that is excellent, yea, and hath a power to do more: as now; All the ſenſes that a Beaſt hath, Man hath, and he hath Reaſon beſides. Then for the manner of their working, which is the point I would explain; the Angels being Spirits, all the ways which one Man hath to work upon another, the Angels have the ſame, and more. What are the ways that a Man hath to work upon another? He can do it by ſpeech, and he can do it by preſenting objects externally; and he can do it by threatning, or by puniſhment, or the like. But the Devil can do all this and more: He can appear as a Man doth, and convey himſelf unto a Man by ſpeech; and not only ſo, for this is but working upon a Man, this is not working in him; but the Devil can creep into the Fancy, he can creep into the Humours, and into the Paſſions of a Man's Body, which depend much upon the Humours, and can act them; therefore he can work in us. My Brethren, one Angel cannot work in another; One Devil doth not poſſeſs another; why? becauſe they are creatures of a like rank: And therefore as one Man communicateth his mind to another, and cannot creep into a Man to ſuggeſt it ſecretly and indiſcernably, becauſe Man and Man are creatures of a like rank; ſo are Angels: *Michael* and the Devil diſputed indeed about the Body of *Moſes*, as one Man doth with another; but one Angel cannot undiſcernably work in another. And therefore there is this difference between the Devil's working in us, and that which one Man worketh upon another. One Angel may work upon another, and perſwade him thus and thus, but he cannot work in him: but the Devil, being an Angel, and an Angel being a ſuperiour creature to Man, hath a way of communicating himſelf to Man, which one Man hath not to another.

Yet he hath not that way that God hath; for he doth not know the Heart: but he can work upon the Fancy, and upon the Paſſions. The Will is joined to the Affections and Paſſions; and he can work upon them. The Underſtanding is joined to the Fancy; he can work upon that, and ſo work upon the Underſtanding. He can work in us, yet notwithſtanding it is not as God doth.

If you ask me, what it is he can do in us? I will anſwer in a word; Becauſe it hath been ſpoken to heretofore.

He can firſt undiſcernably, as a Spirit, put into you what thoughts he will, ſuggeſt any thing; he can imprint it upon the Fancy, and the Underſtanding will take it off preſently. In *Joh.*13.2. it is ſaid, *the Devil put it into the heart of Judas to betray Chriſt*, he wrought in him. He can take away thoughts, and put in thoughts; he can take them away, for he can divide the thoughts. In *Luk.* 8. 12. the Devils are compared to Fowls, ἂιρει τ͂ λόγον, that take away, that ſnatch away violently the Seed that is ſown; he will not only ſteal them away, but doth it violently; divide the thoughts of a Man at a Sermon, and make him think of ſomewhat elſe. And he is the envious one, that ſoweth Tares in the night, and undiſcernably; as Seed (you know) is ſown in the Ground undiſcernably, eſpecially in the night. He can put into us what he will. And, my Brethren, let me add, he would not have power to work in us, unleſs we had ſinned. If he had been perfect, and we perfect, he might have wrought in us, and ſuggeſted to our Spirits undiſcernably; but, as I take it, this ſame *working in us*, is not only a note of difference from what one Angel can do to another, but it is a note of difference of what Satan, being fallen, could have done to *Adam*, or to Chriſt himſelf, who were perfectly holy. He could not come to *Eve*, tho he was a foul unclean Spirit, and work in her, he could not put a thought in her undiſcernably, for that had been his beſt way; and he could not then take the ſhape of a Man or a Woman to talk in, becauſe the Image of God was not yet defaced in Man, and therefore he comes, and talks to her in the ſhape of a Serpent; and ſhe knowing the nature of that Beaſt, knew that he was next door to Reaſon, and ſo he might ſpeak, and that deceived her. And ſo for Chriſt himſelf, he comes and makes viſible Apparitions, but we reade not, nor do I know any good warrant or ground for it, that that unclean Spirit ſhould come and work in Him. But now, we being Sinners, he can, eſpecially thoſe that are his own, work in them undiſcernably, put in any thoughts, or take any thoughts out of their minds.

He can, in the ſecond place, when he ſees that that thought which he hath put in, doth take, that a Man's will doth a little come off to it, he can then, and he doth, and God permitteth him to do it to ungodly Men, enter into them, and poſſeſs them, as a Man dwelleth and poſſeſſeth his own Houſe; for ſo the Compariſon is, *Luke* 11. that he dwells there as in his own Caſtle. And as he entred into the body of the Swine, and carried them headlong into the Sea, ſo he entreth into Men, and doth poſſeſs their ſpirits; and he joineth with their ſpirits, and ſtrengtheneth all thoſe conſents to Sin in them. He is only ſaid to enter into *Judas*, *Luk.* 22. 3. for though he was in *Judas* before, yet when he cometh to put a Man on upon any great Sin, he is ſaid to enter into him, as he did enter into the Swine; for it is the ſame word; becauſe he joyneth with his ſpirit to carry him on in it, as if another ſoul ſhould come into a Man.

And not only ſo, but he is able to fill a Man's heart; as *Act.*5.3. as Wine filleth a Man's veins, and giveth him new ſpirits and ſtrength; or, as Wind doth fill the Bagpipe: for the hearts of unregenerate Men they are (as I may call them) the Devil's Inſtruments, in this reſpect, he breathes into them, and blows them up. He cannot indeed put Affections into them, but he can blow them up when once conſent is given. You may reade of a good Angel in *Dan.* 11. 1. ſaith he, *I am with the King of the Medes, to confirm and ſtrengthen him in his purpoſe to deliver the Jews:* both theſe words are uſed. So can Satan, when he hath put in a Temptation to a Man, (you ſee he is able to ſuggeſt it, being a Spirit) when he hath put in his Suggeſtion, then he entreth, eſpecially when a Man is his own, and giveth place to him. If a Man be a Saint, he hath leave to enter for that time, and he can confirm and ſtrengthen that Reſolution, and hold him in it, and join with him, and ſo the Man ſhall have a ſuper-added ſtrength, another ſpirit in him beſide his own. Therefore in *Mich.*2. 11. ſpeaking of falſe Prophets, he ſaith, *They* *do walk in the Spirit, and lye.* It is the ſame phraſe that is uſed of a Man's walking in the Holy Ghoſt, when the Holy Ghoſt ſtrengthneth him. And the Devil did uſe to come into *Ahab*'s Prophets; he was a lying Spirit in them; *They walk in the Spirit, and lye.* I ſpeak it for this, that he can thus blow up, and fill up a Man's Spirit. I ſhould have added a middle, between entring and putting into the heart, that is, he can provoke Men, inflame them. *The Tongue* (ſaith *James*) *is ſet on fire of Hell*; and it is ſaid expreſly of *David*, in 1 *Chron.*21.1. that Satan provoked him to number *Iſrael.*

And not only this, but he can effectually prevail. He can by all theſe means work in us; firſt, work indiſcernably in a Man; Secondly, having right, as in wicked men he hath, he can enter and dwell there, as in his Houſe or Caſtle: Thirdly, when he hath provoked and ſtirred up the Affections and Paſſions. When the Will hath conſented, he can ſtrengthen that Will, and ſo ſtrengthen it, that he ſhall prevail and work effectually; for ſo the word here implies. In 2 *Theſſ.* 2. 10. ſpeaking of Satan's working upon the learned part of the Popiſh Party, that know the Truth, and reade it, *his coming* (ſaith he) *is with all deceiveableneſs of unrighteouſneſs, that they might all be damned.* The doctrine is ſo laid to men's corrupt hearts, that it deceiveth them, and deceiveth them effectually. Therefore in 2 *Chron.*18.21. it is ſaid there by God himſelf, *Thou ſhalt go and entice him, and thou ſhalt prevail.* And you know, he was preſently a lying Spirit, and prevailed over all *Ahab*'s Prophets, and over *Ahab* himſelf. And he doth it with a kind of Command, for he is a Prince too; therefore they are ſaid to be taken captive at his will. And ſo much now for the manner of his working, which this phraſe [*he worketh in them*] implieth; and what I have ſaid is neceſſary to open it.

Now the Apoſtle's ſcope is likewiſe to hold forth all the Advantages he hath as a Spirit. He is an Active Spirit; for Spirits are active: *The Horſes of* Egypt *are not fleſh but ſpirit.* I ſhall not now ſtand to open the Advantages, for time would fail me.

The Obſervation I ſhall make from hence is this: That tho the Devil worketh in Men thus, and works effectually, yet ſo, as all their Sins are their own ſtill; why elſe are they called Children of Diſobedience? *he worketh* (ſaith he) *in the Children of Diſobedience*; and they walk in Sin, tho the Devil thus work, and doth work in all the Sins of Men. For that which we tranſlate [*Our life is a continual Warfare*] the *Septuagint* renders it [*a continual Temptation.*]

The reaſon why tho the Devil thus work, yet it is all our Sin, is this; Becauſe that the Devil he doth not thus enter into us or joyn with our ſpirits to confirm us, till our wills are come to a conſent, we give place firſt: And then when he doth confirm, ſtill the Will of a man is free, he is but ſtrengthened in it; he may cauſe the Waters to ſwell, but he cannot turn them back. It is evident in *Ananias*, *why hath Satan filled thine heart?* You will ſay, did not Satan work in him, how could he help it? yet it is made his ſin, for that he gave way to the Devil; for he gave way at the firſt, and then the Devil entered in and filled him. Another inſtance for it is that in 2 *Tim.*2.*ult.* he ſaith, we are taken captive alive ἐζωγρημένοι, as the word is derived from thence, the meaning is this, they are alive when they are taken, and they are taken willingly by him, tho at his will, yet with their own will too. They are not moved as dead ſtocks, but they are moved as having a living active Principle in them, their own will. No man ſinneth, my Brethren, becauſe Satan commandeth him; for we do not ſee that Satan commandeth us, for he works undiſcernably, but we ſin becauſe of what is propounded to us: as no man doth ſin becauſe God decrees him to ſin, therefore no man can excuſe himſelf with that: ſo no man can excuſe himſelf with this, that Satan worketh in him.

And ſo much now for that firſt Interpretation, that here, by *Spirit*, is meant the Devils, who, as Spirits, work in the Children of Diſobedience.

I come now to a ſecond Interpretation, which is taken for the Effect of theſe Devils, that common Spirit that they raiſed in thoſe times in the Children of Diſobedience, which the Apoſtle bringeth as an inſtance, that themſelves might ſee how it wrought; Do not you ſee, ſaith he, how it worketh, what a Spirit there is working in men againſt God, and againſt Chriſt? The Devil is the Prince of it. I opened it before, I ſhall now give you ſome Obſervations about it.

Obſerv. 1. The firſt is this: That beſides the common ordinary walking of Men in their particular Luſts, walking in Sin, according to their Prince, their Devil, their King, (for in every Sin that a Man ordinarily committeth, he walketh according to this Prince, and his Mind and Will he doth); beſides that, I ſay, there is a ſpecial Spirit, which yet is a common Spirit in another ſence, that is, becauſe it breatheth in a general way in Men; yet I call it ſpecial, becauſe it is ſuperadded, over and above the natural Inclination that Men ordinarily have to the Ways of Sin, there is a ſpecial Spirit, raiſed up by the Devils in the Children of Diſobedience.

I ſhall make this evident to you by parts. I take theſe *Epheſians* for an Inſtance, (for to me the Apoſtle ſeems to point to that Spirit that wrought among them.) In *Acts* 19. when *Paul* was at *Epheſus*, you ſhall find there, what a Spirit was raiſed, all the whole City upon a ſudden were gathered together, and were all filled with confuſion, and the Text ſaith, *The greater part knew not wherefore they were come together*: They would have haled *Paul* before the Judgment-Seat, and having caught *Gaius* and *Ariſtarchus*, his Companions, *they ruſhed with one accord into the Theater*; and all this while they knew not for what. And then, for the ſpace of about two hours, they all with one voice cried up their Goddeſs *Diana*, and cried out againſt Jeſus Chriſt; alas! they knew not Jeſus Chriſt: But why did they cry up their Goddeſs thus? Why the Devil was in it. Do not you ſee, ſaith the Apoſtle, how the Spirit works? If you read the Apologies of *Tertullian*, and others that wrote in the Primitive Times, you ſhall ſtill find them telling the Heathens thus: Why do you perſecute us? what is the matter? You underſtand not our way: You can let other Sects alone, why do you meddle with us? It is nothing but a Name you perſecute, you know no more. Yea, but, my Brethren, the Devil knew more, and ſo raiſed up a common Spirit amongſt them, againſt the Chriſtians.

The Devil doth raiſe up in ſeveral Ages, (that ſhould have been another part of the Obſervation) a ſeveral kind of Spirit, yet ſtill the ſame Devil. Do you not ſee, ſaith he, the Spirit that now worketh? Why the Spirit of Heatheniſm wrought then in a bitter oppoſition unto Chriſt; and the Spirit of Antichriſt wrought then, *The Spirit of Antichriſt is now in the World*, ſaith *John*. And theſe both wrought in one, wrought againſt Chriſt. The Devil had then two Strings to his Bow: Among the Heathens he had a Spirit, that wrought to advance his Kingdom, and to keep him up as long as could be, as the God of the World; and if that failed, then he had the Spirit of Antichriſt, that was then a working too: and many of the Chriſtians themſelves, that were good, underſtood not this; for it was a Myſtery. And, my Brethren, ſuch is his Cunning ſtill, if the Scene alters, he alters his Spirit that he breatheth into Men; he will breath in new Principles, ſuch as the World ſhall cloſe withal; and he will be ſtill ſure, ſo to ſtate the Quarrel, as that he may vent his Malice againſt many of the Saints, if he cannot againſt all. He made way, through I know not how many Errors, that if the World ſhould happen to turn Chriſtian, he might raiſe up ſuch a Perſecution againſt thoſe that would oppoſe thoſe Corruptions, more or leſs, as poſſibly could be. Therefore in *Rev.* 12. when he was thrown down from Heaven to Earth, (as he was when Heatheniſm was gone,) he found a way to perſecute thoſe that kept the Commandment of Chriſt, and the Teſtimony of Jeſus; for there was then ſo much Corruption brought in, and found in the Churches by the working of this Spirit, that God ſtirred up ſome or other ſtill, in their ſeveral Ages, to bear witneſs againſt it: and againſt theſe the Devil raiſed a Spirit, as being the Witneſſes of Jeſus, and ſuch as kept ſome of the Commandments of God, which others did not. The Apoſtle *John*, in the place I quoted even now, ſaith, *The Spirit of Antichriſt is now in the World*, 1 John 4. 3. *Paul* ſaith, it was a Myſtery; the Apoſtle *John*, that he is to come into the World, nay, that even now he is in the World: I ſee his Horns are budding, ſaith he; and that Spirit, that breatheth now in Heatheniſm, ſhall work up to the very ſame, when the World ſhall turn Chriſtian, in Antichriſt. Now this was a Myſtery, yet the Devil knew what he did, he drove it on, and carried on this common Spirit, and that among Chriſtians themſelves, in thoſe Primitive Times, even when the Heathens did oppoſe them. So now, as it is ſaid of the Holy-Ghoſt, in 1 *Cor.* 12. that he hath *Variety of Gifts, but there is one Spirit, that worketh all in all:* So in ſeveral Ages, there are ſeveral Spirits infuſed, and Principles that Men are led by; but yet ſo, as ſtill they ſhall be againſt ſome part of the Commandment of Jeſus; and it is the ſame Spirit that ſtill worketh all in all.

And why is ſuch Oppoſition called a Spirit?

Becauſe, my Brethren, things are carried with Spirit oftentimes more than with Reaſon. Saith *Paul, I was exceedingly mad againſt the Saints,* Acts 26. 11. And I think there are few that are mad, but there is ſome kind of poſſeſſion, or obſeſſion of Satan: *I was mad,* ſaith he, and Madneſs, you know, is to go in a thing againſt reaſon, and beyond reaſon, beyond the Nature of the thing it ſelf: and that is, becauſe the Devil is in it; for he carries it it as a Prince, and therefore he carries it as by a Spirit that he ſtirreth in them.

And it is called a Spirit too, becauſe it is active, and high, and violent. In *Rev.* 16. 13. ſpeaking of thoſe Emiſſaries of *Rome,* that, when Antichriſt is brought to his laſt Throw for his ſubſiſtence, (and if he loſeth that, he is gone) he ſendeth out, (the Devil and Antichriſt together, for they are ſaid to come out of the mouth of both,) he calls them *Spirits*; they ſhall be nimble Agents, that ſhould have a World of Zeal: what is the reaſon? They are ſaid to be *Spirits of Devils,* and were therefore more active, than Men of themſelves would have been: And Satan was the Prince of them, for they *came out of the Great Dragon*; and they *go forth to all the Kings of the Earth, to gather them to the Battel of that Great Day:* And how nigh it is, God knows.

Now as it is a ſpecial Spirit, thus raiſed, (I have ſhewn you, that it is called a Spirit, and a Spirit that altereth, as the Scene altereth,) ſo it is a general Spirit, a common Spirit, wherein (ſaith he) the Children of Diſobedience do agree. The reaſon, my Brethren, why his Kingdom is a Monarchy, and why they have one Prince, (by what the Scripture ſeemeth, both in this and other places, to hold forth to me,) is this: Becauſe there is one great Devil, that is the *Old Serpent*; he hath the great Head, the great Wit, and inventeth what to do ſtill, in all the Turns and Agitations and Motions of the World, and accordingly directs. As *Pharaoh,* (who was a Type of the great Devil, and his Monarchy, and the *Egyptians* are the *little Dragons,* as they are called, *Pſal.* 74.) he gave the Counſel, *Come,* ſaith he, *let us deal wiſely:* So Satan, he is, as it were, the great Dictator, and all the leſſer Devils take from him what he doth judg, and breath a common Spirit into Men, in whom they work. And therefore he is ſaid here, to be the Prince of a Spirit. The reaſon why it is one Spirit, is, becauſe there is one Prince of them, that doth guide and direct all the other Spirits to go thus one way, and to make one common Gale in the Hearts of Men. In that *Rev.* 16. 13, 14. they are ſaid to be *three Spirits*; yet all agree in one, they all came out of the Mouth of the Dragon too, for he was the Prince of them, the great Devil, (for by the great Dragon there, I take it, the great Devil is meant, for the little Devils are in that Phraſe, *He and his Angels.*) And a Breath came from this Prince, and the other Devils, he ſaith, they were three, that is, many, or more than one, Men acted by the Devil; yet they all agreed together in one Project and Deſign, which was, To *go forth to the Kings of the Earth, and of the whole World, to gather them to Battel againſt Chriſt:* For when Antichriſt ſhall be put to it, he will get the Aſſiſtance of Heathens, and *Turks,* and all; all ſhall join together againſt the *Battel of the Great Day.*

When our Lord and Saviour Chriſt was crucified, it is clear, then he breathed a common Breath. *Herod* and *Pilate* were one againſt another, yet conſpired in crucifying of Chriſt; why? Becauſe there was a Prince in the World, and tho he had nothing in, or againſt Chriſt, yet he ruled their Hearts unanimouſly. Therefore, in *Pſal.* 2. *Why do the Heathen rage, and the Kings of the Earth ſet themſelves and the Rulers take counſel together, againſt the Lord, and againſt his Anointed?* The truth is, the Devil was in them. *This is your Hour,* ſaith Chriſt, *and the Power* *of Darkneſs*; that is, the Devil, who is the Power of Darkneſs, hath power over me, by means of you.

Now, my Brethren, it is a Spirit likewiſe, which (if the godly-wiſe do heedfully obſerve,) may be diſcerned. The Apoſtle ſaith ſo much: Do you not ſee it work, ſaith he, in the Children of Diſobedience? You may ſee it by the Nature and Carriage of things, that Satan carries them on. And ſo much for the Interpretation of thoſe words, *The Spirit that worketh.*

I come to the Time, *That now worketh.* Some put it for *etiamnum*, that ſtill worketh: but I think that is not the meaning of it, for it refers to that preſent Spirit that then was, which, as I ſaid, Satan was the Prince of: *Which now worketh.* It may have relation alſo to the Times of the Goſpel, in compariſon of former Times. In *John* 12. 41. ſaith Chriſt, *Now is the Judgment of this World*: That is, Now is the Time of the Goſpel, when this World is to be reformed, and the *Prince of this World is caſt out.* Now, becauſe that is the [*now*] when the Prince of this World is caſt out; therefore this is the [*now*] wherein the Devil being caſt out, being vexed, raiſeth up a Spirit in the Children of Diſobedience. And he is more active a thouſand times, than he was in the Old Teſtament. It is true, Satan under the New Teſtament, hath leſs Power than he had under the Old; for the Kingdom of Chriſt cometh ſtill more and more upon him, and ſpoils his Plots, eats them out; but yet his activeneſs, his working is more by far. And the reaſon is this, becauſe the Devil is enraged; for ſtill as Chriſt goes, and caſts him out of his Kingdom, or out of Mens Hearts, the more he rageth. In *Mark* 9. 26. when the unclean Spirit was to be caſt out, the Text ſaith, *He cried, and rent him ſore.* And in *Rev.* 12. 12. when the Devil, that great Dragon, was caſt out, thrown from Heaven, it is ſaid, *He is come down, having great Wrath, becauſe he knoweth he hath but a ſhort time*: And if he had millions of Years, they would be a ſhort time to him. But when he ſaw himſelf thrown down, it was to him as the beginning of the Day of Judgment, which he thinketh is approaching. And ſtill, my Brethren, the more he is confounded, the more he is enraged, and the more active he is; therefore he ſaith, *The Spirit that now worketh.*

You ſhall ſee this, by comparing the Inſtruments he doth employ in one Age, and in others ſucceſſively, that come after. In *Rev.* 9. there comes out of the bottomleſs Pit, a Company of Locuſts, whoſe King was the Devil; theſe were, as ſome think, the *Saracens*; or, as others, thoſe preaching Friars, that were ſome hundreds of years ago, ſent abroad to uphold the Pope's Kingdom. For my part, I think, the Holy-Ghoſt did carry on the Story of both, even in that firſt part of the Prophecy. Now you ſhall find in *Rev.* 16. when Antichriſt cometh to his laſt Caſt, his Agents then are not Locuſts, but [*Frogs*,] and ſo raiſed, that they are called *Spirits*, becauſe they are more nimble and active than thoſe Locuſts were, (for the Devil ſtill, as his Time grows ſhorter and ſhorter, begins to work more furiouſly, and more fiercely, beſtirs himſelf more in the Spirits of Men.) Thoſe Locuſts were too dull Creatures, therefore now he hath Frogs, he meaneth the Jeſuits, who are a nimble Company of Men, Men of Spirit, full of activeneſs, that can like Frogs leap into King's Chambers, and can be in the Water, and on the Land, deal in Church, and deal in Common-Wealth; and theſe he calleth Spirits. The Locuſts, I ſay, thoſe preaching Friars, they were too dull for his turn, now in this laſt Caſt. And, my Brethren, it is good to learn of an Enemy: Still as our time draws ſhorter, let us work the more. *Exhort one another*, (ſaith he, *Heb.* 10. 28.) *and ſo much the more, as ye ſee the Day approaching.* And if you will have it more full, 1 *Cor.* 7. 29. *The Time is ſhort*: Therefore let us improve it to the uttermoſt. The Devil, you ſee, doth ſo; he acteth and worketh more now than he did before, becauſe he knoweth he hath but a ſhort Time. And ſo much now for the Time.

I have now nothing to ſpeak to, but the Perſons: *That worketh in the Children of Diſobedience.* I muſt, as I uſe to do, a little open the Phraſe.

Serm. IV. It is an Hebraiſm, *Sons of Diſobedience.* The Jews do uſe in common Speech to apply the words, *Sons* and *Children*, to many things; as, *Son of Captivity*, that is, a Captive: *A Son of the Reſurrection*, ſaith the Goſpel; that is, thoſe that ſhall riſe again, and ſhall be begotten by the Reſurrection; for it is a begetting again, and ſo they are Sons of it. It importeth (as the Phraſe is here) one that hath addicted himſelf to Diſobedience. As *Wiſdom* is ſaid to be *juſtified of her Children*, Mat. 23. There are Sons of Wiſdom, that is, thoſe that have given up their Souls to be led by Wiſdom, that have been converted by Chriſt: So here, thoſe that have addicted themſelves to Diſobedience, to Sin, they are called, *Sons of Diſobedience.* You have the like in *Pſal.* 89. 22. *The Son of Wickedneſs ſhall not afflict him:* So, *Sons of Violence.* I ſhall not need to open that much, I ſhall ſpeak of it, when I come to handle *Sons*, or *Children of Wrath*, in the next Words.

The only Queſtion is this: Whether he meaneth all ſorts of unregenerate Men? Or whether he meaneth ſome ſpecial Sort, in whom the Devil in thoſe times raiſed up a ſpecial Spirit?

The truth is, it is hard to determine it, the Context ſeems to carrry both. In Scripture Phraſe, (I ſhall ſpeak a little to the latter,) a *Child of Diſobedience* notes out one, that is more eminently wicked than others, a Son of Iniquity; and it is all one with that which in the Old Teſtament was called, a *Son of Belial*, which Phraſe you have often, and you never have it uſed, but it noteth out one more wicked than ordinarily the Generality of Mankind are. *Sons of Belial*, are Men without a yoke, that have *broke the Bounds*, as the Prophet expreſſeth it, for ſo the Word ſignifies. Still when they are mentioned, I ſay, it notes a ſpecial ſort of wicked Men. I ſhall quote the Places, *Deut.* 13. 13. 1 *Sam.* 2. 12. The Sons of *Eli* are called, Sons of *Belial*, being more eminently wicked than others. So in *Judg.* 19. 22. One given to Drunkenneſs, is called a *Daughter of Belial*, 1 *Sam.* 1. 16. Thoſe therefore, that either in reſpect of living in Prophaneneſs, or in reſpect of Oppoſition to God and Chriſt, are more eminent than others, they are eſpecially Sons of *Belial*; yea, they are called, even *Belial* it ſelf. And in 2 *Cor.* 6. 15. *Belial* is called the Devil himſelf; even as in the New Teſtament, the Devil is called, *That wicked One:* And anſwerably, one that is more eminently wicked is called a Devil; as in that Speech of Chriſt, who ſaith of *Judas*, that he was a Devil.

The word, *Diſobedience*, is ἀπειθείας, an obſtinacy of Heart, that a Man hath ſtood out Perſwaſions. So as now it doth import ſuch kind of Men likewiſe, as have received the Truth, or have heard of the Truth, yet obey it not, but do the contrary. *I have ſtretched out my Hand to a diſobedient, gainſaying People*, *Rom.* 10. 21. Thoſe are called diſobedient, (it is the ſame word) which have had God's hand ſtretched out to them. You have many Places for it, *Rom.* 2. 8. and *Tit.* 1. 16. *In Works they deny him*, ſaith he, *and are diſobedient*, (it is the ſame word here) *and to every good Work reprobate.* And in *Heb.* 4. 6, 11. it is uſed for Unbelief.

Now if it be taken in a large ſence, as perhaps in *Eph.* 5. 6. it is taken for all unregenerate Men, *For which the Wrath of God cometh upon the Children of Diſobedience:* Then the Obſervation in a word is this. It cometh in here by way of difference from Satan's working in godly Men, and in unregenerate Men. He *worketh in the Children of Diſobedience*, that is, he ordinarily prevaileth with them, (I mean, for thoſe Luſts they are addicted to,) he ruleth them, as it is ſpoken in that Curſe concerning *Judas*, *Pſal.* 109. He prevaileth over them, he works effectually in them, (take that, I ſay, which is their proper and ſpecial way of ſinning, that which their Spirits are addicted to,) they are (as I may ſo expreſs it) his working Shop, they are called his Houſe where he dwelleth, *I will go, and return to my Houſe*, ſaith he, when he was caſt out there in *John* 11. He works as an Enemy in the People of God, but in theſe as a Prince. He works as a Tyrant in thoſe, and prevails often over them for Acts; but in theſe as a Conqueror, taking them captive at his Will. My Brethren, I take it, that there is this difference ſet by God, between thoſe that are godly and regenerate Men, tranſlated into the

Kingdom

Serm. IV.

Kingdom of Chriſt; and unregenerate Men, who are Members of the Kingdom of Satan. It is true indeed, he cannot carry all unregenerate Men to all the Sins he would, becauſe, like a Tyrant, he applies himſelf to the ſeveral Humours of Men, and that by God's ordination; yet ſo, as the common Law that God alloweth him to rule over them with, it is in reſpect of their peculiar Luſt, and peculiar Sin. Look what a Man's Snare is, the Devil hath him at his Will, as the expreſſion is, 2 *Tim.* 2. *ult.* But now, if he come to deal with a godly Man, he ordinarily asketh leave, *Luke* 22. 33. *He hath deſired, he hath ſought to winnow thee,* ſpeaking of *Peter,* when the Devil carried him on to that great Sin againſt Chriſt. But when he comes to unregenerate Men, they are his Subjects, his Natives, his proper Goods; and he enters into them, as into his own Houſe. And the reaſon of it is this: Becauſe the Saints are tranſlated into the Kingdom of Chriſt, therefore if he will deal with them, he muſt come like a Party into another Kingdom, into anothers Quarters, where he hath not ordinarily the Power, and the Rule; and what hath he to do with another Man's Servant? That's the Law. A regenerate Man is Chriſt's free Man, therefore, but by ſpecial permiſſion from God, to exerciſe his Children, he doth not ſo come to tempt them, as to carry them on to great Sins.

Now if it be meant, (as, I take it, rather it is,) of Men eminently wicked, that are the Ring-leaders of all the Devil's Kingdom; then in a word, here is the Obſervation.

Obſerv. 1. That Satan in his Kingdom hath ſeveral ſorts of Sinners, and there are ſome, in whom the Devil's Breath is ſo ſtrong, that a Man may ſmell it; as a holy Man may ſavour the Spirit of God in another Man that is holy. You may ſee how it worketh, ſaith he, in ſome of the Children of Diſobedience, that are the Ring-leaders (and ſo Inſtances) of the Bondage that all the reſt are in. I ſay, of unregenerate Men, there are ſeveral Sizes of them; yea, the ſame Man, as he grows wickeder, ſo he hath more Devils: *He brought with him ſeven Devils worſe than himſelf: You make him,* (ſaith Chriſt) *ten times more the Child of Satan, than he was.* I quote it for this, to ſhew you, there are ſeveral Sizes of wicked Men, (tho the meaning is, that of every Generation of Men, the ſecond is worſe than the firſt,) for otherwiſe how could they make him worſe than themſelves? But they making him a Proſelite, the Curſe of God (when they had made him ſo) made him worſe. But I will not ſtand upon that.

Obſerv. 2. The ſecond Obſervation is this: That which makes Men eminently wicked, and the Spirit thus of the Devil to work in them, more than in others, it is an Unperſuadeableneſs. They have been dealt withal by God, and by the Preaching of the Goſpel; they have had ſome Hints, ſome Hear-ſays of it; and they refuſe that Light, and will not believe that Truth: And for this Diſobedience, doth the Lord give them up to Satan, to rule in them more fully, and to transform his Spirit into them. In 2 *Theſſ.* 2. *He cometh with all deceivableneſs of Unrighteouſneſs:* But in whom is it? *In them, that receive not the Truth in the Love of it.*

Now, my Brethren, in a word, this is the Apoſtle's Scope plainly to me: Saith he, Whilſt you were unregenerated, you lived in the Devil's Kingdom: And tho you were not oppoſite to the Goſpel of Chriſt then, and had not that Spirit which you ſee now worketh in ſome; why? becauſe you never heard of the Goſpel before, ye turned, when ye firſt heard it: Yet you may ſee what you would have been, if God had not turned you; that Spirit, that you ſee now worketh in Men eminently wicked, (by which you may ſee, that the Devil hath a hand over Men,) that Spirit, if you had gone on, would have wrought in moſt of you too. So that his Scope is, to hold forth the Spirit, that was more eminently in ſome Men, that were Sinners amongſt them, or perhaps in the Generality of Men, that did conſpire in one way of Wickedneſs, to let them ſee what themſelves would have been. And, my Brethren, we are apt to forget our natural Condition, (let us make juſt that Uſe of it the Apoſtle here doth.)

We think we ſhould not have been ſo bad, we ſhould never openly have done thus and thus, as others do: O! but remember and conſider this, that whilſt you walked in Sin, you were under the *Prince of the Power of the Air*; and look what Spirit you ſee now works in the Children of Diſobedience, had you not turned unto God, had you been unteachable, and unperſuadeable, the ſame Spirit would have been in you. So that now what Wickedneſs is abroad in the World, all Men that are turned to God may make uſe of it; the like would have been my Heart, I ſhould thus have been the Slave of the Devil; as theſe are carried headlong, ſo ſhould I have been.

And, my Brethren, let me add this laſt: Tho he ſpeaks thus of ſuch, and ſaith, they are *Children of Diſobedience*; yet he calls them not the *Sons of Perdition*: He calls them *Children of Wrath* indeed, in reſpect of their preſent State, namely, in the next words; but he calls them not, *Sons of Perdition*, as for the future ordained to Deſtruction. Then, altho Men ſhould have great high Spirits againſt, and be unteachable, and unperſuadeable to the Truth of God, and Ways of Religion; yet pray for them, ſeek to God for them. Tho they are Children of Diſobedience for the preſent, yet it follows not, that they are Children of Perdition, as *Judas* is called. In 2 *Tim.* 2. 25. Saith he, *The Miniſter of God muſt be gentle, in meekneſs inſtructing thoſe that oppoſe themſelves; if God peradventure will give them Repentance, that they may recover themſelves out of the Snare of the Devil*: That tho now they are under the Spirit of Satan, and he hath a Snare upon them, and out of that they do oppoſe; yet in meekneſs inſtruct them; they are Children of Diſobedience, thou canſt not ſay, they are Children of Perdition. So much now for the opening of this Text.

SERM.

SERMON V.

EPHES. 2. 3.

Among whom alſo we all had our Converſation in Times paſt, in the Luſts of our Fleſh, fulfilling the Deſires of the Fleſh, and of the Mind: And were by Nature the Children of Wrath, even as others.

THe Apoſtle, in this and the two former Verſes, doth ſet himſelf to give an exact Deſcription of all Men unregenerate: And as he is comprehenſive in the Doctrine about it, ſo he is as comprehenſive alſo in the Application. He had ſhewn two of the Cauſes, that were external, of all that Sinfulneſs that is in unregenerate Men: The World, in the 2*d* Verſe; and the Devil. And now he cometh to that third, which is the Fleſh, or natural Corruption. There were but two ſort of Perſons in the World, that ſhared the World between them; and they were the *Jews*, and the *Gentiles*: And the Apoſtle doth apply all the Doctrine of Man's unregenerate Condition by Nature to both theſe. And as Men that read Lectures of Anatomy, do not only give the Doctrine of the parts of a Man's Body; but they exemplify it, in having a Body cut up before them: So the Apoſtle here, he doth not ſimply lay down the corrupt Eſtate of Man's Heart by Nature; but he applies it, exemplifies it, and that both unto the Jew and Gentile, he ſhares this common Condition between them, *Wherein in time paſt ye walked*, ſpeaking of the Gentiles, *verſ.* 2. *Among whom alſo we all had our Converſation*, ſpeaking of the Jews, in this third Verſe.

Theſe Words I have read unto you, which concern that third and laſt Cauſe of all Sin in Men, namely, their natural Corruption, which is called *Fleſh*, they divide themſelves generally into two parts.

1. The Perſons that he ſpeaks this of, *We all*.

2. The Deſcription he gives of the State of Nature, in reſpect of inbred Corruption, and the Fruits of it in theſe *Epheſians*.

I will begin firſt with the Perſons.

Our holy Apoſtle had a care in the Application of this Doctrine, to winde in the Jews as well as the Gentiles. He named the Gentiles twice in the former Verſes, *You hath he quickned, that were dead*, verſ. 1. *Wherein in times paſt ye walked*, *verſ.* 2. And he nameth the Jews as often in this third Verſe, *Among whom we had our Converſation: And were by Nature the Children of Wrath, even as others.* He had ſtill carried along in this Epiſtle, what God doth both unto Jews and Gentiles; he carries the State of both along with him, in every thing he handles. When he had ſpoken in the firſt Chapter, of the great Benefits of Redemption, he applies it both to the Jews, and alſo to the Gentiles; to the *Jews*, *verſ.* 11. *In whom alſo we have obtained an Inheritance, that we ſhould be to the Praiſe of his Glory, that firſt truſted in Chriſt.* He applies it to the Gentiles, *verſ.* 13. *In whom ye alſo truſted, after that ye heard the Word of Truth, the Goſpel of your Salvation, in whom alſo after he believed, ye were ſealed with that holy Spirit of Promiſe.* Now as in the matter of Redemption, and all the Benefits of it, he applies it unto both; ſo he takes the like and the ſame Courſe, in the Matter of Corruption, and of our natural Condition.

And beſides that reaſon, which many Interpreters give, why he doth ſo, namely, becauſe he would not ſeem to upbraid the Gentiles, as the Jews were wont to do, who called them, *Sinners of the Gentiles*, Gal. 2. but that he and his Country-Men were as bad as they. I ſay, that is not the only reaſon, but it was to ſhew the freeneſs of God's Grace, to ſave the Jews, as well as the Gentiles. For his Scope, why he doth mention the State of Nature ſo exactly, and apply it thus to both theſe ſorts of Perſons, is, to illuſtrate the free Grace of God: Saith he, in the next Verſe, *But God, who is rich in Mercy, for his great Mercy wherewith he loved us, even when we were dead in Sins, hath quickned us: By Grace ye are ſaved.* So that he would ſhew, that all, both Jews and Gentiles, needed it. You ſhall find likewiſe, he takes the ſame Courſe, in his Epiſtle to the *Romans*: In the firſt Chapter he proves, that the Gentiles were all corrupted; and in the ſecond Chapter, he convinceth them, and proveth, that the Jews were ſo alſo: In the third Chapter, he concludeth, that all were Sinners; *There is no difference*, ſaith he, *all have come ſhort of the Glory of God*: And, *There is none righteous, no not one.* And to what end was all this? It was to glorify the Grace of God, as it follows, *verſ.* 24. *Being juſtified freely by his Grace*, &c. And then again, he doth apply it to the Jews, and he ſpeaks as hard words, and harder of them, than he doth of the Gentiles, and of both in reſpect of their Converſations. The poor Gentiles, they were led away, he ſaith, by the World, and by the Devil; he applies that part of Man's Miſery unto them: But when he comes to the Jews, *Ye were by Nature the Children of Wrath*, ſaith he; and, *Ye have had your Converſation in the Luſts of the Fleſh.* He ſhews the internal Cauſe of Corruption, when he applies it unto them. And what is the reaſon? You muſt know this, that firſt for their Converſations, the Jews would not ſo much as converſe with the Gentiles; they called them, *Sinners of the Gentiles*, Gal. 2. They would not ſo much as eat with them, as you read in *Acts* 10. that *Peter* would not, and according to the Ceremonial Law he ought not. And ſo in *John* 4. when Chriſt converſed with the *Samaritan* Woman, there was a wonder at it. But ſaith the Apoſtle here, You Jews, that ſtand ſo much upon this Privilege, and therefore think your ſelves holier, look to your natural Eſtate, and you are of the ſame Number with the Gentiles: *Among whom we alſo all had our Converſation in Times paſt.* They ſtood likewiſe upon their Privilege, that they were a holy Seed, and that they were the Children of God, and that all of them were ſo by Birth; you know, they ſaid, they were *of the Seed of* Abraham; *And we have* Abraham *to our Father.* He batters down that too, *We were by Nature* (ſaith he) *the Children of Wrath, even as others.* And therefore now he applies it thus to the Perſons of the Jews.

Now all the Controverſy is this, and it is a thing that Interpreters differ in, That ſeeing the word here, which we tranſlate, *Among whom*, may be alſo interpreted as well, *In which*, whether of theſe two ſhould be here intended? The Queſtion then is, Whether that [*Among whom*] refer to the Perſons, that is, We Jews walk *among you* Gentiles, had our Converſations like to you? Or whether that the meaning be, that we Jews walk in the *ſame Sins*? *In which we alſo had our Converſation*, as referring unto *Sins and Treſpaſſes, wherein in Times paſt ye walked*, verſ. 1, 2.

I for my part think, the Holy-Ghoſt writes the Scripture ſo, as to take in a comprehenſive meaning; and it hath been a Rule, that I have obſerved all along in interpreting this, and ſhall in all other Scriptures. I think he intended both: For to ſay both of theſe Jews, that as for their Perſons, they are to be reckoned among the Gentiles, among the ſame Number, *Among whom we alſo*: And to ſay, they walked in the ſame Sins, and in the ſame Luſts; it makes the Scope and the Sence more full, it makes up the Likeneſs of their Condition the more and the greater. His Scope was, to humble the Jews in both reſpects, that tho they ſtood upon it, that they were a priviledged People, yet, ſaith he, you are to be reckoned among the Gentiles, *Among whom we alſo walked*: And he would prove, that they were to be reckoned among them, becauſe they walked in the ſame Sins, *In which we alſo walked as well as they.*

So that now theſe Words, that are tranſlated, *Among whom*, they note out two things:

1. The Manner of their Converſation, that they walked *ad eundem modum*; or, as the vulgar Tranſlation hath it, *ad quem modum*, in the ſame Sins: *Quemadmodum vos, ità & nos*; Look as they Gentiles walked, ſo did ye Jews.

2. It imports alſo, that their Perſons are to be reckoned in the ſame Number; *ex eodem numero*, they are in the ſame Number; and are to be put *in eodem albo*, in the ſame Rank and Catalogue with the Gentiles.

Now there is an Objection or two againſt either Interpretation; for I take in both, therefore I muſt remove the Objections againſt both.

The firſt Objection, that by ἐν οἷς, ſhould not be meant, *In which Sins*, is this: For, ſay they that are of another mind, then it ſhould have been in the Feminine Gender, ἐν αἷς, ſince ταῖς ἁμαρτίαις; was the laſt word mentioned in the firſt Verſe; therefore if it referred to Sins, it ſhould have been in the Feminine Gender.

But that receiveth an eaſy Anſwer; for as there is ἁμαρτίαις, ſo there is παραπτώμασι, namely, *Treſpaſſes*, in the Neuter Gender. But the Anſwer that *Eſtius* gives, is this, That it refers to both, tho the one be the Neuter, and the other the Feminine Gender; yet when he makes the Participle, he ſaith, it refers unto both: therefore that Interpretation, *In which*, will ſtand.

Then again, as for that other, *Among whom*, as our Tranſlation renders it, that that is more eſpecially meant, is clear, becauſe the neareſt Connection doth carry it, the other is a more remote Connection: For if it be, *In which Sins*, it muſt refer to the firſt Verſe, and there comes in between the whole ſecond Verſe; but if it refer to the Perſons, *Among whom*, then it referreth in the next Coherence: *Among whom* (namely, which *Children of Diſobedience*,) *we all had our Converſation*, which are the words juſt before.

But there is this Objection againſt that, ſay they that are of another Mind: All the Jews were not *Children of Diſobedience*; for *Children of Diſobedience*, doth imply Perſons eminently wicked, in a more ſpecial manner, as *Children of Belial* did: Now the Apoſtle ſaith, *Among whom all we had our Converſation*: Now ſay they, all the Jews had not their Converſation among Children of Diſobedience; there were ſome more eminently Children of Diſobedience amongſt the Jews, as well as amongſt the Gentiles. This is the Objection againſt that Interpretation.

But the Anſwer is eaſy: For in the firſt place, *Children of Diſobedience*, doth not only note out Men eminently wicked; but it is the common Expreſſion given unto all unregenerate Men: In *chap. 5. verſ. 6. For which things* (ſaith he) *the Wrath of God cometh upon the Children of Diſobedience.*

Neither, ſecondly, will it follow in the Connection, that all the Jews ſhould have been Children of Diſobedience; but indeed this will follow, that they are to be reckoned of the ſame rank with them; all unregenerate Men ſhall belong, and do belong unto the ſame Kingdom, with the higheſt and eminenteſt Sinners that are. Therefore, ſaith he, never boaſt your ſelves, if you be Children of Diſobedience, if you walked among them, you were of that Company, of that Drove.

And indeed, and in truth, Thirdly, the Jews were in a more peculiar manner the Children of Diſobedience, than the Gentiles were; what's the reaſon? Becauſe they had the Law; they are ſtill called a ſtiff-necked People, which is not applied to the Gentiles; Diſobedience is in a more ſpecial manner attributed unto them, becauſe they had the means, eſpecially when the Goſpel came upon them.

So now the Interpretation being fully cleared, that [*Among whom*] referreth to both, and the Reaſon alſo, why it referreth to, *In which*; for I muſt give you a reaſon of it, that, *In which Sins ye walked*, is alſo meant: The reaſon of

Serm. V. of it is this, becauſe that in *Col.* 3. 7. which is a parallel Epiſtle to this, there it is, *In which ye walked, whilſt ye lived in them*; referring unto Sins. And ſo the *Syriack* alſo renders it, *In which*, viz. *In which Sins ye alſo walked.* And it makes the likeneſs between the Jews and Gentiles to be more full; for then his meaning is plainly this, We that are Jews had a like condition with the Gentiles; firſt, in reſpect of Converſation, we all walked in the ſame Sins, we had a like Condition in reſpect of the Luſts of the Fleſh, *In which alſo we all had our Converſation, in the Luſts of the Fleſh:* And we had a likeneſs of Condition, in reſpect of natural Corruption, which is the ground of all: *And were by Nature the Children of Wrath, as well as others.* And ſo now, having cleared this Interpretation, that it refers to both, yet eſpecially to the latter, I come to the Obſervations out of it.

Obſerv. There is one great Obſervation, which I will not now inſiſt on, but refer it, till we come to thoſe words, *Were by Nature Children of Wrath, even as others*, namely this, That original Corruption is univerſal to all Mankind, both Jew and Gentile. That Obſervation is proper to thoſe Words, therefore I omit it here.

But here he ſpeaks of the Likeneſs of the Jew to the Gentile, and that they are to be reckoned among them, the Jews all one with the Gentiles, in reſpect of their Converſation; that is the thing that theſe firſt Words hold forth, *Among whom we alſo had our Converſation.*

Firſt, then, If that the Interpretation be, they are to be reckoned of the ſame Number with the Gentiles; then I make theſe two Obſervations upon it.

Obſerv. 1. *Firſt*; Tho there be ſeveral Sizes of unregenerate men, ſeveral ſorts of them; yet they that are the beſt of them, they are to be reckoned, and they are to reckon themſelves, and Jeſus Chriſt at the latter Day will reckon them, even among the worſt. He had ſpoken of the higheſt Children of Diſobedience, in the Verſes before, that were more eminently ſuch, (for I take that Interpretation alſo in) and it followeth, *Among whom we all had our Converſation.* There may, I ſay, be ſeveral Sizes of unregenerate Men, yet all ſhall be reckoned of one ſort. It is a Conſideration may mightily ſtrike us. Let Men be never ſo civil; let Men be temporary Believers, and profeſs Religion with never ſo much ſtrictneſs: if they be unregenerate, they will be reckoned among the Children of Diſobedience. *Among whom we*, ſaith *Paul*, putting in himſelf, who *had his Converſation according to the Law, blameleſs*; no Man could ſay, black was his Eye; he profeſſed, that he walked according to his Conſcience all his days: yet I am to be reckoned, ſaith he, and had my Converſation among, and ſhall be accounted of that Number, with the higheſt Children of Diſobedience. It is an excellent Obſervation, that a late Critick hath made: That in the Old Teſtament, eſpecially in the Book of *Proverbs*, where Hell is mentioned or ſpoken of, as it is often, the word in the Hebrew ſignifies the *Place of the Giants: They ſhall go down into Hell*, that is, to the Place of the Giants; that was the Term that the Jews did anciently give to Hell. What is the meaning of that? You know, that the Giants of the old World, they were the eminent, grand wicked Men, *Gen.* 6. 8. *The Wickedneſs of Man was great upon Earth:* And he ſaith, *There were Giants, that did corrupt their Ways before him; and the Earth was filled with Violence.* Now the Flood came, and ſwept all theſe Giants away, and carried them all to Hell: And becauſe ſuch a Cluſter of them went there all at once, Hell had its Name from thence; and whoever went to Hell, tho he were a Jew, tho he were never ſo ſtrict, if unregenerate, he went to the Place of the Giants, he went among wicked Men; and ſo they are to be reckoned here. Nay, the Goſpel ſpeaks higher words of Hell, as in relation to whom wicked Men ſhall be gathered, *Mat.* 25. 16. He ſpeaks to all unregenerate Men, that ſhall be found ſo at the latter Day, that died in that Eſtate, tho there be never ſo many Sizes of them, *Go into the Fire, prepared for the Devil and his Angels.* They are not only gathered to the Giants, but they are gathered to their great Prince, Satan: They walked according to the Prince of the Air, and they ſhall go to Hell, where the Prince of the Fire is, when he is there; a poor Prince, when he is there. And God will bring forth Men ſo, tho they walk among the Drove of his Children in Profeſſion now, yet if they walk in By-lanes, God will rank them at the latter Day, yea, often in this World, with the Workers of Iniquity. In *Pſal.* 125. 5. *As to ſuch as turn aſide to their crooked Ways*, that walk in By-lanes of Sin, *the Lord ſhall lead them forth with the Workers of Iniquity:* They do walk after them here before God, and God will manifeſt ſo much before he hath done: *The Lord*, ſaith he, *ſhall lead them forth with the Workers of Iniquity.*

And the reaſon, my Brethren, is this, why they are to be reckoned among them, and as Walkers among them, tho they ſever themſelves from them, in reſpect of external Converſation, is, becauſe they agree in the ſame internal Principle of Sin; they walk in Luſts, every unregenerate Man doth; refine him how you will, it is certain he doth. Now the Fellowſhip, that Men have with other wicked Men, lies not ſo much in keeping company perſonally with them, as it lies in walking in the ſame Luſts, and in the ſame Sins, ſmaller or greater: *Have no Fellowſhip with the unfruitful Works of Darkneſs.* Fellowſhip lies in the Works, more than in the Perſons; it lies in the Conſent, as *Pſal.* 50. 18.

And then again, there is this Obſervation, but you need not make a diſtinct one of it: That thoſe, even among Chriſtians, (for there is the ſame reaſon) that live in the ſame Luſts that the Gentiles do, they ſhall all be reckoned as Gentiles before God: *Among whom*, ſaith he, *we all had our Converſation, in the Luſts of the Fleſh.* If they live in Luſts, they are ſaid to live as Gentiles; for Luſts are called in a more peculiar manner, the *Luſts of the Gentiles.* My Brethren, in *Rev.* 11. 1, 2. you find, that the holy City is to be given up to the Gentiles, to tread down for a certain time; whom doth he mean there by *Gentiles?* Why he meaneth indeed, and in truth, the Popiſh Chriſtians; for it is a preparation to the killing of the Witneſſes, which is in that Chapter, which is clear ſhall be done by the Beaſt; and you know who the Beaſt is: He ſaith, verſ. 7. *That the Beaſt that aſcendeth out of the bottomleſs Pit, ſhall make War againſt them, and ſhall overcome them, and kill them.* Now he calleth them, tho they profeſs Chriſtianity, Gentiles; and the Prophets of old uſed the ſame Language, *Jer.* 9. 26. There is but this difference, ſaith he, between your Jews that are wicked, and the Gentiles; they are *uncircumciſed in the Fleſh*, and ye are *uncircumciſed in the Heart.* And let me add this further, for I fear it is a thing to be fulfilled, and I have feared it many years, that when once the Temple of God is meaſured, (and the Reed is in Mens hands, doing it now, and hath been a good while,) and the Altar of Worſhip, and the Worſhippers, them that worſhip therein, as it is, *Rev.* 11. 1. That then this Temple will be given up to theſe Gentiles, to be trodden down; and why? Becauſe there is ſo great an outward Court laid to this Temple. The Temple ſhould conſiſt of thoſe that are Prieſts and Saints; but the Reformed Churches have laid too great an outward Court, which are as bad as Gentiles: therefore, ſaith he, ſeeing they ſtand upon Gentile Ground, the Gentiles ſhall re-enter again. He ſaith, that the Court that was without the Temple, was not to be meaſured; for they are not fit to be Worſhippers, tho they be Chriſtians; for it is given to the Gentiles, and the holy City ſhall they tread under foot. And therefore now, (as *Muſculus* well obſerveth) for us to boaſt againſt the Papiſts, we are the Reformed Churches; yet, for the Multitude and Shoal of Chriſtians, to walk in the ſame Luſts, they are, ſaith he, to be accounted to live even Popiſhly; as theſe Jews are reckoned to live heatheniſhly, whilſt they walk in the ſame Luſts the Gentiles did: And tho Men are not Idolaters, as the Papiſts are; yet notwithſtanding, whilſt they walk in their Luſts, they are Idolaters ſtill: For you ſhall find, in *Phil.* 3. the Apoſtle ſpeaking there of Covetouſneſs, and Uncleanneſs, and the like, ſaith he, *Which are Idolatry:* Some indeed read it, *Which is Idolatry*, and ſo refer it only to Covetouſneſs, *And Covetouſneſs, which is Idolatry:* But other Copies are, *Which are Idolatry*, referring to *Fornication, and Uncleanneſs, and evil Concupiſcence, and Covetouſneſs, which are Idolatry;* becauſe indeed they do ſet up Idols

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Obſerv. 2. I will give you a ſecond, and that is this: That there is no light or means will do corrupt Nature good. Are the Jews born under the light of the Law? Had they the light of the Goſpel come upon them alſo by *John Baptiſt*, and by Chriſt, and by the Apoſtles? and do they remain ſtill, and walk in their Luſts? I ſay, no means will do corrupt Nature good. And in *Rom.* 8. you have a place for it, *The Law*, ſaith he, *was weak through the fleſh*, ver. 3. Go and inform Men never ſo much with the Law, and tho it ſeem to be a ſtrong thing to work upon a Man, to tell him of Hell,&c. yet, ſaith he, *it is weak through the fleſh*; that natural Corruption that is in a Man will never be wrought upon by it, it will hinder the working of the Phyſick, be it never ſo ſtrong, Fleſh will, Corruption will. *Iſa.*26. 10. *Let them live in a Land of Uprightneſs, they will deal unjuſtly, and will not behold the Majeſty of the Lord.* The Jews here had all theſe means, yet they remained ſtill in the ſame unregenerate condition. Men may reſtrain indeed, the Goſpel may do ſo, and the Law may do ſo, reſtrain Corruption in Men, yet they will pleaſe the luſts of the fleſh ſtill, they will walk in them; and if not in the groſſer luſts of the fleſh, yet they will walk in the luſts of the mind. There are other ſpiritual luſts in the Underſtanding, that let corrupt Nature be cooped up never ſo much, let the Goſpel, let the Law, all grapple with it, it will be corrupt Nature ſtill: *Among whom alſo we*, we Jews that had all thoſe means, *had our Converſation in the Luſts of the Fleſh.*

Obſerv. 3. I will add a third Obſervation, and that's this: That no Priviledges whatſoever Men can have, will ſave them from an unregenerate condition. The Law, and having the Priviledges thereof, will not do it; neither will the Goſpel, and all the Priviledges thereof, do it. The Priviledges of the Law would not do it, you ſee by this Text, and you may have it more clear in *Rom.*2.25. and ſo to the end, *Circumciſion* (ſaith he) *verily profiteth, if thou keep the Law: but if thou be a breaker of the Law, thy Circumciſion is made Uncircumciſion. For he is not a Jew which is one outwardly, neither is that Circumciſion which is outward in the fleſh; but he is a Jew which is one inwardly, and Circumciſion is that of the heart, in the Spirit, and not of the letter, whoſe praiſe is of God, and not of men.* The Law, you ſee, will not do it. And the Goſpel will not do it, tho the Goſpel uncaſeth men much more. There was a kind of ceremonial typical Holineſs under the Law, whereby all the Seed of *Abraham* were holy unto God; but when the Goſpel came, it uncas'd them. What ſaith *John Baptiſt*, when he began firſt to preach the Goſpel? *Think not* (ſaith he) *to ſay within your ſelves, we have Abraham to our Father.* And it was propheſied of Chriſt when his day ſhould come to preach the Goſpel, that he ſhould do it much more; Mal. 3. 1. *I will ſend my Meſſenger, and he ſhall prepare the way before Me*; (that is, *John Baptiſt*, for ſo it is applied *Mat.* 11. 10.) *and the Meſſenger of my Covenant, whom ye delight in, Behold, he ſhall come; but who may abide the day of his coming? for he is like a Refiner's Fire, and like Fullers Soap; and he ſhall ſit in his Shop*, ſaith he, in his Church, *as a Refiner, and Purifier of Silver, and he ſhall purifie the Sons of Levi.* He came and purified the Church more and more, tells them, *Except their Righteouſneſs exceed the Righteouſneſs of the Scribes and Phariſees, they ſhall not enter into the Kingdom of God.* And, my Brethren, this you ſhall find, that ſtill the higher and purer the Goſpel riſeth in the light of it, the more unregenerate men will be diſcovered, and their Priviledges which they poſſeſs in the Church of God be taken from them: Not only Ignorance and Prophaneneſs, but Civility; yea, in the end it will riſe ſo high, that all temporary Believers ſhall be diſcovered, in that glorious *new Jeruſalem*; there ſhall not be a Man there that maketh a Lye; not only not a Man that telleth a Lye, but not a Man that maketh a Lye; that is, not a Man whoſe heart is not changed, not a Man that is in the leaſt degree a Gentile; and all unbelievers they ſhall be without. Still as the Goſpel goes higher, it uncaſes Men the more, and diſcovers the vanity of ſuch outward

Priviledges as theſe are, and will thruſt them out. So much now for the firſt thing in the Text, *Among whom we*.

Among whom we all. I muſt ſpeak a little to that word [*all,*] and it ſhall be but a little: that is, all we Jews, or more eſpecially all we that are Believers, converted of the Jews; ſaith he, *We all*, all we Apoſtles, we were once unregenerate men, and we lived in that ſtate and condition, and in the ſame luſts that ye Gentiles did; and all the Converts among the Jews they did ſo too.

Now you will ſay unto me, Were there none of theſe that were holy even from their Infancy?

Yes, my Brethren, it may be there were ſome, but there were but a very few. You know *John Baptiſt* was; but all, that is, the generality, for the moſt part even all the Believers that lived among us, they were for ſome time in a natural and unregenerate condition.

But there is a ſpecial Reaſon why it was ſpoken of the Jews in the Apoſtle's time, [*We all*;] for the truth is this, in the Old Teſtament you ſhall find very few Converſions; you do not reade when *Iſaac* was converted: you reade indeed that *Abraham* had a Call, for the Text ſaith *he was an Idolater*: but take *Iſaac* and *Jacob*, and *Joſeph*, and *Moſes*, and you ſhall reade no where of their Converſion; whereas ye have abundance of ſtories of Converſions in the New Teſtament: but in the Old Teſtament the truth is God wrought much even from their Infancy; although that ſpeaks of Converſion too; for the Prophet ſaith *that Levi turned many from their Iniquity whilſt he kept the Covenant*, Mal.2.8. and in *Pſal.*51. *David* ſaith, *Sinners ſhall be converted unto thee.* But yet before the times of the Goſpel, before the time of *John Baptiſt*'s preaching, the truth is, there was then ſuch a corruption generally among the Jews, that they were in a manner as it were all left in their natural condition, there were very few Godly among them, that ſo the fruit of the Goſpel might the more appear. I will give you but one Text for it, *Luke* 1. 17. it is ſaid there of *John* that when he ſhould come to preach, *he ſhould turn the heart of the Children to their Fathers*; that is, whereas *Abraham*, *Iſaac* and *Jacob*, and all thoſe Holy and Godly Fathers, had been for Juſtification by Grace, they had reſted upon the Meſſiah, the Promiſe of God, and had turned to God, and ſerved Him truly; theſe Jews were ſo generally corrupted, that the whole Nation needed a new Converſion, to be of the old Fathers Religion; therefore it is ſaid, *he ſhould turn the hearts of the Children to their Fathers*.

But then again, there is a third Anſwer, [*We all.*] He ſhews not ſo much, *de facto*, what all were, or in a ſtrict word, or in ſtrict terms that all the Jews had bin unregenerate for a long while before they were turned; but his ſcope is to ſhew what the generality of them were, and what all would have bin; the ſame nature would have wrought the ſame effect, had not the Grace of God come and put the difference.

I ſhould likewiſe ſpeak a little to theſe words, [*In time paſt*;] but I ſhall meet with it ſo often, as in ver. 11. *Remember that ye being in time paſt Gentiles in the fleſh*; and in the next words likewiſe, *and were the Children of Wrath*: and the Obſervation I have upon it I will not now inſiſt upon, but rather come to what followeth: And ſo now I come to theſe other words:

We all had our Converſation in times paſt in the luſts of the fleſh, fulfilling the deſires of the fleſh, and of the mind; and were by nature the Children of Wrath, even as others.

Here is an exceeding exact deſcription of the Corruption of Man's Heart and Converſation by nature. And the Apoſtle hath a double ſcope in it. His ſcope is,

Firſt, To ſhew the pedigree of cauſes of all that Corruption that is in Men while they are unregenerate; as he had ſhewn the World to be a cauſe, and the Devil to be a cauſe; ſo here the Fleſh, the cauſe of cauſes, he putting this difference between the cauſes, that Satan and the World are but external cauſes; *We walk*, [*according*] *to the courſe of the World*, and [*according*] *to the Prince of the power of the Air*; but when he ſpeaks of the luſts of the fleſh, he ſpeaks of that as the

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the internal cauſe, *We walk* [*in*] *the luſts of the fleſh, &c.* You have here, my Brethren, all the cauſes of Sin in Mens lives: You have Sin in the Herauldry of the cauſes of it. We have it emblazoned here as fully as can be deſired: For,

1. Here is *Fleſh*, Corrupt Nature, which ſticks in us, which is as the root and fountain.

2. Here are Luſts, which are the firſt-born of that Fleſh, of that Corruption, that are the immediate Ebullitions, the boylings, the ſpringings up from that fountain.

3. Here is a diviſion of the ſeveral ſorts of Luſts; he doth not only call them Luſts, in the Plural, becauſe they are many, but he gives us their ſeveral ſorts: There are Luſts of the Fleſh, or the Body, the *ſenſual part*, wherein the Soul partaketh with the Body: and there are the Luſts of the Mind, the ſuperiour part, whoſe Actings are abſtracted from the Body. Then there is the outward Converſation. The Fleſh that begets Luſts, and the Luſts bring forth a corrupt Converſation; *We had our Converſation in the Luſts of the Fleſh*; they are as the ſtreams, or the ſpringings that Luſts from the fountain make. And the Converſation, the badneſs of that, he ſetteth forth two ways. 1. By the conſtancy of it, that all an unregenerate man's courſes are nothing elſe but Sin; they walked in it, had their whole converſation in it. 2. That it is nothing elſe but a fulfilling of ſome Luſt or other; *fulfilling* (ſaith he) *the deſires of the fleſh, and of the mind.*

4. Becauſe it will be ſaid, Man is a Reaſonable Creature, and hath an Underſtanding and a Will, and is not led to an Action as Beaſts are, by brutiſh and unreaſonable paſſions. Can Luſts carry a Reaſonable Man on alone in a brutiſh way, as Beaſts are led? Therefore he tells you, that the truth is, that theſe Luſts they have all of them before they come to act, the conſent of the Will; and therefore what he calleth *Luſts* in the firſt part of his diſcourſe, [*had our Converſations in the Luſts of the Fleſh*] he varies the phraſe in the next, *doing the Wills of the fleſh*, ſo it is in the Greek, τὰ θελήματα τῆς σαρκός. But doth the Will move without the Underſtanding? No, there is the Will of the Mind too, τῶν διανοιῶν, it is in the plural too. Take all the intellectual powers in a Man, they are all corrupt, they have all their Luſts, and they all concur through their Corruption to dictate to the Will to yield to all theſe Luſts. But then,

5. The Queſtion will be, How do we come to be thus corrupt? What is the cauſe of all this fleſh which is the cauſe of Luſts, and which is ſeated thus in the Will and Underſtanding, and which cauſeth all Mens Sins in their lives? If you ask me how you come by it? I will tell you, ſaith the Apoſtle; you had it by nature, *We were all the Children of Wrath by Nature*, therefore we were ſinful by Nature; for the object of God's Wrath and Anger is only Sin. That's one ſcope.

But a ſecond ſcope the Apoſtle hath, is, as to ſhew the cauſality of Sin in this its pedigree, that Fleſh is the original of Luſts, thoſe Luſts are the original of all the wicked Converſation in us, to which the Will conſents, and the Underſtanding alſo: So likewiſe his ſcope is to afford matter of humiliation to thoſe *Epheſian Gentiles*, and the *Jews* alſo, and ſo to all Mankind, and to magnifie the free Grace of God the more; and therefore he doth ſet forth corrupt Nature in the full and moſt exact manner that we find in all the Book of God, as, when I open the Particulars, will appear. I thought to have done it now by way of *Analyſis*, but I ſhall not be able then to come to the particular Expoſition of theſe words [*had our Converſation in the Luſts of our fleſh*] which I would make an end of, therefore I will reſerve it till the laſt of all, where it will come in as well.

I am to open Three things.

1. What is meant by *Fleſh*.

2. What is meant by *Luſts of the Fleſh*.

3. What this importeth, to have *our Converſation in the Luſts of the Fleſh*.

Firſt, What is meant by *Fleſh*? I muſt do two things in that.

1. What the thing it ſelf is, that is meant by Fleſh, namely, that Corruption of Nature Original.

2. The Reaſon of the Phraſe, why this Original Corruption is termed, the *Fleſh.*

I ſhall do both theſe, as briefly as poſſibly I can. And;

Firſt; For the thing it ſelf, I will give you but this brief Deſcription or Definition of it, and give you Scripture for every word of it, or for the chief Branches of it. *It is a ſinful Diſpoſition in Man's Nature, that is become his Nature, whereby it is empty of all Good, yea, oppoſite to it, to all Good that is towards God, and containeth in it the Seeds and Principles of all Sins whatſoever.* This in a word is meant by Fleſh.

Now to make this out:

1. I ſay, it is a corrupt *Diſpoſition*, or Biaſs, as I may ſo call it, *in the Nature of Man*, in the whole Nature of Man. It is not the ſubſtance of Man's Nature; for then, when it was ſaid, *The Word was made Fleſh*, the meaning were, that the Word was made Sin, if that Fleſh and Corruption had been the ſubſtance of Man's Nature, and Jeſus Chriſt and we had not been of the ſame Nature, as he was Man. In *John* 3. 6. ſaith Chriſt, *That which is born of the Fleſh, is Fleſh.* He evidently meant here by Fleſh, a diſtinct thing from the Nature of Man; for he ſaith, that *that which is born of the Fleſh, is Fleſh*, even as he ſaith, that *That which is born of the Spirit, is Spirit.* By *Spirit*, in the laſt words, he meaneth, a differing thing from Spirit in the firſt words; ſo when he ſaith, *Is Fleſh*, he meaneth, a differing thing from that which is born of Fleſh: the one notes out the Subſtance; the other, the adjunct Diſpoſition of it.

Which Diſpoſition is yet now become Man's Nature, that is, as natural Diſpoſitions are, and all this emptineſs of Good, and Seeds of all Evil: Therefore the next words tell us, that he is *by Nature* (as I ſhall open it afterwards in part) *the Child of Wrath.* And as there is a Divine Nature, that hath the Seeds of all Good in it, all things belonging to Life and Godlineſs, 2 *Pet.* 1. 3, 4. compare but the Verſes together; it is called the *Divine Nature*, and it is ſaid, to have *all things belonging to Life and Godlineſs*: So this corrupt Nature of ours, on the contrary, it is a Diſpoſition to all Evil, I ſay, a Diſpoſition. And therefore, altho this corrupt Nature of Man is ſometimes called *Fleſh*; yet you ſhall find in other Scriptures, it is ſaid to be *fleſhly*, and ſaid to be *carnal*: Tho it be called *Fleſh* in the Abſtract, for ſome reaſons; yet to ſhew, it is but a Diſpoſition in Man's Nature, not the Subſtance of his Nature, therefore he is ſaid to be *fleſhly*; as in *Rom.* 7. 14. *I am carnal*, (it is the ſame word, but only there is an Adjective; he ſaith not, *I am fleſh*, but, *I am carnal,*) *ſold under Sin.* As that Spirit, which is born of the Spirit, is called the Spiritual Man in Scripture; ſo that which is born of the Fleſh, and called Fleſh, is called the carnal Man in Scripture: 1 *Cor.* 3. 3. *Are ye not carnal?* And, 1 *Pet.* 2. 11. they are called, *fleſhly Luſts*; becauſe this Fleſh is but an Adjunct, it is but a corrupt Quality, or corrupt Diſpoſition, that clingeth to Man's Nature. And ſo much now for the firſt part of the Definition.

2. It makes Man's Nature empty of all good Diſpoſitions whatſoever; it importeth an emptineſs, a vacuity of all good. What ſaith the Apoſtle, *Rom.* 7. *In my Fleſh dwelleth no good thing?* And yet if ever in any Man's Fleſh, in his unregenerate part, there had reaſon to have been ſome good thing, there was as much reaſon it ſhould have been in *Paul's* unregenerate part, as ever in any one's; why? becauſe there was ſo much Grace mingled with it: Yet all that Grace could never kill it, never work good in it, ſo long as it remained; it might deſtroy it, but it could never teach the unregenerate part good, or work the leaſt good in it. Nay, it is not only an emptineſs of all good, but it is an enmity to

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all good; as you have it, *Rom.* 8. He ſaith, that *the fleſhly Mind*, or φρόνημα, the leaſt ſtirrings of the Fleſh in any Act, *is Enmity againſt God.* And,

3. It containeth in it the Maſs, it is the Seed, the Seminary of all ſort of Sin whatſoever. For that I will give you that place, in *Col.* 2. 11. *The Body of the Sins of the Fleſh.* It is a whole Body of Sin. What is the meaning of that? In a word thus, Go take a Child's Body, and it hath all the parts; tho they are not ſo big as a Man's that is grown up, yet it hath all the parts of a Man: So go, take that Corruption, that lies in the Heart of every Child, it is a whole Body of Sin, it is perfect for parts; indeed the Limbs may grow greater and greater, as Men grow wickeder; for this Original Corruption, I mean, this vicious Diſpoſition, is increaſed in Men: But yet notwithſtanding, it is not increaſed by adding new parts of Corruption to it; but the Seeds of all were at the firſt, and it ſtill groweth greater and greater. So you ſee here, as briefly as I can, what [*Fleſh*] is.

That which hath exerciſed my thoughts moſt, is, Why it is called *Fleſh*? I find, that the Old Teſtament did uſe it from the very firſt, *Gen.* 6. 7. When God gives the reaſon there, why he would deſtroy Man, and indeed the very Sons of God, they that profeſs'd themſelves to be the Sons of God, but were all generally unregenerate, but *Noah*, and one or two more that belonged to his Family, he gives this reaſon for it, expreſſeth it thus, *The Lord ſaid, My Spirit ſhall not always ſtrive with Man, for that he alſo is Fleſh.* By *Fleſh* here, he doth not mean, that Man is a frail Creature; but he ſpeaks of him, as he is ſinful, as he is corrupt, and his meaning is this: I ſee, ſaith he, that Man is nothing but Fleſh, that his whole Nature is nothing, but a reſiſting and an oppoſing of my Spirit; and therefore my Spirit ſhall not always ſtrive with him for that he is Fleſh: Yet, *His Days ſhall be an hundred and twenty Years*, notwithſtanding they were ſo generally corrupt. And that he meaneth by *Fleſh*, the corrupt Nature of Man, I have much to make it plain, but I ſhall in a word manifeſt it. It is, not only becauſe it is alledged as a Cauſe of the Flood, and becauſe it is brought in, as oppoſite to the Spirit; but in the 5*th* Verſe, he ſheweth the Fruits of this Fleſh, *God ſaw, that the Wickedneſs of Man was great in the Earth, and that every Imagination of the Thoughts of his Heart was only evil continually.* And then compare with it *chap.* 8. *verſ.* 21. He had given a reaſon here in this 6*th* Chap. why he would bring the Flood; and mark it, the reaſon muſt be general, for the Flood deſtroyed Infants, as well as thoſe of riper years, and therefore he gives a Reaſon that ſhall reach Infants, and all; and he ſaith, they were Fleſh. Now in the 8*th* Chapter, *verſ.* 21. he giveth a Reaſon, why he would not any more bring the Flood, and what is it? *The Lord ſaid in his Heart, I will not curſe the Ground any more for Man's ſake; for the Imagination of Man's Heart is evil from his Youth*, or Infancy. There are ſome Interpreters that read it thus: I will not deſtroy it, altho the Imagination of Mans Heart is evil; before indeed I deſtroyed the World, becauſe Man is Fleſh, and becauſe the Imagination of his Heart is continually evil from his Youth; yet, altho I did it once, I will not do it again. It comes all to one, the meaning is this: I have now received a Sacrifice, I ſmell the Savour of the Blood of Chriſt in *Noah*'s Sacrifice; therefore for his Sacrifice ſake, I will be patient with Man; for he is corrupt, and I muſt bring I know not how many Floods to waſh away his Corruption, therefore I will be patient; I only bring it for this, to ſhew, that the Word [*Fleſh*] is uſed for Original Sin. I might be large in this.

Only by the way, let me obſerve this one thing upon it: That the old World, you ſee, was well inſtructed in the Doctrine of Original Corruption. God reveals it plainly to *Noah*, gives it for a reaſon of the Flood. And there was good reaſon, why it ſhould be then well known, becauſe that the World had fallen not many hundred years before in *Adam*, and Adam lived nine hundred of them, to tell the Story of it. So that indeed the Doctrine of Man's Corruption was perhaps more riſe and quick in thoſe Times, than in after-Times it was unto the very Jews themſelves. Now then, the Old Teſtament having uſed the word

Fleſh, our Saviour Chriſt continues it; and in *John* 3. 6. giving the reaſon, why that every Man muſt be born again, or he cannot enter into the Kingdom of Heaven, he tells them, becauſe every Man by his firſt Birth is nothing but Fleſh, that is, nothing but Corruption, nothing but Sin, *That which is born of the Fleſh, is Fleſh*; therefore of neceſſity Men muſt be born again. And the Apoſtles after Chriſt did uſe it, and the New Teſtament in the Epiſtles commonly uſeth it, and putteth it for Corruption.

But now to give you the Reaſons of this Appellation, in a word or two:

Firſt; It is called *Fleſh*, in diſtinction from, and in oppoſition to Spirit. The Jews did call things Fleſh, that were not Spirit. Hence therefore now, if it were a ſubſtantial Spirit, that Fleſh was diſtinguiſhed from, look what kind of Spirit that any thing was differenced from, in that ſence we are to underſtand Fleſh in diſtinction from it. I ſhall give you but one Inſtance, tho I could give you a great many: You know, that God is a Spirit, and that Jeſus Chriſt had in his Perſon both a Humane and a Divine Nature: the Divine Nature, that's called Spirit; and the Humane Nature, that's called Fleſh. There is a Multitude of Inſtances for it: *It is the Spirit that quickneth, the Fleſh profiteth nothing:* That is, it is his Godhead putteth all the Influence into his Humanity; if he had been Man alone, it would not have done it: He was put to death in the Fleſh, and quickned in the Spirit. But the moſt expreſs place is, in *Rom.* 1. 3, 4. he ſaith, *He came of the Seed of* Abraham, *according to the Fleſh:* But he was raiſed by the *Spirit of Holineſs*, that is, by his Godhead. Man himſelf hath a Spirit in him, his Soul; hence therefore his Body is, in oppoſition to the Soul, called Fleſh, 2 *Cor.* 7. 1. *Let us cleanſe our ſelves from all Pollution of Fleſh*, (that is, of bodily Luſts,) *and of Spirit*, (that is, of the Soul, which the Soul exerciſeth without dependance upon the Body.) So in *Pſal.* 79. 2. The Bodies of the Saints, are called, the *Fleſh of the Saints*. Yea, the very Goſpel it ſelf, becauſe it hath a Spiritualneſs in it, is called Spirit, and the Law is called Fleſh: The Goſpel, in 2 *Cor.* 3. 8. is called, *the Miniſtration of the Spirit*. And, *Gal.* 3. 3. *Did you begin in the Spirit, and will you end in the Fleſh? Or will you be perfected in the Fleſh?* That is, by adding the Law to the Goſpel, which was the thing they endeavoured. Now then the word [*Fleſh*] being ſtill uſed in oppoſition to, and in diſtinction from *Spirit*, whether taken in a ſubſtantial ſence, or otherwiſe hence, becauſe that the new Creature, which is begot by the Holy-Ghoſt, is called Spirit, *That which is born of the Spirit, is Spirit*; Hence therefore the contrary Quality, that corrupt Nature, that luſteth againſt this Spirit, and is oppoſite unto it, is called *Fleſh:* And as that Spirit is the Bundle of all Graces; ſo this Fleſh is the Bundle of Folly, that is bound up in the Heart of Man, a whole Bundle of it, a Maſs of Corruption. *The Law*, ſaith *Paul*, *is ſpiritual, but I am carnal*, Rom. 7. 14. All Corruption oppoſite to the Law, is called Carnality or Fleſh, becauſe the holy Law is ſpiritual.

But ſecondly; There is another Reaſon, why it is called Fleſh, and that is; Becauſe this corrupt Nature of ours doth confine us to things fleſhly, as to our Objects; that is, that all the Powers and Faculties of Soul and Body ſhall only mind the things of the Fleſh, (but I do not mean things of the Body, when I ſay ſo,) whereas Spirit, the new Creature, it hath for its Object all ſort of ſpiritual things. I do found this upon *Rom.* 5. 9. Saith he there, *They that are after the Fleſh, do mind the things of the Fleſh; but they that are after the Spirit, do mind the things of the Spirit.* It is a Saying in Philoſophy, and it is a true one, that *Facultates diſtinguuntur per actus & objecta*, all natural Faculties are diſtinguiſhed by their Objects: So is Fleſh and Spirit, Grace and Corruption. And becauſe corrupt Nature hath the things of the Fleſh for its Object, hence it is called Fleſh; and becauſe that there are ſpiritual things, which are the Object of Grace and Holineſs, which are ſpiritual things, hence that is called a Spirit.

Now, my Brethren, let me tell you, that by the things of the Fleſh, is not meant only things of the Body, or belonging to the Body, or the Object of bodily Luſts, but all outward things whatſoever, all Creature-Comforts; yea, I may ſay, all Creatures, take God and Chriſt out of them, and they are all the things of the Fleſh. The Apoſtle expreſſeth it there, in *Col.* 3. 2. when he calleth them *earthly things*, which our earthly Members are ſet upon; for corrupt Nature confines us to things on Earth, confines us to things of this World; ſpiritual things, that are of another World, the natural Man hath no ſuitableneſs to them. And by *things of the Fleſh*, is not meant only more groſs Sins, which are called, *The Works of the Fleſh*, Gal. 5. 19. but all Creature-Comforts whatſoever, all Dignities, all Excellencies, Honours, Riches, all the Glories of the World, that do ſo much take up the Minds of Men, they are called the *things of the Fleſh*; and to theſe doth corrupt Nature ſuite us, and carry us on. 2 *Cor.* 5. 16. *Henceforth know we no Man after the Fleſh. After the Fleſh*, referreth both unto the *things known*, and to the *manner of knowing them*: To the *things known*, which is that which is to our purpoſe, that is, we value no Man by his outward Privileges and Dignities; we value no Man by Honours, Riches, or Greatneſs, or by what he is in this World. So likewiſe in *Rom.* 5. 27. when they had ſent a Contribution to them at *Jeruſalem*, ſaith *Paul*, *They did partake of your carnal things*, that is, of your fleſhly things; he calleth their Riches and Eſtates, things that are fleſhly. So in 1 *Cor.* 9. 11. And you have the like in another place, *I will not glory in the Fleſh*. And there is a Phraſe in *Gal.* 6. 12. of *making a fair ſhew in the Fleſh*, that is, in fleſhly things, in any thing but in God and in Chriſt. The Jews did call whatſoever was outward, *Fleſh*, and *fleſhly*: The very Ceremonial Law therefore the Apoſtle calls, a *carnal Commandment*, a *fleſhly Commandment*, Heb. 7. 10. And ſo he calls the Duties of it, the *Works of the Fleſh*, tho they were the Inſtitutions of God, yet becauſe they had an outwardneſs in them, in regard of the Goſpel, he calleth them Fleſh. I alledge it for this, that all things that were outward were called Fleſh among the Jews; yea, the Works of the Moral Law, if a Man would affect to be never ſo holy, (if he take away aiming at God as the principal) and if he will go, and truſt in them when they are done, they are all Fleſh, they are things of the Fleſh. What ſaith the Apoſtle, *Phil.* 3. 3. *If any have reaſon to be confident in the Fleſh, much more I*, I had cauſe to truſt in the Fleſh. He had relation to that Speech in *Jer.* 17. 5. *Curſed is the Man, that maketh Fleſh his Arm*: Which is, not only to make Man his confidence, but any thing; for *Paul* interpreteth it here, My own Righteouſneſs, and whatſoever I did, all the Works of the Law, it is all but Fleſh, all the Privileges, if you go and ſever Chriſt from them.

Now, my Brethren, (conſider what I ſay) corrupt Nature then hath for its Object, all the things of the Fleſh. Take Spiritual out of the Law, and the Duties of it; take the new Creature out of it, and take Jeſus Chriſt out of it, and 'tis all Fleſh, and corrupt Nature will ſuit with them all; it may be wound up to the Works of the Law, to a ſeeking and an affecting of blameleſneſs, *&c.* The very Works of the Goſpel, if you will let them be carried on for ſelf-ends, they are all the Works of the Fleſh, and things of the Fleſh; if you will truſt in what you do, they become things of the Fleſh. Take a Man that is a temporary Believer, and he may be wound up to the ways and things of the Goſpel; yet he turns them all to the things of the Fleſh, and corrupt Nature remaining, Fleſh will ſuit with all theſe.

And then again, a third Reaſon why it is called Fleſh, is this: Becauſe it is propagated by natural Generation, *John* 3. 3, 4. *That which is born of the Fleſh, is Fleſh*; the thing that is born or begotten, hath the Name of the Begetter; *That which is born of the Spirit, is Spirit*: That which is born of the Fleſh, that is, by a fleſhly way of Generation, is Fleſh, is Corruption.

And let me make this Obſervation of it: Sin, you know, it is the Work of Satan; *Ye are of your Father, the Devil*, ſaith he: Why? becauſe he is the remote Cauſe. Original Sin hath not its denomination from him, for he hath not that Influence into Sin, which the Holy-Ghoſt hath in working Grace in us; therefore he would not ſay, that which is of Satan in you is Corruption; but becauſe that Generation is the next, and immediate or proximate Cauſe, therefore it beareth the Name, *Fleſh*, becauſe it is born of Fleſh, and Fleſh is the immediate cauſe of it. And hence it was, that Circumciſion was in the fore-skin of the *Fleſh*; and it is called *Fleſh* peculiarly in *Rom.* 2. 28. And I could give you other Scriptures, as *Lev.* 15. 2. and *Ezek.* 23. 20.

Then again, in the fourth place, it is called *Fleſh*, in reſpect of the more viſible ſeat and ſubject of Corrupt Nature, in which it is moſt ſeen; viſibly it is in the Fleſh, it is in the Luſts of the Body of all ſorts and kinds. The Scripture doth give you denominations not always from the more principal part, but it gives the denomination from what is viſible, as ſpeaking *ad vulgus* to the people: as for Example, The nature of Man conſiſts of Body and Soul. The Soul is a Spirit, you know, but the Body is Fleſh. Uſually in Scripture the name that is given to Man is *Fleſh*; *The Word was made Fleſh. In his ſight ſhall no Fleſh be justified*; that is, no Man. Here you ſee the Body carries away the denomination. It is not that Man hath not a Soul, and that that is not the more principal part, but becauſe the Fleſh is the more viſible part, that which we behold, in which the Soul dwelleth. Hence therefore the Scripture calleth Man *Fleſh*. Anſwerably, tho Sin is as much, and much more in our Will and Underſtanding than it is in ſenſual Luſts; yet notwithſtanding, becauſe that Original Sin is ſeen moſt in ſenſual Luſts, which have their ſeat in the Fleſh, hence it is called *Fleſh*; the denomination of the whole ariſeth from thence. And let me give you this Obſervation by the way, That the Devils, tho they have the ſame corruption in their Underſtanding and Will, that we have, and we the ſame that they have: for, ſaith He, *Ye are of your father the Devil, and his Luſts ye will do.* Yet they are not called *fleſhly*, neither are they called *Fleſh*; but they are called, in *Epheſ.* 6. 17. *Spiritual Wickedneſſes.* Why? becauſe they have no bodily, no ſenſual Luſts in them, which in a viſible way ſhould carry away the denomination. But becauſe in Man's Nature there is another part, in which Sin is more viſibly ſeen, which eminently is called Luſt, which is Original Corruption, therefore it is in a more peculiar manner called *Fleſh*. And ſo much now for the Reaſons of the Denomination.

I will give you an Obſervation or two.

Obſerv. 1. In the firſt place, my Brethren, we may from hence take a Directory for the humbling of our ſelves. Here you ſee in theſe words, *having our Converſation in the Luſts of the Fleſh*, there are three things the Apoſtle holds forth to every Man to conſider, when he would humble himſelf before God. In the firſt place, he diſcovers to him his Fleſh, that is, his corrupt Nature, having the ſeeds of all Sin in him. Which corrupt Nature, he tells him, in the ſecond place, is an active principle in him, it is the cauſe of all the Luſts in his heart, and all the evil in his converſation. It is an active principle that is never idle: for tho it ſelf is indeed but a meer privation, yet becauſe it is a privation in an active ſubject, as Man's Soul is, hence therefore it is never quiet. In *Rom.* 7. 5, 10. he ſaith, that when he was in the Fleſh, the motions of Sin wrought, they had force in his members to carry him on to evil; and in verſ. 10. he giveth the name of Sin above all elſe to this original corruption by way of eminency, *Sin*, ſaith he, *wrought in me all Concupiſcence.* What doth he mean by Sin? moſt plainly Original Sin. Why? becauſe that which works Concupiſcence, which brings forth Luſts, that muſt needs be Original Corruption; *Sin wrought*, ſaith he. I ſpeak it for this, it is an active principle, therefore he calleth that the great Sin of all the reſt, he giveth it the name of *Sin* above all the reſt, not only becauſe it hath the ſeeds of all Sin in it, but becauſe it is the worker, the great Mother of all the Abominations. As *Babylon* is called the Mother of all the Abominations in *Europe*, all Idolatries come from thence: ſo this is the great Mother of all the Abominations in Man's Heart. Therefore in the ſame *Rom.* 7. 13. he calleth it *Sin above meaſure*, tho he means Sin in the general, and actual Sin too; but yet Original Sin he eſpecially ſpeaks of, and carrieth along in that diſcourſe, it is, ſaith he, *above meaſure ſinful*, for it is the Mother of all Abominations and works all Concupiſcence; and therefore this humbled *Paul* more, and ſo it ſhould do us.

And, my Brethren, it is a predominant principle too; that's clear in the Text alſo: for all our Luſts, and all our Sins, they are not ſo much called the Luſts of the Man, as the Luſts of the Fleſh; becauſe that Fleſh, that Corruption, is now the predominant principle in every Man's nature: therefore all Sins are called *the fruits of the Fleſh*, ſo in *Gal.* 5. They are called *the deeds of the Fleſh*, ſo in *Rom.* 8. And we are ſaid to be *in the Fleſh*, Rom. 7. And not only the Fleſh to be in us,

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but as a Man is ſaid to be in Drink, or in Love, that is, he is overcome with it. It is a predominant principle. And indeed tho *Ariſtotle* gave the definition of a Man, That he was a Reaſonable Creature, having an Underſtanding and a Will; yet Divinity tells us plainly that Man is Fleſh, if you will ſpeak Theologically, take Chriſt's definition, and it is ſo: Why? becauſe look what Fleſh is to him, as he is Man, that Sin is to him now, it is his Nature, it is his Form: Therefore if I would define a Man, I would define him to be a fleſhly Creature, as *Ariſtotle* defin'd him a rational Creature; therefore in 1 *Cor.* 3. ſaith the Apoſtle, *Ye walk as Men, are ye not carnal?* and to be carnal and fleſhly, is all one. When thou haſt ſeen therefore corrupt Fleſh as the root of all, then go and look to thy Luſts, all the corruption that in thy life, it is from the ſtirring of Luſts in thee; all the corruption in the World, is ſaid to be through Luſts, 2 *Pet.* 3. 4. therefore go and look eſpecially to them.

And, laſtly, then, go to thy Actions; or, if you will, begin at your Actions, and ſo go to your Luſts, and next to the Fleſh: for, indeed, there is the pedigree of Sin. If a Man would be humbled, let him view his Actions, let him look into his Heart, ſee all his Luſts, and all the Engines that act them; and when he hath done, let him go down to the ſpawn of all, and then to that birth which was the means of conveying it.

SERMON VI.

Ephes. 2. 3.

Among whom alſo we all had our Converſation in Times paſt, in the Luſts of our Fleſh, fulfilling the Deſires (or the Wills) *of the Fleſh, and of the Mind: And were by Nature the Children of Wrath, even as others.*

I Have formerly told you, that in theſe three firſt Verſes of this ſecond Chapter, there is an exact Deſcription of the State of Man by Nature, ſo compleat, and ſo compendious an one, as is no where elſe together (that I know) in the whole Book of God.

I did caſt the whole into theſe three Generals.

I. Here is the internal habitual Eſtate, which in that State of Nature Men ſtand and lie in, *They are dead in Sins and Treſpaſſes.*

II. Here is their external Converſation, with all the three Cauſes, (the *World, Fleſh,* and *Satan,*) which do pervert them: *Wherein* (ſaith he) *in Time paſt ye walked.* There is,

1. The exemplary Cauſe, the weakeſt: *According to the Courſe of this World.*
2. The outward Efficient and Inciter, or Procatartical Cauſe, that is, Satan: *According to the Prince of the Power of the Air.* There is,
3. The inward Cauſe, the Luſts of our own Hearts: *Fulfilling the Deſires of the Fleſh, and of the Mind,* &c.

III. Here is the Miſery, and the Puniſhment, that is the conſequent of both, that we are *Children of Wrath*; we Jews, ſaith the Apoſtle, as well as others, and all Mankind.

The laſt thing I fell upon, was, the Deſcription of that third and laſt Cauſe, of all the Corruption in Mens Converſation: *Having our Converſation in the Luſts of the Fleſh, fulfilling the Deſires of the Fleſh, and of the Mind,* &c.

In opening of this third Cauſe, (which is the Corruption of Nature) I told you, that the Apoſtle's Scope was, to ſhew the Pedigree of all theſe Cauſes. Here is,

1. The Root whence all ſpring, *Our Fleſh,* a Body of Sin. Which Fleſh,
2. Begetteth Luſts, which are the firſt-born Buds of Original Corruption inherent in us: *The Luſts* (ſaith he) *of our Fleſh.* And then you have,
3. The Diviſion of theſe. They are either,

   1. The Luſts of the Body, ſenſual Luſts. Or,
   2. The Luſts of the Mind, of the Underſtanding, and ſuperior part. And then he telleth you,

4. What is the Spring, both of this Fleſh, and this inherent Corruption, that produceth theſe Luſts, (which Luſts we obey, and all our Converſation by Nature is nothing elſe but the fulfilling of theſe Luſts); he ſaith, it is our Birth, we have it by Nature. So he tells us in the next words: *And are the Children of Wrath by Nature, even as others.*

And as he tells us the Order of Corruption thus, and the Pedigree of it, (of pure and meer Corruption ſo conſidered); ſo he ſhews the Order of the Cauſes in the courſe of Nature, according to the ſubordination of the Faculties one to another. Man hath an Underſtanding, and Man hath a Will, and there is no Luſt fulfilled, but there is a conſent of the Will firſt given thereunto. And therefore that which he calls *Luſts* in the firſt part of the Words, [*In the Luſts of our Fleſh,*] when it comes to the fulfilling of them, he calls them, the *Wills of the Fleſh*; ſo it is in the Original, and in your Margins.

And ſo you have the *Analyſis* of the Words.

I left in theſe Words, [*In the Luſts of our Fleſh,*] and I ſhall proceed in them. There are four things to be explained.

I. What is meant by *Fleſh?*

II. Why it is called *Fleſh?* (for there is not a particle, nor a word, that is in vain here.

III. What are the Luſts of our Fleſh, and the Sinfulneſs of them.

IV. What it is to have our converſation in theſe Luſts?

I. What is meant by *Fleſh?*

I told you, by it is meant that inherent Corruption, which ſticks in us, and overſpreadeth all the Powers both of Soul and Body. *That which is born of the Fleſh, is Fleſh.*

When I handled this, I did two things:

1. I gave you an account of the Phraſe, and the Reaſons of it, why inherent Corruption is called Fleſh. It was called ſo by *Moſes*, in *Gen. 6.* and it was called ſo by Chriſt, and ſo the Apoſtles uſed it.

2. I deſcribed the thing it ſelf, and I told you, it was a Maſs, or a Bundle, or Body of ſinful Diſpoſitions in Man's Nature, which were become his Nature, whereby the whole Man, and all the Powers thereof, were empty of all good; and it contained within it, the Seeds, and the Inclinations to all Sins whatſoever. It is called the *Body of the Sins of the Fleſh*, Col. 2.

I will not ſtand to repeat what I then delivered, but will proceed to the

II. Why is it called, *Our Fleſh?*

When God made Man, it is ſaid, *He made him in his Image*; as the Grace that *Adam* had, it was God's, it was his Image: But you read in *Gen. 4.* when Man was fallen, he is ſaid, to beget *Seth in his Image*; the Stile is altered, from *God's Image*, to *his Image*. An account may eaſily be given, why it is called *Adam*'s Image, becauſe that he ſinned, and contracted it to himſelf. But why is it called *ours*, as here *our Fleſh?* The truth is, becauſe we are the miſerable Subjects of it. So, why is it called, *Our Fleſh*, but becauſe we are the miſerable Subjects of it, becauſe it is our Nature: Tho we have it from our Parents, (that is, derived to us by them,) yet being our Nature, it is of all things properly ours; for there is nothing ſo properly ours, as what is our Nature, and what is our ſelves. As therefore Hell is called, a *Sinner's Place*, (as you have it, *Acts* 1.) ſo Corruption and Fleſh is called our Fleſh, we poſſeſs nothing but Sin. Yea, *Paul*, he calleth it *himſelf: In me*, (ſaith he) *that is, in my Fleſh*; he doth not only call it *Fleſh*, but he calls it *himſelf*. And,

2. It is called *our Fleſh*, in oppoſition to God's Work. *Let no Man*, ſaith James, *when he is tempted, ſay, he is tempted of God; he is tempted of his own Luſts*, of his own Fleſh: *Of his own Luſts*, that is the Phraſe there, in *James* 1. 13, 14. It is ſpoken there in oppoſition to the Work of God in us; it is not that which at firſt God created us in. And,

3. It is called *our Fleſh*, in oppoſition to the Grace that is in us. When the Devil is ſaid to ſin, he is ſaid to ſin *of his own*, John 8. 44. And in *Jude* v. 16. carnal Men are ſaid to *walk after their own Luſts*. But if any Grace be ſpoken of, that is in us, how runs the Stile of that? I have done thus and thus (ſaith *Paul*,) and *yet not I, but the Grace of God that is in me. I know a Man in Chriſt*, (ſaith he) was thus and thus, *not of my ſelf will I glory, but of that Man in Chriſt*. The Phraſe that is uſed, (ſpeaking of Grace, and all the workings of it,) in 2 *Cor*. 3. is, *We are not ſufficient of our ſelves, as of our ſelves*, (there is all the excluſion that may be, both ἀφ' ἑαυτῶν, and ἐξ ἑαυτῶν, either of our ſelves, or out of our ſelves; neither *à nobis, tanquam ex nobis*,) *to think a good Thought*.

And ſo much now, why it is called, *Our Fleſh*. The Interpretation doth carry Obſervations with it, which I need not mention. I come to the

III. What are the Luſts of our Fleſh?

All the Buddings of this curſed Root of inherent Corruption in us, are in Scripture expreſt to us by Luſts. Sometimes the word [*Luſts*] is put for the Root it ſelf, for Original Sin it ſelf, that inherent quality in us; as in *James* 1. *When Luſt hath conceived, it bringeth forth Sin*. He calleth corrupt Nature *Luſts*; but here he calls the firſt Buds, the firſt riſings of Corruption from this root, he calls them Luſts. So, in *Rom*. 7. 10. *Sin wrought in me all manner of Concupiſcence*; that is, all manner of Luſts. Luſts there are taken for the buddings of Original Corruption, which is there meant by Sin, which is the Sin that dwells in us.

Now all the Corruption that is in corrupt Nature, I reduce to theſe two Heads, yet not I, but the Apoſtle.

1. All thoſe Principles of Atheiſm, of Infidelity, and Ungodlineſs, that are in the Hearts of Men, which are the foundation. For the Principles of Unbelief, and of Darkneſs, and Preſumption, and the like; theſe do cut a Man off from God; and the Soul being cut off from God, is left to eternal Death, as I ſhall ſhew you how by and by. I ſay, all the Corruptions in Man's Heart, they are reduced, either to the Principles of Atheiſm, of Infidelity and Unbelief; or elſe,

2. To thoſe poſitive Luſts, and Inclinations, and Deſires after ſomething in the World, which a Man would have, and which he placeth his comfort in, more than in God.

I take this Diviſion from that of the Apoſtle, in *Tit*. 2. 12. *Teaching us to deny Ungodlineſs, and worldly Luſts*. Here you have the Sum. And hence in the 18*th* Verſe of the Epiſtle of *Jude*, you ſhall find, that they are called *ungodly Luſts*; for the Heart being cut off from God, it is left to the ſwinge of its own natural Luſts and Deſires. And in theſe two lies the utmoſt extent of all the Corruption in Man's Nature.

Now altho indeed the Apoſtle here doth not directly mention that privative part (as I may call it) of Atheiſm and Unbelief; yet it is evidently implied: for our Luſts were not ſinful Luſts, unleſs they did ariſe from Ungodlineſs, from that Ungodlineſs, and that Atheiſm, and that Unbelief, that is in the Spirits of Men.

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Men. He had occaſion to have mentioned thoſe Principles that are in the Mind, but yet he terms theſe, *Luſts*, and calleth them, *Wills*, or *Luſts*, or *Deſires of the Mind*, of the reaſoning part, as the word ſignifies.

Under the word [*Luſts*] the Apoſtle by a *Synechdoche* meaneth all the inward Acts, all the Purpoſes, all the Contrivances, all the Counſels of the Heart: For what are purpoſes? they are but the continuation of Deſires; and what are all the Contrivements and Counſels of the Hearts of Men? they are but to accompliſh their Deſires, and Luſts. Therefore the Scripture indeed doth expreſs the Corruptions in the Hearts of Men by Luſts.

I could open to you the ſeveral Names, that are given to the Buddings of Corruption in us of all ſorts, as the Scripture hath laid them down. As,

1. Sometime they are called, the *ſavouring of the Fleſh*; as in *Rom.* 8. 5. *Thoſe that are after the Fleſh, ſavour the things of the Fleſh.* Every Faculty hath a Principle to diſcern what is ſuitable to it, and it doth ſavour that thing, and mind it. The word expreſſeth the ſuitableneſs that there is between a fleſhly Heart, and fleſhly things.

2. It is called ἐπιθυμία, as here, *Luſts*; for when the Heart doth find a ſuitableneſs between it, and any Object, it puts forth a deſire, and a luſt towards it. That which is in other Creatures an Inſtinct, in Man that is reaſonable, it is called, a Luſt, a Deſire.

3. They are called, τα παθήματα, *Paſſions*; and that indeed is the proper implication of the word. So in *Rom.* 7. 5. and in *Gal.* 5. to *crucify the Luſts of the Fleſh*, it is the *Paſſions of the Fleſh*: For God being gone, all theſe Luſts become Paſſions, become inordinate in us, they turn into violence: They are παθήματα, (as *Galen* uſeth the word) which is the Fits of the Diſeaſe; for all ſinful Deſires come by Fits, and come with violence, as the Fits do, and put Nature into a Fire, *ſets on fire* (as *James* expreſſeth it) *the whole Courſe of Nature.*

4. They are called (as here) *Wills, Wills of the Fleſh.* When they are gotten ſo high, as they have got the conſent of the Will, and then are put forth into Action, they are called, the *Wills of the Fleſh.* And ſo much for the Names that are given to Fleſh.

For the thing it ſelf, (I ſhall endeavour a little, that you may underſtand the Nature of the Luſts of the Hearts of the Sons of Men; it reacheth to all the Motions of Man's Nature whatſoever, that is, the Deſires, and there is no Faculty but hath its Deſires.) To open this, I ſhall do theſe three things, that ſo you may ſee, in what lieth the Sinfulneſs of theſe Luſts: I ſhall,

1. Shew you the natural State of the Soul, and the Luſtings thereof; for this you muſt know, that Luſting and Luſt is uſed ſometimes in a good ſence; for it is ſaid, *The Spirit luſteth againſt the Fleſh*, as well as the *Fleſh luſteth againſt the Spirit.* So that, I ſay, I ſhall ſhew you, firſt, the natural State of the Soul, and the Luſts thereof, without the conſideration of being good or evil. I ſhall,

2. Shew you the Holineſs of all the Luſts and Deſires of the Heart (wherein that lieth) in Man's firſt Nature, and now when he is renewed. And ſo,

3. You will underſtand the Sinfulneſs of the Heart of Man, in all its Luſtings, now when God is gone, now when they are become ungodly Luſts.

Firſt; I ſhall ſpeak of the Luſtings of the Heart, abſtractedly conſidered from good and evil in Man's Soul, in Man's Spirit.

My Brethren, what is the Soul of Man in its natural eſſential Conſtitution? It is nothing elſe, but a *Chaos* of Deſires, (let me ſo expreſs it); it is as the firſt matter, which was void of all form, and was full of nothing, but deſires after forms, of being fill'd, and being ſatisfied. God created the Soul, as a meer Stomach, to receive from other things a filling of it, and as we uſe to ſay, it is an empty Stomach: And therefore the Voice of all things, and of all Mankind by Nature, it is, *Who will ſhew us any good?* Pſal. 4. And all Faculties are like ſo many Birds in a Neſt, that ſtand gaping to be fill'd with ſome good thing ſuitable thereunto. So that now there are not only the ſenſual Deſires, or the bodily Luſts, but the Luſts of the Mind; the Mind it ſelf hath its Luſts in it, and its Deſires. As a man hath a deſire to think of this rather than of that, (tho it be his Underſtanding only that works) he hath a mind to ſuch a thing, a thought to ſuch an Object, to take ſuch a thing into conſideration. All the ſuperior parts, the Memory, and the Underſtanding, they have all their Luſtings, as well as the lower and inferior parts of the Spirit of Man. Now then the eſſential conſtitution of the Soul of Man being nothing but a Chaos of Deſires, an emptineſs, (as the Earth, the firſt matter, in *Gen.* 1. is ſaid to be void; ſo naturally in the eſſence of it, the Soul is a void thing, made to be filled up with other things,) which may ſatisfy this vaſt Chaos of deſires, the Lord ordained firſt himſelf to be Man's chiefeſt good, and to ſatisfy, and to fill all the Deſires, both of the Underſtanding, and the Will: He opened their Mouths wide, and he was able, and ordained himſelf to fill them. And to that end he created him with the Image of God, that is, with ſuch a Divine impreſſion, that look as the Needle, when it is touched by the Loadſtone, it moves Northward; ſo the Soul being touched with that Image, it carries the Underſtanding, the Will and Affections, and all the Luſts thereof, unto God, as the chiefeſt good, as finding a Suitableneſs in him, more than in all things elſe. And yet (in the ſecond place) God putting this Soul of Man into a Body, and ſo to lead an animal Life, (as the expreſſion is in 1 *Cor.* 15. 48.) he made a World ſuited to this Soul in this Body: And there is nothing in Man, either in his Underſtanding, or his Will, or in any of the Senſes, or in any thing belonging unto Man, but there is ſomething in the World likewiſe to ſuit it. He hath made the little World ſuited to the great World, and the great World to the little; as he hath ſuited ears unto ſounds, *Meats for the Belly*, as the Apoſtle ſaith. Now then,

Secondly; Wherein lay the Holineſs of all theſe Luſtings and Deſires of the Soul of Man? The Holineſs of them lay in theſe three things, and by that you ſhall ſee, wherein lieth their Sinfulneſs.

1. This Image of God, which had touched the Soul of Man, through the working of the Spirit of God in him, did carry on the Soul of Man to God, as his chiefeſt Good, to nothing above Him, to ſay, *Whom have I in Heaven in compariſon of thee, and whom in Earth?* And,

2. It carried the Soul of Man, and all its Deſires, to other things, that had a ſweetneſs in them, but only as means to taſte the goodneſs of God, to enjoy God in and by them, to know God the more, and to love him. And then,

3. It carried on all the Deſires of the Soul to all things elſe beſides God, for God's ſake; yea, and unto God himſelf, not only as his chiefeſt Good, but as the chiefeſt Good, not out of love of pleaſure, but out of Love unto God himſelf: for Holineſs being the Image of God, as God is for himſelf, (therein lieth his Holineſs) ſo this Image makes the Creature alſo to be for God.

And thus you have the Holineſs of theſe Luſtings in the Soul of Man. I have ſhewed you, firſt, What the natural Conſtitution of the Soul was in it ſelf; it is indeed nothing elſe but Luſts, an heap of Deſires: What the Holineſs of all theſe Deſires, was, I have ſhewn you, in the ſecond place. Now then,

Thirdly; I am to ſhew you the Sinfulneſs of them, which makes them to be here called, the *Luſts of our Fleſh.* You may eaſily underſtand, by what hath been ſaid of the Holineſs of them, wherein their Sinfulneſs lies. In a word, it lies in two things: It lies,

1. In a Privation: And,
2. In ſomething Poſitive.

They are ungodly Luſts, and they are worldly Luſts; they are called both
The one expreſſeth the privative part, the other the poſitive.

1. For

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1. For the privative part. The foundation of all the Sinfulneſs of theſe Deſires lies in the want of that Image of God, of that magnetick Virtue, that Virtue of the Loadſtone, that ſhould carry up all theſe Deſires to God, and unto other things for his ſake. This Iron (as I may ſay) hath loſt this magnetick Touch, this Influence, and now it moveth only as Iron. The Underſtanding it is taken off from God, and the Will is taken off from God, and ſo all the Affections. You have that in *Rom.* 3. *There is none underſtandeth*, (namely God) *and there is none that ſeeks* (that have a will to ſeek) *after God.* The one expreſſeth the privation of the Underſtanding, the other of the Will. The Heart is cut off from God utterly, it cannot go that way; therefore, as I ſaid before, they are called *ungodly Luſts.* Atheiſm, Unbelief, *&c.* have cut the Heart off from God, from either aiming at him as his chiefeſt end, (for he wanteth Holineſs) or going forth to him, as his chiefeſt Good, for he wants his Image, which maketh a Soul ſuitable unto God; and a Man deſireth nothing, but what he knows, and what is ſuitable to him. Hence therefore you have it, in *Job* 27. 10. that a carnal Heart cannot delight himſelf in the Almighty; there is no ſuitableneſs. And in *Rom.* 8. 7. the carnal Mind, it is called, *Enmity againſt God.*

2. For the poſitive part, The Image of God being thus gone, (you have that expreſſion in *Rom.* 3. 25. *All Men are come ſhort of the Glory of God*; whereby the *Glory of God*, I underſtand his Image, that which carried the Heart of Man out to God, to glorify him, which made him ſtand under the favour of God in that Covenant of Works; for ſo, in 1 *Cor.* 11. 7. the Image of God, and the Glory of God, are both made one: *Man* (ſaith he) *is the Glory, and the Image of God.*) This Image, I ſay, being gone, the Soul being deprived thus of that touch, all the Luſtings that it had in its natural Conſtitution remain ſtill, There is not a Deſire, which the Soul had before, but it hath ſtill; and all the ſinful Deſires it now hath, are but what were before, take the Nature of the Deſires. There is nothing of the ſubſtance of the Body, or of the Soul, deſtroyed, nor any new Luſts put in. Now when God is thus gone, and Holineſs is thus gone, and all the Luſtings and Deſires of a Man's Heart are left to themſelves, then what do you think is left?

1. Here is a Love of himſelf left, (there's one great Luſt, and the greateſt of all the reſt.) When Holineſs was there, the Love of God ſubjected the Love of a Man's ſelf unto God; now take this Love of God away, and then Self-love is the next Heir, that great Luſt ſteppeth up into the Throne; and that indeed is the very bottom of Original Sin, it is the Spring.

2. I told you, Man was made ſuitable to all the Creatures; there was nothing in this World, but God had framed a ſuitableneſs between Man and it: All theſe ſuitableneſſes ſtill remain, a ſuitableneſs to all Creature-Comforts whatſoever. Now here lies the Sinfulneſs of it, that all theſe Luſtings are carried out, and managed by Self-love, (which is the great Luſt of all the reſt.) And then, ſecondly, they are carried out to all the Creatures, and to all Creature-Comforts, (which indeed the Soul and Body were made for,) rather than unto God. So that the luſting or deſiring of Happineſs meerly for a Man's ſelf, and the ſeeking of this Happineſs in thoſe things that Man was made for, without God; in theſe two doth lie all that poſitive part of the Luſts of our Fleſh, (for now we deſcribe them but in general.) And therefore you ſhall find, that in theſe two, *viz.* Love of a Man's ſelf, and love of Pleaſure, namely in other things than in God, is the ſum of all Man's Corruption reduced unto, in that 2 *Tim.* 3. 2, 4. where he reckons up all ſorts of Corruptions, a great Bead-roll of Sins; and he makes *love of Mens ſelves* to be the Captain, (as I may ſo ſpeak) the firſt, the Ring-leader; and *Lovers of Pleaſures, more than Lovers of God*, to be that which cometh in the Rear: For theſe two are the Spring of all the Corruption in us, and unto theſe two are all our Luſts reduced. And (as I may rightly expreſs it) as there is never a Vein in the Body of Man, but there is an Artery, as we ſay, that runs under it; the one carrying Blood, and the other Spirits: So in the Luſtings of the Soul of Man, there runneth a Vein of the Love of Pleaſures, or ſome other thing than God; and an Artery of Love of a Man's ſelf, that puts Spirits into this. And as the Principles of Motion (of Life at leaſt,) are Blood and Spirits in a Man's Veins; ſo are theſe in a Man's Soul.

So by this you may eaſily underſtand wherein the ſinfulneſs of theſe Luſts lie. All theſe Luſts are guided by love to a Man's ſelf, and love to Pleaſures in ſomething elſe than God. The paſſage being ſtopt to God, it runs to Riches, Beauty, Honour, and all theſe worldly things, as its chiefeſt Good. Whatſoever the Underſtanding of a Man (if he be wiſe) can find that is ſuitable to him, it draws forth a luſt towards that thing. Whatſoever the Art and Wit of Man finds any way ſuitable to him, he is carried out to it, and that meerly out of a love he beareth to himſelf, and meerly for Pleaſure's ſake: that look which way Self-love moveth, ſtill that way the vein of Luſt runneth; as that is pleaſed or diſpleaſed, the Soul cometh off or on, putteth forth Luſts or Deſires, and pulls them in again. And he hath no new Deſires put into him which he had not at firſt, only theſe Deſires are left to themſelves, God being taken away: ſo that now all the Affections in the Soul turn with that Wind every way; if another Man have Happineſs, and he wants it, Self-love (deſiring Happineſs) puts forth Envy, the ſpirit that is in us luſteth after Envy: ſtill they have all their riſe and ſpring in the love of a Man's ſelf, and in the love of Pleaſures, ſetting up the Creature more than God: Therefore the *Belly* is ſaid to be God, and *Mammon* is ſaid to be God. The holineſs of Man's deſires lay in ſubordinating all things to God; and the ſinfulneſs of them lies, in loving of Pleaſures more than God: ſo the Apoſtle expreſſeth it, *Theſe are the Luſts in our Fleſh.* There is not an Action ſtirreth, but theſe Luſts are the ground of it. And hence (that I may give you a Scripture for this Diviſion) they are called *our own Luſts*, and *worldly Luſts*.

They are called (in reſpect of Self in us) *our own Luſts.* And therefore to live to a Man's Luſts, and to live to a Man's ſelf, are all one. In 2 *Cor.* 5. that which in one place is called *living to a Man's Luſts*, is in another place called *living to a Man's Self*, becauſe that Self-love runs in the vein of every Luſt, as an Artery doth under a Vein in a Man's Body; and you may feel the Pulſe of it, if you lay your Hand upon your Heart, and ſearch but narrowly into the bottom of all. And they are therefore called *the Luſts of our own Hearts*, in *Rom.* 1.

They are likewiſe called *Worldly Luſts*, becauſe the things of this World are the Objects of them. They are called *Earthly Members*, becauſe they run out to things on Earth, as in *Col.* 3. 5. and *Fleſhly Luſts*, in 2 *Pet.* 2. 11. And ſo now I have ſhewn you wherein lies the ſinfulneſs that is in every Luſt in the Heart of Man. I come now in the next place likewiſe,

IV. To ſhew you what it is to have our Converſation in theſe Luſts.

If you mark it, the Apoſtle when he ſpeaks of the Efficacy that Satan and the World hath upon us, he uſes another phraſe, *Walking* (ſaith he) *according to the courſe of the World*; and, *according to the Prince of the power of the Air:* but when he ſpeaks of Luſts, he ſpeaks of them as of an inward intrinſecal cauſe, *having our converſation in the Luſts of the Fleſh:* In the Fleſh, as a Fiſh is ſaid to live in the Water. And a Man is ſaid to be in Love, or in Wine, or in Anger, or in Paſſion, becauſe he is overcome with it. So we are ſaid to have our Converſation in Luſts, and to be in the Fleſh; becauſe a Man is always overcome with ſome one Luſt or other, and that's the ground of all the Actions he doth, ſo long as he is in his natural eſtate. And therefore *James* ſaith, *He that is tempted, is drawn aſide of his own Luſts.* And, as Chriſt ſaith, *that which cometh from within, defileth the Man.* The Scripture therefore doth attribute all the Actions of the Sons of Men unto their Luſts. In 2 Tim. 3. 6. *Led away with divers Luſts.* All the Corruption that is in the World, is attributed to the daily boylings up of theſe Luſts, to the tumblings and toſſings of theſe Deſires; (for the Soul of Man is like the raging Sea, toſſing to and fro, and never reſteth.) So in 2 Pet. 1. 4. *The corruption that is in the World through Luſt*; and, *the old man is ſaid to be corrupt in Luſts*, Eph. 4. 22. And therefore the Apoſtle doth propound theſe Luſts as the chiefeſt object of Mortification, as I ſhall ſpeak by and by.

And then, in the ſecond place, to have our Converſation in theſe Luſts, it doth note out a conſtancy alſo, a conſtant walking in ſome Luſt or other; whereas there is no other foundation of all the Actions of a Man's ways, but theſe ſinful Luſtings of his own heart. It may be reduced either into the love of Pleaſure in

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ſomething elſe rather than in God; or to the love of a Man's ſelf above God.

Now Men have their Converſation in theſe; why? becauſe that the Soul of Man being an empty *Chaos* of Deſires, (as I ſaid at firſt): As the Stomack cannot live unleſs it have ſome nouriſhment in it; ſo a Man cannot live unleſs ſome Luſt or other be ſatisfied. *In which ye walked* (ſaith he, *Col.* 3. 7.) *whilſt ye lived in them*; he ſpeaks of Luſts plainly, as appears, ver. 3.) All Creatures are converſant about that which is their life, and they are conſtant about that which is their life. As a Fiſh, whoſe Element is the Water, if it be out of the Water it dies: Therefore we are ſaid to *drink in Iniquity like Water*. And theſe Luſts, and the ſatisfying of them, being a Man's life, he is ſaid to *war after them*: (It is a mighty expreſſion) in 2 Cor. 10. 3. *Our Warfare* (ſaith he) *is not after the fleſh*. He ſpeaks in oppoſition to what carnal Men's warfare is; they purſue after the ſatisfaction of their Luſts, as a matter of life: as Men that in War do fight, *pro aris & focis*, for their ſubſiſtance, for their lives; therefore they are called *the Luſts that war in our Members*, *Jam.* 4. 1. They are not only compared to *a Law in the Members*, as in *Rom.* 7. 23. but they are compared to the violence of War too; *the Luſts* (ſaith he) *that* [*war*] *in our Members*. And ſo you have the ſinfulneſs of theſe Luſts deſcribed, and what it is to have our Converſation in them. There is not an Act which a carnal Man doth, but it is to ſatisfy ſome Luſt or other.

All that I ſhall more obſerve is but this, That they are called *Luſts*, in the plural, there are variety of them; they are ſaid to be *divers Luſts*, Tit. 3. 6. they are not one, but many. And the reaſon why they are many, is this; The Deſires of Man's Soul were once united in one Object, namely, in God: but He being gone, the Soul breaks into a thouſand Deſires, and makes every one of them its God. That which did unite, and begirt up all the Deſires in one, that Center being gone, all theſe Beams are ſcattered: And look how many Objects there are which may any way pleaſe a Man, and in which he may have pleaſure, the Soul being all for pleaſure, and being it ſelf an unſatisfiable thing, (for it being made to be fill'd with God, it muſt needs be ſo:) and becauſe one thing cannot fill it, it runs to another, and ſo to another, and ſo the Soul is ſcattered into a thouſand ſeveral Luſts.

And then again, We are ſaid to *walk in our Luſts*, in the plural, becauſe a Man cannot always live in ſatisfying one Luſt only, therefore in the *interim* there muſt be other Luſts to entertain the Soul: for, the Soul is never idle, it can never want a moments pleaſure ſome way or other, it muſt have relief, or at leaſtwiſe deſiring and ſeeking after it: and ſo what in one thing, and what in another, a Man walketh all his life in ſome Luſt or other, and makes it a ſorrowful life. And thus natural Men have their Converſation *in the luſts of the fleſh*. And ſo much now for theſe words.

I come to the next;

Fulfilling the Wills of the Fleſh, and of the Mind.

That which the Apoſtle had ſaid in the general before, here he ſpeaks of more particularly. He doth both further explain what it is to walk in the Luſts of the Fleſh, it is to fulfil them, ſaith he, it is to act them (it's the moſt proper word in *Engliſh* that can be) to act the wills of the fleſh, and of the mind. As in our uſual ſpeech we ſay, a Man *acteth his Spirit*.

And then, ſecondly, he divides theſe Luſts into two parts, *The Luſts of the fleſh*, or of the ſenſual part; and, *The Luſts of the Mind*, that is, of the Underſtanding and the Will.

I ſhall firſt open the Phraſes.

The firſt Phraſe I ſhall give you an account of is this; [*the Wills*] (for indeed in the Original ſo the word is, and ſo you ſhall find it in your Margents.) It is certain that what he meant by *Luſts* in the general, in the words before, he meaneth the ſame thing by *Wills* here. The truth is, in a ſtrict ſence, only the luſtings and the motions of the Underſtanding, and of the Will, they are τὰ θελήματα, *they are Wills*; but in the inferior part, in the ſenſual part, thoſe ſenſual Affections, of Anger and the like, they are but Luſts and Deſires. And yet notwithſtanding the one is put for the other ſometimes in the Scripture, as *Beza* hath obſerved upon *John* 1. 13. out of *Mar.* 10. 35. Now by *Wills of the Fleſh*, he therefore here meaneth *Luſts*, or *Deſires*, as 'tis tranſlated, as he had done before. As when in *Rom.* 7. he calleth the Luſts of a Man's Heart the *Law of the Members*, (which properly are the Luſts of the Body) but he means likewiſe all the Luſts of the Mind too: So here, when he calls them *the Wills of the Fleſh*, he meaneth all the motions of the Body alſo, all the Luſts both of Soul and Body. But to give you an Account why he calls them *Wills*, it is for theſe Reaſons.

1. To ſhew that the Deſires, the Luſtings of the Hearts of Men, they are not meerly brutiſh, they have a tincture of Will and Reaſon in them; and tho oftentimes they are involuntary (for there are many motions ariſe before the Will is put forth) yet becauſe they are in a Creature that hath Will and Reaſon, (which Will and Reaſon ſhould be too ſtrong for the riſings of ſuch Luſts, and keep them down) hence therefore they are called *Wills*. You ſhall ſee the ſame kind of Luſts in Beaſts as in Men. You ſhall ſee Pride in a Horſe, you ſhall ſee Revenge in an Elephant, &c. But yet theſe very Luſts that are the ſame in Men with thoſe that are in Beaſts, becauſe they are in a Creature that hath a Will and Reaſon to keep them down: The fault therefore of all theſe Luſts is laid upon the Will, and they are called *the Wills of the Fleſh, and of the Mind*. Take now a natural Fool, between whom and a Beaſt there is but a nice diſtinction in appearance; yet theſe Luſts in him are ſins, not in the other: becauſe he hath a Will and Reaſon. But,

2. The chief Reaſon why the Apoſtle here alters his phraſe, and calls them the *Wills of the Fleſh, and of the Mind*, is this; He ſpeaks here in relation to Action, of *acting* or *fulfilling* the Wills of the Fleſh, and of the Mind. And therefore to ſhew how it comes to paſs that all theſe Luſts, theſe brutiſh ſenſual Luſts that are in the Fleſh, and in the Body, as well as in the Reaſon, do come forth to outward action, He ſaith, there is a conſent of the Will; and therefore now in *Jam.*1. Luſt is ſaid to be the Tempter, but the Will that's the thing tempted; for that's the Stern and Rudder of all in Man. And (as I ſhall tell you in the Obſervation when I come to it) there is no Luſt ſo ſenſual but before it comes forth into act, there muſt be the conſent of the Will, (for the Order of Nature ſtill ſtandeth) they muſt have the Will's Paſs and Commiſſion for it; and therefore he calls it here *fulfilling*. When once they come into action, theſe Luſts are turned into Wills: hence therefore they are ſaid to be *the Wills of the Fleſh*.

3. He calls them, *Wills of the Fleſh*, to ſhew where the chief ſeat of Corruption lies: it lies in the Will. Therefore *Ameſius* (as I remember) when he ſpeaks of the Corruption of the Will, quoteth this place. And therefore in other Scriptures, that which is called the *Luſts of Men*, is called the *Wills of Men*. Look but in 1 *Pet.*4. and you ſhall find that that which in the 2d verſe he calleth *the Luſts of Men*, in the 3d he calleth *the Will of the Gentiles*; and he calls them ſo in oppoſition to the Will of God, becauſe it is the Will of Man that muſt conſent to the actings of thoſe Luſts.

Therefore, my Brethren, by the way; A Man can never be ſaved by any power in this Will. In *John* 1. 13. —*which were born not of Blood, nor of the Will of the Fleſh, but of God*. He inſtanceth, you ſee, in the Will of the Fleſh. *Beza* indeed takes it to be meant of the ſeat of the groſſer Corruptions in the ſenſual part of the Fleſh. But ſurely the Apoſtle would not inſtance in that, as if that ſhould have any hand in Salvation; there was not ſo much as any pretence for that: his intention is therefore to inſtance in the beſt part, and the ſtrength of the Will. Take the Will in it ſelf, in the uttermoſt purity of it, yet it being a Will of the Fleſh, a Man can never be born again of it; he ſpeaks of the beſt endeavours of the Will. And ſo much now why it is called *the Wills of the Fleſh*.

I will only now give you an Obſervation or two from what hath bin ſaid. Obſerv. 1. And the Obſervation from that which was laſt ſaid (for from every thing there might be Obſervations raiſed) is this, *That there is no Luſt cometh forth to action, but it is by the conſent of the Will; yea, and of the reaſoning part too.* They are called *the Wills of the Fleſh, and of the Mind*, of the reaſoning part. It may refer as

Serm. VI. well to the Order of the cauſality of Sin, how it cometh forth into action, as to the Subject of theſe Luſts.

As to this you muſt know, That altho Man is fallen, yet the Order of Nature in the ſubordination of the Faculties one to another, ſtand as they did, work as they did. The moſt brutiſh Luſt that is, the Underſtanding and the Will muſt concur and conſent, ere it is fulfilled; only the firſt Motion doth not come firſt from the Mind and the Will. And there is this difference between the workings of Grace and Sin, in this reſpect, that all the workings of Grace begin with the Mind; for all the Motions of Grace, they muſt ariſe from the apprehenſions of Faith in the Underſtanding, and ſo they paſs to Action; and ſo ſpiritual Affections are moved in us. And therefore it is called, the *Law of the Mind*, in *Rom.* 7. It begins there, and the Underſtanding (like a Burning-glaſs, that takes in the Beams of the Sun,) receiving the Beams of ſpiritual things, it inflameth and ſetteth on fire the Affections with them. But now, if you come to Luſts and Corruption, they begin oftentimes in the ſenſual part; and therefore in *Rom.* 7. are called oppoſitely the *Law of the Members:* And they propound firſt, yet ſo, as ſtill the Order of Nature, in reſpect to outward Action, remains; that the Underſtanding and Will muſt firſt give their conſent. In Man's pure ſtate, as now in our regenerate condition, ſo far as we are regenerate, the Underſtanding and the Will lead on to every Action; but in the corrupt ſtate, uſually the Affections begin to lead; yet ſo, as until the Underſtanding and the Will do conſent, the Man proceeds not to Action. The difference of theſe two may be expreſſed by thoſe ways of Government: the one, when (ſuppoſe) in a Corporation, there ſhould not a Motion paſs the Common-Council, but it muſt come from the Mayor and Aldermen, with their Conſents firſt; the other, that Motion muſt come from the Vulgar Sort firſt: So it is in the corrupt ſtate, all cometh from below, or at leaſt, much of all the Actions in which Men live in Sin, they come from the ſenſual Deſires, and gain the conſent of the Will.

And then if you ask the reaſon, why that the Underſtanding and Will do aſſent to ſuch Luſts, as it receiveth not immediatly? The reaſon is this: Becauſe the Underſtanding and the Will know no better; they are cut off from God, and being cut off from God, they muſt give conſent: for the Man is for pleaſure, and the Will is for pleaſure, and ſo is the Underſtanding; therefore what pleaſeth the Man, the Underſtanding approveth for beſt, and ſo doth the Will too, tho not beſt in it ſelf, yet beſt for the Man: And, *Qualis quiſque eſt, talis finis ei videtur*; as is the Man, ſuch is his end: as he is diſpoſed in himſelf, ſuch is his end in working; every Man works for his end, and look what the Man is, ſuch is his end. As now, a Man in a Sickneſs deſireth Drink; Reaſon and Underſtanding tell him it is ill and naught; but yet the Underſtanding conſents and approves it: why? becauſe as the Man is affected, ſuch is his end and happineſs, that is judged beſt, which ſuiteth the Man. And hence now all the ſenſual Luſts come to obtain the conſent of the Will.

Obſerv. 2. *Secondly*; In that here Luſts, when they come to Action, they are called Wills, obſerve from hence: That the chief Sinfulneſs of a Man in his Actions, it is not ſimply his Luſts, and the rage and violence of them, (tho therein lies a great Inordinacy, which a Man is to be humbled for); but when they come to act, it is the Will, either that is indulgent to thoſe Luſts, ſuffers the thoughts to dwell upon them, pore upon them, or which yieldeth to the performing and fulfilling of them. You ſee here, that the Apoſtle, when he comes to ſpeak of fulfilling of Luſts, inſtead of fulfilling of Luſts, he ſaith, *Fulfilling the Wills of the Fleſh.* The Will is the great meaſure of Sin. My Brethren, the aggravation of ſinning againſt knowledg, it lies chiefly in this, that the more knowledg a Man hath, the more his Will is diſcovered to be for the Sin, notwithſtanding that knowledg; therefore the higheſt ſinning of all, what is made the meaſure of it? *That ſin wilfully* (ſaith he) *after they have received the knowledg of the Truth*, Heb. 10. Therefore they are called, *Children of Diſobedience*, in the very words before; for their Diſobedience, their Sinfulneſs eſpecially, lies in the obſtinacy and perverſeneſs of the Will. Therefore when God turns any Man to him, he faſtneth that Man's Will. He truſted to the Will of Man firſt, and was deceived by it; and now he is reſolved to make ſure work with him, when he comes to ſave him, and therefore he puts Man's ſalvation out of himſelf: And therefore now, when he doth work upon him, he works eſpecially upon the Will; the Holy-Ghoſt ſits there, as in the center of the Soul, and hath a chief hand upon the Stern of a Man's Spirit. My Brethren, your Wills are the ſlipppereſt things in the World, the fulleſt of a lubricity, of a fickleneſs. You ſee, *Adam*'s Will, tho it was ſtrengthned with Grace, and poiſed, how it was overcome, how fickle it was. Therefore above all, deſire the Lord to faſten your Wills, to hold his hand upon that Stern, always to guide you; for if God hold his hand upon that Stern, if the Will remain firm, and be kept cloſe to him, it is called, *Arming our Mind*, 1 Pet. 4. 1. Tho Luſts do ariſe, and tempt, (as they will do continually) yet you ſhall not fulfill them, they ſhall be as Water about a Rock that breaks; the Will keeps theſe Luſts from breaking forth into action, and takes the Mind off from thinking of them.

Obſerv. 3. *Thirdly*; You may ſee, my Brethren, wherein lies the Slavery of the moſt noble Creature. What is the nobleſt thing in us? Our Reaſoning, and our Will. Now you may ſee by this, that all theſe are enſlaved to *Luſts*. That Phraſe which the Apoſtle uſed before, *Walking in the Luſts of the Fleſh*, here he turns it, and ſaith, *Fulfilling the Wills of the Fleſh, and of the reaſoning Part*: It is not a Will now, it is indeed nothing but *Luſts*; for that which he terms *Luſts* in one part, he termeth *Wills* in another; ſo brutiſh it is. The Will hath loſt that freedom which once it had, and now it is in bondage, *ſerving Pleaſures*, *ſerving divers Luſts*, (theſe expreſſions the Apoſtle hath,) falling down (God being now gone) to the pooreſt and meaneſt Creature below it ſelf. Herein lies, I ſay, the uttermoſt expreſſion of the Slavery of Man, that his Will is thus ſubject to the common, as I may expreſs it, to all the brutiſh Luſts that are in a Man's Spirit.

SERMON VII.

EPHES. 2. 3.

Among whom alſo we all had our Converſation in Times paſt, in the Luſts of our Fleſh, fulfilling the Deſires (or the Wills) *of the Fleſh, and of the Mind,* &c.

IN the words before, the Apoſtle had mentioned the two external Cauſes of all the Corruption in the Lives of Men by Nature, namely, the *World*, and the Devil: *Wherein in time paſt ye walked, according to the Courſe of this World, according to the Prince of the Power of the Air.* In theſe words you have the third Cauſe, and that the intrinſecal one, *The Luſts of the Fleſh.* And when he cometh to lay open that as the Cauſe, (which is indeed the bottom and root of all the Corruption in Mens Lives,) he doth it,

1. In a general way.
2. More particularly.

He firſt doth it in a general way, *We had all our Converſation in times paſt, in the Luſts of our Fleſh.* And then he doth particularize thoſe Luſts, *The Luſts of the Fleſh*, the Body; *and of the Mind.*

I have opened formerly, what is meant by Fleſh, and told you, that by it is here meant that inherent Corruption in our Natures, whether that which we derive at the firſt by birth, and brought into the World with us; or that increaſe and addition to it, (for by every actual Sin an addition thereunto is made) that which the Apoſtle calleth, the *Indwelling of Sin.*

I ſhewed formerly, why it is called, *Fleſh*; and among others, I gave this reaſon: Becauſe that when God is taken out of the Heart, then all the Objects that the Heart is carried to, they are things of the Fleſh. And I did prove by many places of Scripture, that that was the meaning of the Phraſe, and to that it did extend, when as it is ſaid, *Thoſe that are after the Fleſh, ſeek the things of the Fleſh.*

I gave you a deſcription of the thing it ſelf, as well as an account of the Phraſe, why it is called *Fleſh*: It is that ſinful diſpoſition in Man's Nature, whereby the whole Man is empty of all good, and full of all Inclinations to whatſoever is evil.

I came the laſt day, to ſhew you what was meant by *Luſts, The Luſts of the Fleſh*: They are the immediate ſproutings of that inherent Corruption, all the motions, and inward workings, and firſt riſings, and agitations of the Heart of Man, either againſt what is good, or unto what is evil, (I may add that to what I ſaid the laſt Diſcourſe, it is not only the motions of the Heart unto what is evil, but alſo againſt what is good,) as in Gal. 2. 15. *The Fleſh* (ſaith he) *luſteth againſt the Spirit.*

I opened to you the Nature of theſe Luſts. I did it two ways:

1. I opened in general the Nature of *Luſts*, or of the Luſtings of the Soul.
2. I opened the Sinfulneſs of it.

I opened firſt in general, the Nature of theſe Luſtings. I told you, that God hath made the Soul of Man, in the eſſential conſtitution of it, meer emptineſs, to be fill'd up by ſomething elſe. It is all things in capacity, but it is nothing, not in happineſs, or pleaſure, or comfort, unleſs it be joined with ſomething elſe. The Soul of Man is nothing but a Chaos of deſires, a meer Stomach, as I may expreſs it, meer Appetite, meer Hunger ; and all the Faculties, both of Soul and Body, like ſo many Birds in a Neſt, ſtand gaping for ſome good. *Who will ſhew us any good?* (Pſal. 4.) is the voice of all Mankind. Now this being the original conſtitution of the Soul of Man, if you ask me in the general, What *Luſt* or *Luſtings* are ? Why it is the moving, or extending,or putting forth of any faculty or power in Soul or Body, in deſires and longings after any Object agreeable thereunto, and in which it may find pleaſure and contentment. It is, I ſay, the goings forth of this Soul, or of any power of it, to any Object ſuitable unto it ; this in the general Nature is luſting. Now the Soul that God thus made meer emptineſs, and ſtomach, and appetite, he put into a Body, (for our Souls they are cloathed with fleſh) and when he firſt made us in the ſtate of Innocency, he did, for Objects to fill up this Soul in this Body, firſt ordain himſelf to ſatisfy the deſires of it ; he did ordain himſelf to be the chiefeſt good and happineſs to this Soul. And ſecondly he made a World of Creatures, which we ſee and behold with our eyes, which are all ſuited to the variety of deſires of Man's Soul, dwelling in this Body. Therefore *Solomon* ſaith, *He hath placed the World in Man's Heart.* There is nothing in the World, but is ſuited to Man ; and there is nothing in Man, but there is ſomething in the World ſuited unto it. And then thirdly, God did put into Man's Soul, this principle, to love himſelf, as well as to love God, and in loving God to love himſelf moſt ; and ſo to rejoice, when as his deſires were ſatisfied with God himſelf, or with the Creatures, in a ſubordinate way unto Him. Here now is the natural conſtitution and condition of the Soul of Man.

Now I muſt ſhew you the Sinfulneſs of all theſe luſtings and deſires. If I muſt ſhew you the Sinfulneſs, I muſt ſhew you firſt, wherein the Holineſs of them lay, whilſt we were in the State of Innocency ; for one contrary is known by another. Now the Holineſs of all the Deſires of the Soul of Man, (which was nothing in it ſelf but deſires) it lay in this, that God touched (I ſo expreſs it) all theſe deſires of the Heart of Man, as the Iron of the Needle is touched with the Loadſtone ; he did put a magnetick virtue into it, his own Image of Holineſs, which did guide and carry all theſe deſires unto himſelf. And there being holineſs then in the Soul, the holy God was ſuited to this Soul, and all the deſires thereof, to ſatisfy and fill it ; and ſo by the guidance of this magnetick virtue, the Heart ſtill went God-ward. And then ſecondly, the Holineſs that God did implant and ſtamp upon all the deſires and luſtings of Man's Heart, it did regulate, and order, and ſubordinate all other deſires that we had to Creatures, to Comforts here below, it did ſubject them all unto God, that we ſhould ſeek nothing above God, we ſhould ſeek nothing but in order unto God, not have a deſire ſtir, but as it related unto him.

Now then the Sinfulneſs of all theſe Luſts and Deſires is eaſily to be known : For now the Image of God being gone, the Heart having loſt that magnetick virtue, that virtue of the Loadſtone that once touched it, it is now meer dull Iron, and now it moveth not at all unto God : neither unto him, as its chief good ; nor unto him, as its chief end : nay, it is oppoſite unto him. Saith the Apoſtle, in *Rom.* 3. ſpeaking of all Mankind by Nature, *None underſtandeth,* (namely, none underſtandeth God,) *none doth ſeek after God.* Now altho that Holineſs that did carry us out to God be gone, yet all the Deſires remain ſtill the ſame, (I ſpeak for the natural conſtitution of them) the Soul is nothing but deſires ſtill : Now, as I told you before, that God did not only ſuit this Soul to himſelf, but to all Creatures and Comforts here below in this viſible World ; now when God is gone, and a Man is without God in the World, (as it is in the 12*th* Verſe of this Chapter) what doth his deſires do ? They are all left to themſelves, to run which way they will, to this Creature, and to that Creature, as their chiefeſt good, to have happineſs in them. And God being gone, and all

love

Serm. VII.

love unto him being gone, there is nothing left but Self-love, which is the great Original Deſire in Man, and which ſeeks after Comfort in all things meerly for it ſelf, and for pleaſure's ſake. In this lies the ſinfulneſs of all the Iuſtings of Man's heart; that now when God is gone, the way to God is ſtopped, the heart runs a thouſand ways, to this and that Creature, to this and that Comfort, and doth it meerly for pleaſure's ſake, doth it meerly out of that natural deſire of Self-love, which (Love unto God being gone) is the next Heir in the Heart of Man.

Now then, as the Corruption of the Heart is therefore called *Fleſh* (as I ſhewed when I opened that phraſe) becauſe it is carried out to the things of the Fleſh; and take God out of any thing, and it is a thing of the Fleſh: ſo take but God out of the World, and let the Luſts of the Heart then go whither they will go, tho they run to things in themſelves lawful, yet becauſe they run to them without God, and in ſtead of God, and but for themſelves, hence they are all ſinful and abominable Luſts in the ſight of God. Now then, look how many things there are that are not God, or that may be ſought or deſired without Him, ſo many luſts are there in the heart of Man: Not only all things that are evil, as Fornication, and the like (as in 1 *Cor.* 10. it is ſaid, *You luſted after evil things*, ſpeaking of their riſing up to play) things that are forbidden; but all things lawful, without God, whether Honours or Riches, or Beauty, or Pleaſures of any kind, which in themſelves are lawful, all theſe, take God out of them, and let the deſires of Man's heart be carried to them without God, and ſubordinate unto Him, and in reference unto Him, they are all ſinful luſts. Therefore Chriſt, in *Mark* 4. 15. ſaith, *the cares of the World, and the luſts of other things*; mark that phraſe, [*the luſts of other things*] be they what they will be, if they be luſts, that is, if they be inordinate luſts, not ſubjected unto God as the chiefeſt Good, taſting Him in them, and ſubordinated unto Him as our chiefeſt End, they are all luſts which will choak the Word, and undo the Soul.

I ſhall illuſtrate the ſinfulneſs of theſe Luſts to you by this ordinary Compariſon, in all the parts of it: Go take a Man now that is out of health, that is in a Feaver, whoſe Stomack and Palat is vitiated (as I told you, the Soul is nothing but Stomack) ſuppoſe this Stomack to be a vitiated and diſtempered Stomack and Palat, as a Man in a Feaver hath.) I ground my Similitude upon that in *Eccleſ.* 5.17. ſpeaking of Man by Nature, *All his days*, ſaith he, *he eateth in darkneſs, and he hath much ſorrow and wrath with his ſickneſs.* A Man leadeth but a ſick life that leadeth a life of Luſts, living upon the Creature, and he hath much anguiſh and ſorrow and vanity with it. Now take a Man that is ſick; wherein lieth his diſtemper: (you ſhall ſee the like explaineth fully the Corruptions that are in Man's Heart.) It lieth,

1. In this, That by reaſon of that diſtemper that is in him, he is taken off from delighting in what is good and wholſom, and is the natural nouriſhment to him. Bring him Meat, his Stomack riſeth at it, at the leaſt ſcent of it; if he either hear it ſpoken of, or if he think of it, the repreſenting it any way to his Fancy, turns his Stomack. So now take the Soul of Man by Nature, that is thus diſtempered in his Luſts, when God and Holineſs is gone, whatſoever holdeth forth God to him in a ſpiritual way, to bring him to communion and fellowſhip with God, in any duty, his heart riſeth againſt it, againſt Holineſs, againſt the Spiritual Law, againſt the ſpiritual part of Religion, the power of Godlineſs: why? becauſe he is nothing but Luſts diſtempered: theſe were once the natural food and nouriſhment of his Soul, but now he is diſtempered. So that now here is a privation with an oppoſition unto God.

2. Take a Man that is diſtempered, and his Stomack thus vitiated, ſuch things as will hurt him, ſuch things he mightily and greedily longeth for; as alſo whatever elſe he deſires, he doth it with a violence, with a thirſt beyond natural thirſt. So now doth the Soul of Man by Nature, whilſt it hath nothing but Luſts in it, He both luſteth after what is contrary to the Will of God, and ſuch Creatures as God did make for Man, and are lawful for him to uſe in themſelves, yet his heart is carried out to them with a vehemency of thirſt. The expreſſion is in *Deut.* 29. it is called, *adding drunkenneſs to thirſt.* And the reaſon is this, becauſe the Soul having been made for God, and widened for Him, now that God is gone, you can no more fill theſe Deſires with the Creatures, than you can fill a Ciſtern with

a drop of Water. Therefore the Deſires are enraged, like a Man in a Feaver. Saith he, in Eccleſ. 6. 7. *All the labour of a Man is for his Mouth, and yet the Appetite is not filled.* He ſpeaks of a Covetous Man: The meaning of it is this, It is ſtrange (ſaith he) that although a Man needs no more, and needs labour for no more than what will feed him, than what will fill his Mouth and his Belly; and *if you have Meat and Rayment* (ſaith the Apoſtle) *be therewith content*; and Nature is content with a few things: yet tho Nature be content with a few things, and a Man need labour for no more, yet there is an inordinacy in the very Appetite, a Man muſt have more than will ſerve the turn, the Appetite is not filled.

3. Take a Man in a Feaver, and his deſire of Drink, or of what will hurt him, is meerly to ſatisfy his humour, it is meerly to pleaſe himſelf, and to ſatisfy the inordinacy, and for no other end; it is not to nouriſh, he knows it will do him hurt. So now the deſires of the Hearts of Men, and their Luſts, they are therefore ſinful, becauſe they are carried out to all things meerly for pleaſure's ſake: They are not carried out to other things for God, (*whether you eat or drink, do all to the Glory of God*) but it is meerly to ſatisfy a humour, it is meerly for pleaſure's ſake, and to pleaſe himſelf. Therefore you ſhall find ſtill in Scripture (as in *Tit.* 3. 3.) we are ſaid by Nature to ſerve divers Luſts and Pleaſures, they are both joyn'd together; *Lovers of Pleaſures* (ſaith the Apoſtle in 2 *Tim.* 4.) *more than lovers of God.* And in *Jam.* 4. they are ſaid *to conſume upon their Luſts*; that is, all that they get it is meerly for their Luſts ſake, it is meerly to ſatisfy the deſire, to ſatisfy the humour, all is ſpent upon that; and that is all the fruit thereof.

Now then in theſe three things lies the ſinfulneſs of the Luſts of Man's heart. I ſhall give you them in Scripture phraſe. You have three Epithites that are attributed to our Luſts:

1. They are called *ungodly Luſts*; ſo you have it in *Jude* v. 18. Why? Becauſe they are carried on to all things without God; yea, and in an enmity and oppoſition unto Him. They are taken off wholly from Him, and therefore they are ungodly *Luſts.* And,

2. They are carried to other things, meerly for a Man's own ſake, out of love unto himſelf, and for pleaſure's ſake. So in the ſame 18th verſe of the Epiſtle of Jude, --*their own ungodly Luſts.* And therefore for a Man to live to his Luſts, 1 *Pet.* 4. and to live to himſelf, 2 *Cor.* 5. it is all one. *To live to a Man's Luſts*, that phraſe you have in 1 *Pet.* 4. 2. and, *to live to a Man's ſelf*, that you have in 2 *Cor.* 5. 15. Therefore they are called in *Rom.* 1. 24. *the luſts of their own hearts.*

3. They are called *worldly luſts.* You have that in *Tit.* 2. 14. --*denying all ungodly and worldly luſts.* Why? becauſe when God is gone, and the deſires are carried out no more unto Him, they run out to all things in the World. And ſo now you have the ſinfulneſs of the luſts of Man's nature laid open to you.

I made entrance into the next, which is a more particular explanation of the diverſity of thoſe Luſts which the heart of Man doth follow. *Fulfilling* (ſaith he) *the deſires of the fleſh, and of the mind.* In the Original it is, *the wills of the fleſh, and of the mind.* I did give you an account of that phraſe in the laſt Diſcourſe, which I will not now ſtand upon; only I ſhall add one or two things more.

I told you that all the Luſts, even the Luſts of the Body, and of the Mind, be they what they will be, the pooreſt luſts in a Man, they are all the wills of the fleſh, when they are fulfilled: why? becauſe that no luſt can be ſatisfied by action but the will muſt give its conſent. God hath placed in Man a ſupream Lord and Power, a Will, and that muſt give conſent; and when Luſts have once its conſent, then they are Wills. Now here he ſpeaks of them as fulfilled, therefore he calls them the *wills of the fleſh and of the mind.* To which only let me add this further, it is corruption in the will, from whoſe influence theſe Luſts are called *Wills*; the Will doth not only give its conſent to every Luſt that paſſeth into action, but it doth often times ſtrengthen and ſtir up, and provoke Luſts. A Man's own Will is his own Tempter: and he hath an obſtinacy in his Will to follow his Luſts: the Will doth not only thus follow after, but it goes before. So in 1 Tim. 6. 9. *Thoſe that will be rich, fall into Temptations and many Snares.* And in Joh. 8. 44. *The Luſts of your Father ye will do.* You ſee it is not only that the Luſts come and tempt the

Will, but the Will ſtrengtheneth the Luſts, and ſets the Luſts on work, and puts a Reſolution, a back of Steel to the Luſts: A Man is reſolved to be rich, and reſolved to be revenged, &c. *The luſts of your Father you will do.*

And ſo I come now to the ſecond thing, which I am to open and explain, namely, the diverſity of theſe Luſts in the Hearts of Men; *Fulfilling the Luſts of the fleſh, and of the mind.*

You muſt know that by *Fleſh* here, is not meant corrupt nature, but it is here ſpoken of as in oppoſition to the Mind of Man; and therefore the Body is here meant. In *Tit.*3.3. he calls them there, *divers luſts*; *ſerving* (ſaith he) *divers luſts and pleaſures.* Now here you have the diverſity of them in two general Heads. There are, you ſee,

1. The Luſts of the Fleſh, or of the Body. And there are,

2. The Luſts of the Mind.

The Soul (as I told you) is nothing elſe in all the faculties of it but a Chaos of Deſires: Therefore now look into how many parts you may cut or make a diviſion of the Man, accordingly you may make a diviſion of his Luſts. And look into what eminent parts the Soul of a Man may be divided, into thoſe his Luſts may be divided.

In *Gen.* 2. 7. it is ſaid, *God breathed into Man the breath of lives*, (ſo it is in the Original) as being more than one. The Soul of Man, ſo far as it is the ſubject of luſts and deſires, is divided into two parts, and Nature hath made that diviſion; and indeed Death makes it when it divides the Soul and Body: and the Philoſophers made it. There is,

1. The ſenſitive Soul, which is common to us with Beaſts. The Soul of a Beaſt, (as ſome ſay) runs in the Blood, it is a ſenſitive Soul, it is the quinteſſence of the Elements (I cannot ſtand to deſcribe it) it contains two things: The inward Senſes, and the outward Senſes. The inward Senſes, the Fancy, (of which I ſhall ſpeak anon) for your Beaſts have Fancies, for they dream; as you ſee by the ſtarting of Beaſts in their ſleep; this is eminent in Apes, Monkies, and Elephants. And they have outward Senſes, as Hearing, Seeing, and the like, which have Objects ſuited to them. Now a Man hath the like. And the Luſts of the Fleſh are theſe Luſts that are ſeated in the ſenſitive part, in the Fancy, and in all the other Senſes. There is in Man,

2. The reaſonable Soul, which a Beaſt hath not; the reaſonable Soul, which is put to dwell in a Body. And as Man partakes with Beaſts in reſpect of his ſenſitive part; ſo he partakes with Angels in reſpect of his ſpiritual part, his Underſtanding, and his Will, whereby he is able to riſe to higher Objects than Beaſts are, to put a valuation upon Honours, Riches, and the like, which Beaſts do not.

The Soul of Man now being thus divided, it comes to paſs that the Luſts of Man's Soul are accordingly divided. There are either,

1. Thoſe Luſts which are common to him with Beaſts, (tho they have a tincture of Reaſon in them, for even the Senſes, the Fancy, is by participation reaſonable; yet becauſe it is in a Beaſt too, it is, I ſay, but a ſenſitive faculty) which are the ſenſitive Appetite, whether it be in the Fancy in things ſuited to it, or in the outward Senſes in things ſuited to them. Or, there are,

2. Thoſe Luſts which are common to Men with Devils. For, as the Spirit of Man whilſt he was holy, had ſuch deſires as Angels have that are holy; So when he is corrupt, his Spirit hath ſuch Luſts as Devils have.

I will give you Scripture for both, that you may ſee that the Scripture runs upon this diviſion. All ſuch good things as are ſuited to the Senſes, and which the Soul takes a pleaſure in by means of the Senſes, they are called *Luſts of the Fleſh*, or of the Body. But all ſuch Luſts as a Man takes in purely by his Underſtanding, (tho his Underſtanding dwelling in a Body, would not approve of many things to be good, yet it is the Underſtanding that ſimply approves of the Goodneſs of

Things, as of Riches and Honours, and the like:) Theſe, I ſay, are called *the luſts of the mind.* I'le give you Scripture for them both.

1. For thoſe Luſts which are in the ſenſitive part, ſenſual Luſts; you ſhall find it in *Jude* v. 10. ſpeaking there of falſe Teachers, which were corrupt and abominable in their way, ſaith he, *Theſe ſpeak evil of things they know not,* (ſpiritual things, which they underſtand not, and are oppoſite to them, they oppoſe mightily) *but what they know naturally, as brute Beaſts, in thoſe things they corrupt themſelves*; they are given over, ſaith he, to bruti ſh Luſts. To open this to you a little, you muſt know, that the ſecond Epiſtle of *Peter*, and this of *Jude* are parallel Epiſtles, and ſpeak both of the ſame ſort of Men, according to this Diviſion mentioned. The Apoſtle *Peter* had ſhewed, (2 *Pet.* 2. 8.) the Corruptions that are in the Underſtanding, the ſuperior part of theſe corrupt Teachers; they were *proud, ſelf-will'd, having Mens Perſons in admiration for advantage,* (theſe are Luſts in the reaſoning part.) Now *Jude* here, he ſaith, that they were not only corrupt therein, but in other Luſts alſo; for ſaith he, *What they know naturally, as brute Beaſts, in thoſe things they corrupt themſelves.* I have formerly taken the meaning of theſe words to be this, that they came to ſin againſt the very Light of Nature; that look what light they had againſt groſs Sins, they even ſinned againſt it; and that they had ſinned away their light. I thought, I ſay, that that had been the meaning; and the truth is, that which deceived me, was the placing of the words in the Tranſlation; for the Tranſlation runs thus, *What they know naturally, as brute Beaſts*; but in the Greek it runs thus, *What they naturally, as brute Beaſts, know:* And ſo examining by learned Expoſitors, *Eſtius*, and *Gerard*, and others, I did find, that the meaning of the Apoſtle is clearly this, that thoſe things which they know as brute Beaſts, naturally, (natural Knowledg here being taken, as *Eſtius* ſaith, in oppoſition to rational Knowledg,) what they know by Senſes in a natural way, as Beaſts do, in theſe things, ſaith the Apoſtle, they corrupt themſelves, thereby ſhewing the further Corruption of their Hearts. So as his ſcope is not to ſhew the manner of their ſinning againſt the Light of Nature, but the matter of their ſinning, and that not only in corrupt Opinions, but bruti ſh Luſts alſo; that they were given up to thoſe luſts that Beaſts were given up to: *What they know, as Beaſts, naturally,* ſaith he, *in thoſe things they corrupt themſelves*; as in Meats, and Drinks, and Sleep, and the like: So you have mention of their *feeding themſelves without fear,* v. 13. and *defiling the Fleſh through filthy Dreams,* v. 8. of this Epiſtle of *Jude*; and *having eyes full of Adultery,* &c. as in *Peter.* In theſe *Luſts,* ſaith he, they corrupt themſelves, in ſenſual *Luſts,* namely, that are common to Beaſts, of Uncleanneſs, and the like. And theſe are the *Luſts* common to Beaſts.

2. You ſhall find another ſort of *Luſts,* that are in the Spirits of Men, which are called the Devil's *Luſts*; and they are the *Luſts of the Mind.* As in *John* 8. 44. Chriſt ſpeaking there of the Jews, that had a Malice againſt him, ſaith he, *Ye are of your Father, the Devil; and the Luſts of your Father ye will do.* Mark, as the Apoſtle had ſaid of thoſe corrupt Men, that they were corrupt in bodily luſts, in ſenſitive luſts, ſuch as are common to Beaſts. So Chriſt ſpeaks of the Jews, who were malicious and envious againſt him, and aimed to kill him, and he ſaith, that they did *do the Luſts of the Devil.* The Devil, you know, is of a ſpiritual Nature, he mindeth not the Luſts of the Body, he minds not Beauty, or any ſuch thing; he is of a ſpiritual Nature, and he is taken with ſpiritual excellencies, therefore he is called, *Spiritual Wickedneſs,* Eph. 6. 20. All his *Luſts* are ſpiritual *Luſts,* Revenge, and Pride, and Envy, and Malice, and the like; theſe are *Luſts of the Mind.* They are not called the Devil's Luſts, efficiently, becauſe he ſtirs them up in Men; but they are called his *Luſts* by way of imitation, Men doing the ſame luſts that he did: *You ſeek to kill me,* ſaith he: And he is a Murtherer as well as ye, and ye as well as he. Theſe now therefore are the *Luſts of the Mind.*

So then as the Man is divided into theſe two parts, a Body, and a Mind, the ſenſitive part, and the rational part; in the one he partakes with Beaſts, (you ſee, there are Luſts common with Beaſts in Men,) in the other he partakes with Spirits in Devils: therefore there are the Luſts which are in Men alſo.

Serm. VII. I will give you one Scripture (to cloſe up all) for the proof of this, it is in 2 *Cor.* 7. 1. *Let us cleanſe our ſelves from all filthineſs of the Fleſh,* (namely, of the Body,) *and of the Spirit.* Here you ſee, all ſinful Luſts, all Filthineſs whatſoever, is reduced to theſe two Heads. How do I prove that all is meant here? All that is to be purged, is reduced to theſe two Heads; therefore all is meant: And ſaith he, *Growing up to Holineſs in Fear.* Therefore now all the Sinfulneſs of Man's Nature, it is reduced to theſe two Heads: either bodily Wickedneſs, ſenſitive Wickedneſs, inward or outward, in the Fancy, and the like; or intellectual Wickedneſs, ſpiritual Wickedneſs; as the Schoolmen, and the Fathers, upon ſuch and the like Scriptures, have grounded this Notion. So now you have the *Luſts* of the Mind, and the *Luſts* alſo of the Fleſh. This is a clear and certain truth, that look how far pleaſure and deſire extendeth, ſo far ſinful luſts extend: As there are pleaſures in the Body, and from the deſires of the Body, ſo ſinful luſts; ſo likewiſe in the Soul. Some things the Soul takes pleaſure in, meerly by the help of the Body, which, when it is out of the Body, it ſhall have no pleaſure in: other things it takes pleaſure in, meerly as it is an intellectual Subſtance; for Revenge hath a pleaſure in it, it is no bodily luſt, yet it is the ſweeteſt luſt, to them that are revengeful, in the World.

Now then to open theſe more particularly, that I may a little anatomize your Hearts unto you.

The Luſts of the Fleſh, they are reduced to two Heads: the one lower, or more ſenſual; the other more ſuperior.

There are (as I ſaid before) the inward and outward Senſes; for beſides Hearing and Seeing, in a Man, and in a Beaſt, there is Fancy, which is but a fleſhly faculty, for it is ſuited to Buildings, and pleaſant Gardens, and a thouſand of theſe things which are artificial, Beauty, and the like; all theſe are ſeated in the Fancy, they are not ſeated in the Reaſon. The Fancy hath a little kind of reaſon in it, materially; it is but a very Mechanick, an Apprentice to the Underſtanding, to make ſhapes for it, as the Underſtanding is pleaſed to call them up, to repreſent its own thoughts to himſelf. You have Fancy in the Night. Whence are all your Dreams? They are not from your Underſtanding ſo much, the Underſtanding doth but heavily and dully accompany them; they are from the Fancy, and the Nimbleneſs of it, and the Species there. Now you have the ſame Fancies awake, only they appear lively in the Night, when you are aſleep, becauſe then Reaſon is down; but they are wan and pale, when you are awake. I uſe to ſay, that Fancy is as the Moon, that ruleth the Night, and Reaſon as the Sun, that rules the Day: When the Sun is down, the Moon is up; but when the Sun is up, the Moon grows pale and wan, tho it remains ſtill, even when the Sun ſhines moſt.

Now then there are theſe two ſorts of Luſts in the ſenſitive part; there are Luſts in the Fancy, and the Luſts in the brutiſh part of Man, in the Body, the more ſenſual part. I take it, that is the meaning of *John,* in 1 *John* 2. 16. *There are the Luſts of the Eye,* (ſaith he) *and the Luſts of the Fleſh.* By the *Luſts of the Eye,* he meaneth the Fancy. *Walk, O young Man,* ſaith *Solomon,* (who are fulleſt of Fancy,) *in the ſight of thine Eyes.* And then there are the Luſts of the Fleſh, which are the more brutiſh Luſts.

To diſtinguiſh theſe two a little:

Meats, and Drinks, and Sleep, and the like, all other Refreſhments to the Body, to the ſenſual part of it, are Luſts of the Fleſh, properly ſo called, in oppoſition to the Luſts of the Eye.

The Luſts of the Eye, they are ſuch as Beauty, Apparel, Buildings, pleaſant Stories, Jeſts, Pomp, and State, and a thouſand of theſe kind of things; all theſe, they are the Puppits of the Fancy, as I may ſo expreſs them. In *Acts* 25. 23. you have a notable place for this; it is ſaid there, that *Agrippa* and *Bernice came in great Pomp:* That outward State and Garb, with fine Cloaths, and glorious Attendants, which they were ſo pleaſed and taken with, it is called, *great Pomp*; but what is it in the Original? *They came with great Fancy*; it is called ſo, why? becauſe ſuch things as theſe are the Objects of the Fancy, So thoſe little Additaments to Womens Ornaments, we call them Fancies; it is but the calling of the thing by that which it ſuiteth to. Now tho a thouſand of theſe things are lawful in themſelves; for this is certain, that God made not any thing but there is ſomething in Man to ſuit it, and take pleaſure in it, and it were to deſtroy a Work of God, to deny it. But take God out of all theſe, when a Man's Fancy, his Spirit is carried out to theſe without God; when there is not Grace in the Heart, to ſubdue all theſe to God, then it is ſinful. Theſe are the Luſts of the Fleſh.

There are, ſecondly, the Luſts of the Reaſon, of the Mind. You muſt know this, that the word here in the Text, which is tranſlated, *Luſts of the Mind*, in the Greek it is, *Luſts of the Reaſon*, that is, of the Underſtanding of Man.

Now in the reaſoning part of Man, there are two ſorts of Luſts: (I take it, you have theſe in that place of *John* I quoted even now: *There are*, ſaith he, *the Luſts of the Eye*, *the Luſts of the Fleſh*; and what they are I have told you, the Luſts of the Eye is the Fancy, that of the Fleſh is the brutiſh part; *And*, ſaith he, *there is the Pride of Life*, which is the Luſts of the Underſtanding.) I ſay, theſe Luſts of the Underſtanding are of two ſorts, that I may diverſify them unto you. They are either,

1. Direct Luſts, that is, which are carried out directly in deſires to Objects before them, ſuited to them, ſuited to the Underſtanding, which it apprehends an excellency in. Or,

2. Collateral Luſts, Luſts that by a rebound riſe and ſpring from thence. The one are *Prima*, and the other *Orta*: there are Luſts which are primary; and there are Luſts which ariſe from them, and are ſecondary. I will explain them to you as I can.

1. The Underſtanding of a Man hath a World of direct Luſts, that is, Luſts that are directly carried on to Objects ſuited to it. As for example, *Pride of Life*, which the Apoſtle mentioneth there in *John*; look whatever excellency the Underſtanding hath, or knoweth, or is in a Man, of Beauty, or Parts, or Wit, and the like; in all theſe there is Pride, which the Apoſtle calleth, *Pride of Life*, as the other he calleth, the *Luſts of the Eye*, and the *Luſts of the Fleſh*. Affectation of Power, and of Glory, and of Sovereignty, of Subjection, to carry on a Man's Plots, and to accompliſh them, to carry on a Man's ends, Pride in Wiſdom, Learning, Parts, what ever elſe it be, any excellency that the Underſtanding only apprehendeth; all theſe are called the *Pride of Life*, theſe are Luſts of the reaſoning part: Excellency in civil Virtues, Conformity to the Law, (of which *Paul* boaſted in *Phil*.3.) The Philoſophers in civil Virtues; as he ſaid, *Calco Platonis Superbiam*, &c. *Diogenes* went in a poor Habit, and *Plato* in coſtly Apparel; he would tread upon his Coat, and the other trod upon *Diogenes*'s. It was an Humility, but it was his Pride. To riſe higher yet, there are Luſts of the Mind towards Religion: Idolatry, it is mentioned in *Gal*. 5. 20. amongſt the Works and Luſts of the Fleſh; for in the 16*th* Verſe he had ſaid, that you ſhould not *fulfill the Luſts of the Fleſh*; and what followeth? Among the Works of the Fleſh, which ſpring from theſe Luſts, Idolatry is one; for if Men ſet up an idolatrous Worſhip, they are *enflamed with their Idols*, ſo the Prophet ſaith, *Iſa*. 57. 5. If Men be ſuperſtitious, they are puffed up with that Superſtition, it is a Luſt of the Underſtanding. In *Col*. 2. 18. *Let no Man beguile you in a voluntary Humility, and worſhipping of Angels, intruding into thoſe things which he hath not ſeen, vainly puffed up by his fleſhly Mind*. Go now, and take a Form of Religion, that Men faſhion to themſelves, ſuited to their Luſts, tho it is in it ſelf a good Religion, yet they making but a Form of it, as the *Phariſees*, and *Paul* did; Conformity to the Law of God is good, but he made a Form of it, it was ſuited to his worldly Luſts and Ends. When you take the ſpiritual part, the power out of Religion it ſelf, winde it up as high as you will, it is certain, that there are Luſts towards it. A Man hath a Zeal for it, but what ſaith the Apoſtle, *You are zealous towards God, eſtabliſhing your own Righteouſneſs*. You ſhall ſee Men as hot for that which is the way of their Religion, tho it be but a Form, carnal Men will be for it. This Zeal, I ſay, if you reſolve it, it is properly the Luſt of the Mind; for take any

Religion, any Elevation, any pitch of Religion that a Man ſets upon and is zealous for, if it doth not riſe up to Spiritualneſs, all his Zeal for that Religion it is but Luſt. Theſe you ſee are the direct Luſts that are in the mind of Man.

2. There are alſo Luſts that are *orta*, that ſpring from hence; As from Pride and Self-love. Look what Excellency any man affecteth, if it be eclipſed by another, Envy ariſeth; if any oppoſe him in it, Hatred ariſeth; if any hinder him in it, Revenge ariſeth. Theſe now are not direct Luſts, but are Luſts that ariſe upon a rebound, when the deſires of a Man's heart are croſt, and yet they are Luſts. You ſhall find that in *Gal.* 5. 20, 21. that Envyings, Murders, and Witchcrafts, and all theſe, are called Luſts: do but compare the 16th verſe, where he bids them not to fulfil the Luſts of the Fleſh; and then he ſhews them what the works of the Fleſh are that ariſe from theſe Luſts, ſaith he, *Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Hereſies, Envyings, Murthers, &c.* Now would one think that Witchcraft were a Luſt? No man hath a mind to go and give his Soul to the Devil ſimply; it is not a direct luſt, but thus: When *Saul* was put to it for a Kingdom, then he goes to the Devil. When Men would have what they inordinately deſire, and cannot get it by other means, then *Acheronta movebo*; they do not go to the Devil ſimply, for no man naturally delighteth to converſe with him; nay, there is naturally an averſneſs to it in the heart of Man: but it is a collateral luſt, it ariſeth from the other. And ſo doth Envying, and ſo doth Wrath and Sedition: *Whence come Envyings amongſt you? come they not hence, even of your Luſts?* ſaith the Apoſtle, *Jam.* 1.

I come now to the next thing, which having diſpatched, I have explained this part of the Text. You underſtand what is meant by *the Luſts of the Fleſh, and of the Mind.* There is one word more muſt be opened, and that is, *Fulfilling the Deſires of the Fleſh, and of the Mind.*

The word is ποιοῦντες, if I ſhould tranſlate it, I would tranſlate it thus, according to the phraſe we now uſe, *acting their Luſts*; it is, if you will ſo render it, *doing their Luſts*: we tranſlate it well, *fulfilling their Luſts*; either by outward actions, or by a continuation of inward thoughts and fancies, or muſing upon ſuch things as the Soul would have, or deſires. It is elſewhere called, *obeying of Luſts*; ſo *Rom.* 6. 12. It is called, *ſerving of Luſts*, ſo *Tit.* 3. 3. It is called, *perfecting* or *compleating a Man's Luſts*; ſo *Gal.* 5. 16. It noteth out to us theſe five things in an unregenerate man. It noteth,

1. That Luſts are the ground of all his actions. And therefore you ſhall find in 2 *Pet.* 1. 4. that all the Corruption that is in the World is ſaid to be *through luſts.* It is ſome luſt, ſome inordinate deſire, either in the Underſtanding or Fancy, or other of the outward Senſes, which is the ground of all the Corruption that is in the World; that as all the Grace that is in the Heart, is in and through Chriſt, ſo all the Corruption that is in the World it is through Luſt. I could give you a World of Scriptures for it, that Luſts are the foundation of all action in a carnal Man; not a thought ſtirreth, not a conſent, not a conſultation that the Heart hath (examine it when you will) but a Luſt is in the bottom of it; that is, an inordinate deſire and love to ſomething that the Heart would have, that ſets all theſe on work.

Now that Luſt is the ground of all action, and that is one part of the meaning, it is clear by what hath been ſaid. Do but lay all theſe together. The Soul of Man, in the firſt place, it is nothing but emptineſs of Good, it is meer want, meer ſtomack, nothing but deſires, it would have ſomewhat; it wants, and it would be fill'd: therefore that which we tranſlate *committing Sin with greedineſs*, in *Eph.* 4. it is in the Original, *to have enough*, it would have ſomething it wants; the Soul wants now, and being corrupt, it cannot go to God; it ſpies out ſome objects ſutable to it, that it thinks will fill up that want, and which if once it could enjoy, it ſhould have pleaſure; which is always a conjunction of two things ſutable: when a man's deſires, and what he deſireth meet, then doth pleaſure ariſe. As now in *Pſal.* 78. 8. when they asked Quails (they ſhould have been content with Manna) it is ſaid, *they asked meat for their luſts*. For luſt is nothing elſe but the extending of the Soul (which is a wanting hungry thing) to ſomething it deſires, and ſpies out ſomething ſutable unto it ſelf. But now, when the Soul hath put forth deſires to this thing ſutable, there wants ſome action or other, either of thought or outward action, to make the Object and the Soul meet. And hence comes that which is called, putting a Man's hand ſorth to wickedneſs, it is to bring the Heart and the Object together; and, by reaſon of that action, the Heart hath communion and pleaſure with what it doth deſire. So that now all the actions which a man goes about, they are meerly his luſts-buſineſs. And what is his luſts-buſineſs, but to aim at pleaſure? And how ſhall pleaſure be gotten, but by bringing the Object and the Heart together? and that is done by action. Therefore they are ſtill joyn'd, *living in Pleaſures*, and *living in Luſts*; it is all one; as in *Jam.* 5. 5. And *James* hath an emphatical expreſſion in that place, *They nouriſh their Hearts.* The Heart is meer Stomack, and muſt have meat. Now all the Objects which a Man deſireth, are but to nouriſh the Heart, meerly to keep life in it. And look as the Stomack hath contentment by eating, and when the meat comes down into it, ſo hath the Soul by action. Hence now it comes to paſs, that in all a Man doth, he doth act his Luſts. The expreſſion that is in *Gal.* 5. 16. is extremely emphatical, he calls it, *fulfilling of a mans luſts*; it is tranſlated ſo indeed here, but the words in the Greek are different; for it is ποιοῦντες here, and τελέσητε there: And what is the meaning of τελέσητε? it is to perfect. He ſpeaks of Action, for he doth not ſay, Walk in the Spirit and you ſhall not have luſts, but, *yon ſhall not fulfil them.* He ſpeaks of Action therefore, and the word in the Greek is *perfecting* and *accompliſhing*. Luſt is an imperfect thing; it is a motion towards pleaſure, but it is imperfect. Now action cometh and perfecteth it, compleateth it, attaineth to what itwould have. So *James* expreſſes it, *Luſt when it conceiveth, brings forth Sin*: he compares the Luſt to the conception, and the outward act to the bringing forth of Sin. And that's the firſt thing which fulfilling, or doing, or acting Luſts doth imply; that action which the Soul continually goes about, it is ſome way or other to ſatisfy ſome luſt or other.

2. It implies, that Luſt is the Maſter, and the heart, and the action, and all theſe are but Inſtruments, ſet on work by the Luſt that hath power to command. How prove you that? By *Joh.* 8. 34. *He that doth Sin* (it is the ſame word that is uſed here) *is the ſervant of Sin*: and becauſe he is the ſervant of Sin, he therefore does it, in the ſence there ſpoken of, and here alſo. Saith the Apoſtle in *Rom.* 7. 5. *the motions of Sin had force*; the word is, they had *energie*, they did work effectually: Therefore it is called, *ſerving divers luſts and pleaſures*, in *Tit.* 3. 3. In an unregenerate man a Luſt ſaith, *Do this, and he doth it*, as the Centurion ſpeaks of his ſervants unto Chriſt; ſo as he cannot ceaſe from Sin, 2 *Pet.* 2. 1. What hard tasks doth Covetouſneſs (to inſtance in that) ſet a Man about? what a Slave doth it make a Man? *He that will be rich* (ſaith he in 1 *Tim.* 6.) *falls into temptation, and a ſnare, and into many fooliſh and hurtful luſts*, which himſelf, his own reaſon tells him to be ſo, hurts himſelf, pines his carcaſe, eats the bread of carefulneſs, riſeth up early, goes to Bed late, and all to get a little money more than needs. Do but reade *Eccleſ.* 6. and there you have his deſcription, what a toilſom thing it is to ſerve that luſt. Therefore the phraſe is, *Obeying Sin in the luſts of it.* He compares Luſt to a Law, *the law of the Members*, ſo he calls it, *Rom.* 7. 23. Yea, *James* compares it not only to a Law in time of Peace, but to the force of Arms in War, *the luſts that war in your members*, ſaith he, in *Jam.* 1. Therefore now all the members and faculties they are ready Inſtruments to pleaſe luſts, *Their feet are ſwift to ſhed Blood*, and *they run greedily after the ways of unrighteouſneſs.*

3. To *do luſts* (as the word here ſignifies) it noteth out an induſtry, a ſtudy, and carefulneſs: So the word *doing* is taken in Scriprure, as *Muſculus* obſerves upon that ſpeech of Chriſt, when he ſaid unto *Judas*, *What thou doeſt, do quickly.* What was *Judas* a doing then? he was plotting and contriving, he was thinking how to do the buſineſs of betraying his Maſter; *What thou art doing, do quickly*, ſo he interprets it. Therefore in *Rom.* 13. 14. Men are ſaid to take πρόνοιαν, to take thought, to be careful to fulfil the luſts of the fleſh.

4. It noteth out in the Scripture phraſe, *Conſtancy*. To do iniquity, it is not to do an act of iniquity, but it is to make a trade of it. So in 1 *Joh.* 3. 8. *doing* is taken, whether it be meant of Sinning, or meant of Righteouſneſs, *He that committeth Sin*, ſaith he: The word in the Original is the ſame with that here in the Text, *He that doth Sin, is of the Devil.* What is the meaning of *doing Sin* here?

Serm. VII. It is making a Trade of Sin: How do I prove that? Becauſe it is doing as the Devil doth: And how doth he do? *For*, ſaith he, *the Devil ſinneth from the beginning.* When a Man doth make a Trade and Courſe of ſinning, as the Devil doth, he it is that the Apoſtle meaneth, when he ſaith, *He that doth Sin: Whoſoever is born of God*, (ſaith he, verſ. 9.) *doth not commit Sin*; he doth not do Sin thus, he doth not make a Trade of any Sin, it is impoſſible he ſhould. *In this* (ſaith he, verſ. 10.) *the Children of God are manifeſt, and the Children of the Devil: Whoſoever doth not Righteouſneſs, is not of God, neither he that loveth not his Brother.* For to do Righteouſneſs, it is to ſet a Man's ſelf to make a Trade of it; as in 1 *Pet.* 3. 11. *If thou wouldeſt ſee good days, do good, and eſchew evil:* What! do one good Action? No, but doing good there, is the ſame word here in the Text, and is meant, making a Trade of it, ſetting a Man's ſelf in a Courſe of Good: So, to do a Man's Luſts, or to act a Man's Luſts, or fulfill them, (as we tranſlate it) implieth Conſtancy.

5. It implieth Univerſality; the meaning whereof is this, that an unregenerate Man is never but a fulfilling ſome Luſt or other; he hath never but ſome one Imp or other ſucking of him, as I may ſo expreſs it, either Luſts of the Body, or of the Mind: For the Soul of Man never can be idle, it is like the Heavens, always moving; it is always wanting, and there muſt be Meal in the Mill, it muſt grind ſomething or other; it is nothing but Luſts, and all the actions of it are nothing but to ſatisfy thoſe Luſts, and ſo he makes up his whole Life, (and a ſorrowful Life it is) in ſatisfying firſt one Luſt, and then another Luſt; he is always acting for them one way or other.

So now you have the Nature of theſe Luſts opened.

I ſhall make an Obſervation or two.

Obſerv. 1. The firſt Obſervation is this, *That the whole Man, and all the parts both of Soul and Body, they are corrupt.* And it is a great Obſervation to humble us, my Brethren. The Body, and all the deſires of it; the Mind, the Will, whatſoever is, there is almoſt no part, but there is ſomething in the Text here, that holds forth the Corruption of it, either directly or implicitly. Here is, the *Luſts of the Fleſh*, you ſee, of the Body, the ſenſitive part; here is, the *Luſts of the Mind*, the reaſoning part: here is alſo the Will, the Corruption of that; for he calleth Luſts, (becauſe they come to action) *Wills of the Fleſh, and of the Mind.* Here is the Underſtanding, in the word, τῶν διανοιῶν, for ſo the word properly referreth to the Underſtanding. And here likewiſe are all the ſenſitive Powers of a Man included, in the word [*Fleſh*,] which belongeth to his Body in common to him with Beaſts. Therefore corrupt Nature in Scripture is called a Man; ſo you have it in *Epheſ.* 4. 22. *Put off the old Man, which is corrupt, according to the deceitful Luſts:* Why is it called a Man? Becauſe it is ſpread over the whole Man, and hath Members as large as a Man's Soul and Body hath. In *Rom.* 3. 10. he goes over all the Powers of Man: In the Mind, *There is none that underſtandeth, no not one.*: In the Will, *None ſeeks after God:* In all the other parts; *The Throat is an open Sepulcher; under their Lips is Poyſon; their Feet are ſwift to ſhed Blood: Itching Ears*, 2 Tim. 4. 3. *Hands full of Blood*, *Iſa.* 1. 16. Yea, if you will have it, *The Tongue is a World of Evil*, ſo ſaith *James:* And in *Iſa.* 1. 6. *From the Sole of the Foot, to the Crown of the Head, there is no one whole part.* That is the firſt Obſervation.

Obſerv. 2. The ſecond is this: *That our ſuperiour Parts, the Mind, and the Will, have their Corruption, as well as the ſenſitive part.* It is a ſtrange thing, that the Papiſts ſhould go and cut off at one blow half of a Man's Corruption; they would make the Underſtanding to be a kind of Virgin, the Will only to be as one that is bound, if the Fetters were but off, he would go. My Brethren, this is a certain Rule, that there is the ſame Subject of Privation, and of the Habits. I ſhall explain my ſelf to you: The Eye, it is the ſubject of Sight; the Eye therefore is the ſubject of blindneſs, if Sight be gone. What parts in Man were the Subjects of Holineſs? The Underſtanding and the Will, it's certain: Therefore when Holineſs is gone, what is Sin? the want of Holineſs; what muſt be the ſubject of it then? Certainly the Underſtanding, and the Will too, is the chief Subject of it. *Serm.* VII

That which deceived the School-Men, who brought up that Notion firſt, was the groſs Interpretation of the word [*Fleſh*] in the Scripture, as only taking it for the Body, whenas the Scripture doth not ſpeak like the Philoſophers, but the Scriptures ſpeak Theologically, *That which is born of the Fleſh, is Fleſh.* He doth not only ſay [*He,*] but [*That*]; there is not that thing in Man, that is born of Fleſh, and propagated, but it is Fleſh, that is, it is Corruption.

The Fathers likewiſe in the Primitive Times, they ſpake gently of the Corruption of the Mind, and of the Underſtanding, becauſe they approved ſo much Good, and the Philoſophers magnified that, for they knew no other Good in Man but that: the other ſpake too gently, by reaſon of the oppoſition of the Times, and to take off the Abſurdities of the Doctrine of Chriſtian Religion, and not according to the Scriptures. My Brethren, the greateſt Sins of all are in the Underſtanding, as I might ſhew you, if I had time. Envy and Wrath, which are Luſts properly in the Underſtanding, and Revenge, and the like, they are all called, *Luſts of the Fleſh*, that is, of corrupt Nature, yet they are Luſts properly ſeated in the Underſtanding.

My Brethren, they are the Devils Luſts, they are therefore the worſt Luſts of all the reſt; the Devil's Luſts, I ſay, moſt oppoſite unto Chriſt; the higheſt Idolatry lies there: Therefore when he ſpeaks of an intellectual Luſt, ſuch as Covetouſneſs is, he ſaith, *Which is Idolatry*, becauſe the inward Idolatry of the Mind is the worſt Idolatry of all the reſt. Men that ſin againſt the Holy-Ghoſt, what is it makes them ſo wicked? It is their Underſtanding, and their Will. *Julian* the Apoſtate was a civil Man, he was not given up to groſs Sins, yet ſinned againſt the Holy-Ghoſt. It lies in Revenge, in the Devil's Luſts. *The Wiſdom of the World*, ſaith he, *is earthly, ſenſual, and devilliſh*; the very Wiſdom is. There are (in a word) other Corruptions in the Underſtanding: There is, firſt, a darkneſs as to the knowledg of all ſpiritual things: There are alſo all ſorts of Principles contrary to true Principles, *The Fool ſaith, There is no God, and God ſeeth not*, *Pſal.*10. There are alſo in it Luſts of its own, proper to it ſelf, which are the ſtrongeſt Luſts, and have the greateſt influence into Mens Lives, of any other; as outward excellencies apprehended by the Underſtanding, to have Honour, and Riches, and Power, and Greatneſs, and the like; theſe are the Objects of the Underſtanding, and theſe are the great Luſts of the World, other Luſts are but petty ones, theſe have the great Influence into Men. I could ſhew you, that Covetouſneſs, and ſuch Luſts, they are Luſts of the Underſtanding: Men are not covetous, meerly becauſe they love to ſee Money, and to ſee Gold; but covetous to uphold their State and Greatneſs, that they may be ſaid to be worth ſo much, to leave behind them a Name, and an Houſe, and an Eſtate for their Children: Theſe are the Luſts of the Underſtanding, and theſe are the grounds of Covetouſneſs. And ſo likewiſe the Underſtanding, it is ſet on work to accompliſh all worldly Luſts: *Men are wiſe to do evil*, ſaith *Jeremy*, *and to do good they have no Underſtanding. I have not walked among you*, ſaith *Paul*, *with fleſhly Wiſdom*, 1 Cor. 1. I could name many more, but I paſs them over.

A third Obſervation is this: You ſee, how much more Man that is a Sinner hath to be humbled for, in ſome reſpect, than Devils. For he hath more Luſts, and a greater capacity of ſinning, than the Devils themſelves have in ſome reſpects. The Devil indeed is the Father of all Sin, becauſe he began it; but all the Luſts of the Body, and the like, he is not capable of. But now look, how many deſires are in the outward Senſes, or in the Fancy, and the like, unto all things in this World, ſo many ways of Sinning hath Man; and then all the ways that the Devils have of ſinning, he hath too; of Revenge, and Pride, and all ſuch Luſts. Obſerv. 3.

Serm. VII.

And, my Brethren, ſee, how hard a thing it is to be ſaved; for take a Man in his natural condition, Holineſs being gone, look how many ſeveral things the Soul is fitted to deſire, or to luſt after, ſo many ways he hath to Hell; and that is, ten thouſand thouſand, for the deſires of the Heart of Man, they are infinite every way. Suppoſe now, that a Man were moated about in a great compaſs, and there were a thouſand Paths to walk in; let him take which Path he will, if he would walk, being blindfold, he muſt certainly fall into the Moat: So is it here.

And likewiſe you may ſee by this, the evil of all our Luſts: Either we are Beaſts or Devils: If we ſatisfy the Luſts of the Body, we are Beaſts; if of the Mind, Devils. Chuſe which of theſe two you will be, for into one you muſt fall.

SERM.

SERMON VIII.

EPHES. 2. 3.

----- *And were by Nature the Children of Wrath, even as others.*

THe laſt Diſcourſe I handled theſe words, *Fulfilling the Deſires* (or Wills) *of the Fleſh, and of the Mind.* The Apoſtle had before in general ſhewed, how that the Converſation of all Men in the ſtate of Nature, it is in the Luſts of the Fleſh. And by *Luſts of the Fleſh* there, he means the Luſts of corrupt Nature in general, (as *Fleſh* in Scripture is often taken.) But not contented with that, he doth particularize the Luſts which are in the Hearts of Men, which in their Lives they do fulfill, dividing them according to that diviſion of Nature, of Soul and Body: *Fulfilling the Deſires of the Fleſh*; that is, of the Body, or thoſe Luſts which the Soul partakes in by reaſon of the Body; all thoſe ſenſitive Luſts, both of the outward Senſes, and of the inward Senſes, the Fancy, and the like: *And of the Mind*, that is, thoſe Luſts which *John* calls, *Luſts of the Eye*, which are purely reaſonable, and which have their ſeat meerly in the Underſtanding, and Mind, and thoſe rational Faculties: *Fulfilling the Wills of the Fleſh, and of the Mind.*

I opened to you the difference of theſe two in the former Diſcourſe, and I ſhewed, that according to the Scriptures, all the Sins of Men, and all the Luſts in the Hearts of Men, are reduced to theſe two Heads: Either thoſe which we have common with Beaſts, or at leaſtwiſe are ſeated in thoſe Faculties which are common to Beaſts; or elſe ſuch as are common to us with Devils. I told you, that either there are thoſe Luſts, which are in the moſt ſenſitive part of the outward Senſes, or thoſe which are in the Fancy, the Objects whereof are Buildings, and a thouſand other Artifices of Men, Beauty, and the like: Or elſe they are the Luſts which are in the rational part, purely ſuch, as Pride in any excellency, Envy, and the like. I diſcourſed at large of theſe things, I ſhall only add this:

I reduce many of thoſe Luſts in the Hearts of Men to the Fancy, not becauſe Beaſts who have Fancies are capable of them, as to ſee an excellency in Buildings, and Beauty, and the like; theſe things fanciful Beaſts are not capable of: Yet becauſe the Fancy is by participation reaſonable in a Man, hence it is, that Men are capable of many Luſts in their Fancies, whereof they ſee no Image in a Beaſt, and yet they are not properly the Luſts of the Mind, becauſe they are not purely intellectual, but the Soul is drench'd in them, by reaſon of its conjunction with the Fleſh. I only add that, to explain what I ſaid in the laſt Diſcourſe, I would not have repeated ſo much, but only in order to ſomewhat more, that I mean to ſpeak at this time, concerning theſe Luſts of the Mind; and ſo I ſhall come to the other part of the Verſe: *And were by Nature the Children of Wrath, even as others.*

Concerning theſe Luſts I ſhall give you one or two general Rules, and ſo come off. I ſhall not go about now to ſet down Notes and Signs of what is the Maſter-Luſt in Men, a thing which elſewhere I have largely handled; but I ſhall only give you ſome two or three general Rules concerning *Luſts*, and concerning the *Luſts of the Mind* eſpecially.

Serm. VIII.

The firſt whereof is this: That theſe Luſts do vary, according as Mens natural Tempers, or their Underſtandings, and the degrees thereof, are more or leſs. In Men of Underſtanding, Luſts of the Mind prevail moſt; and in Fools, ſenſual Pleaſures, in Meat and Drink, and the like, and in the natural Comforts of the Body. And they are diverſified thus, according as the natural conſtitution, or natural elevation of the Spirits of Men are, according to the various elevation or advancement of the Underſtanding; for Man being a rational Creature, and Reaſon being the chief Principle in him, he uſeth that little Underſtanding he hath, to find out what will ſuit him moſt, what he can have deareſt contentment in, and accordingly he pitcheth upon, and proſecuteth by Nature that. Tho a Man hath all Luſts in him, yet he proſecuteth thoſe things with the deareſt contentment, which that poor ſmall Underſtanding he hath, counteth moſt excellent. Hence therefore, according to the variation of Men's Underſtandings, it comes to paſs, that their Luſts are ordinarily pitched higher or lower. In worldly Objects, there is a great deal of difference in the excellency of them. Some are more abſtracted from the groſs ſubſtance of things, (as I may ſo ſpeak); ſome are more ſpiritual, and more airy. And as you ſee among living Creatures, there are ſome that live upon a finer kind of Food than others; Birds, you know, live upon a finer kind of Food, than Beaſts; and there is one Bird, the *Camelion*, that lives, as ſome ſay, meerly upon Air: So the Spirits of Men, the more airy and intellectual they are, the finer is that Food that nouriſheth their luſts. Therefore your great Philoſophers of old, that were wiſe Men, pitched upon moral Vertues, and upon Civility, and placed their happineſs in them; and their Wiſdom was ſo ſtrong in them, that even that did judg meer ſenſual Pleaſures to defile the Soul, which they apprehended to be the moſt noble of Creatures, and out of the greatneſs of their Spirits, they would not ſtoop to what was baſe; they thought it moſt unfit, for an elevated Soul to ſerve any Creature leſs than it ſelf: but as for Virtue, and Morality, and the like, they thought that theſe were meet for the Underſtanding and Soul of a Man: Yet becauſe they took not God in theſe things, hence it came to paſs, that all theſe were luſts, tho luſts of the Mind, as I ſhewed you likewiſe the laſt Diſcourſe. So likewiſe thoſe among the Jews, that were raiſed higher than the Heathens, accordingly the luſts of their Minds were raiſed higher alſo. The Zeal that *Paul* had for the Law, it was a luſt of the Mind, for it was without God: *They have a Zeal, but not according to knowledg*, ſaith he, *Rom.* 10. 2. without a directing of it to God, as the chiefeſt end. And this alſo I underſtand to be part of the meaning of that place, (which is pat and expreſs for this,) in 1 *Pet.* 1. 14. where writing to the Jews, he bids them, that they ſhould not faſhion themſelves according to their former luſts in their ignorance; and among other Arguments he hath this, *v.* 18. *Foraſmuch as ye know, that ye were not redeemed with corruptible things, from your Vain Converſation, received by tradition from your Fathers.* That Jewiſh Religion, which they ſtuck in, and which they had received by tradition from their Fathers, even this was one part of the Object of thoſe former luſts in their ignorance, according to which he bids them, *v.* 14. not to faſhion themſelves. And thus likewiſe experience ſhews this to be true; for you ſhall find, that as Men grow up in years, and ſo grow up in Wiſdom, accordingly their luſts vary; as they grow more wiſe, ſo they live more intellectual Lives, and grow up more to luſts of the Mind: Therefore Covetouſneſs, which is plainly a luſt of the Mind, prevails moſt in old Age; whereas Prodigality, which is a luſt of the Fancy, prevails in Youth more: why? becauſe Men grow wiſer. Luſts therefore are varied in Men, according as their Underſtandings grow higher or lower.

The ſecond thing that I ſhall ſay unto you is this: That of the two, the luſts of the Mind are the ſtrongeſt in Men, and they are the greateſt. They are the ſtrongeſt luſts, for they have the greateſt compaſs. If a Man confine himſelf to ſenſual pleaſures, he hath a greater Narrow; but if to luſts of the Mind, Pride, and the like, he hath a larger Field to run in; for deſire of Credit, and the like, ariſeth from a thouſand things, out of all ſorts of excellencies, of what kind ſoever: And ſuch luſts now a Man ſeeks continually to upold. Men are given to ſenſual luſts occaſionally, but theſe luſts of the Mind, they act the great part of

Mens Lives: Yea, many Sins are abſtained from, in relation to the Luſts of the Mind; the luſts of the Mind will devour other luſts, and keep them under, for Credit's ſake, and the like. The luſts of the Mind have the largeſt Revenues of Comfort of any other, becauſe they can fetch it out of any thing; whatſoever one hath that is excellent, Apparel, Beauty, Wit, Learning, Riches, Power, Buildings, (*Is not this great* Babel, *that I have built, by the might of my Power, and for the honour of my Majeſty?*) whatſoever it is, all theſe feed the luſts of the Mind. Therefore now many Luſts, that have ſeemed to have other Names, as the love of Money, it is not properly the love of Money it ſelf, but it is a luſt of the Mind that makes a Man given to it; it is to uphold his State among his Neighbours, and his Rank, to erect a Name, and leave a Poſterity after him, to have ſaid, he died worth ſo much; all theſe are the luſts of the Mind. And likewiſe, as they are the ſtrongeſt, becauſe they are of the largeſt compaſs; ſo they are the ſtrongeſt, becauſe they have the moſt reaſonings for them; therefore when you come to turn to God, you do not ſtick ſo much at parting from ſenſual luſts, as thoſe luſts that hold the debate with you, that bring reaſon to plead for them, as the repute of Friends, the holding correſpondency with others, and the like; theſe are the great Roots, like thoſe which, I take it, you call Tap-roots, that every Tree hath; all the little Roots may be eaſily pull'd in pieces, but theſe ſtick; they are the laſt repented of, when one comes to caſt off the old Man. And the ground of this is, becauſe the Strength of a Man lies in his Reaſon, therefore to part with thoſe luſts that lie in the rational part, the Strength of a Man ſhews it ſelf to the utmoſt there: Therefore, in 2 *Cor.* 10. 4. the Apoſtle ſpeaks of Reaſonings, and high Thoughts, and ſtrong Holds in Men, that are to be pulled down, when Chriſt comes to convert; theſe are they that keep a Man from turning. All the great Ordnance that natural Corruption hath, lies in this Tower of the Mind, (as *Ariſtotle* called the Soul, *Arx animæ*,) as for other luſts, Reaſon it ſelf is againſt them, and the more reaſon a Man hath, the more the folly of them is diſcovered; but for theſe luſts there is a great deal of reaſon: A Man ſhall loſe but his Humour in parting with the one; but he loſeth his Honour, his Repute, and the like, in parting with the other: Other luſts do not perſuade by reaſon, no, reaſon is fain to condeſcend unto them, becauſe they pleaſe the Man, and he can have no other happineſs, but Reaſon it ſelf is againſt them; but now for the luſts of the Mind, all the ſtrength of reaſon takes part with them.

And therefore let me give you a third Rule alſo, and that is this: That of all luſts they are the deceitfulleſt, (you have that Phraſe given in Scripture, *deceitful Luſts*,) other ſenſual luſts, they do but deceive, by promiſing more than they can perform, by tempting you; but theſe, a Man may live in them, and not ſee them, and ſo they deceive moſt, for natural Men judg nothing ſinful, but what hath a groſs action; now all ſuch aerial luſts as theſe, which are the luſts of the Mind, they have no ſuch groſs action, nay, the Objects of them are things lawful, yea commendable. Other luſts in the ſenſitive part are more turbulent, more violent, and ſo more diſcernable, and in that reſpect they deceive leaſt: Like Poiſon that is in the Bowels, which makes a Man roar, and ſo is more diſcerned, than Poiſon taken in at the Noſe, into the Head, which kills before it is felt, becauſe it ſtrikes that part which ſhould feel; ſo the luſts of the Mind, being ſeated in that part which ſhould diſcern, poſſeſſing that part, they take the Senſes away, and in that reſpect deceive moſt. The Eye ſees not the Bloodſhed that is in it ſelf, but will ſee a ſpot that is on the hand, or upon another Member; The Underſtanding doth not ſo eaſily, being corrupted, reflect upon it ſelf; therefore the luſts of the Mind are more deceitful.

And laſtly; Of all luſts, they are the worſt luſts, as having the moſt Sinfulneſs in them; for the greateſt Idolatry is here: Therefore, both in the *Coloſſians*, and in the *Epheſians*, you ſhall find, that when he ſpeaks of Covetouſneſs, (which is an intellectual luſt) ſtill he puts a difference, and an *emphaſis* upon it, from other luſts: *Covetouſneſs*, ſaith he, *which is Idolatry*, becauſe the greateſt Idol is that which the Mind is ſet upon, and becauſe that is a luſt of the Mind, he puts

that

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——*And were by Nature the Children of Wrath, even as others.*

The general ſcope of the Apoſtle in theſe words, (that I may give you that firſt) it is to make a general Concluſion concerning the corrupt eſtate of Man by Nature, not only in reſpect of Original Sin (tho that is eminently intended) but as involving all that he ſaid before. It is, I ſay, a general Concluſion, that involveth all that he ſaid before, with an addition of theſe three things.

1. With an addition of the firſt cauſe of the Corruption of all Men's Hearts and Luſts, *they are ſo by Nature*, ſaith he.

2. With an addition of the Puniſhment that is due to Men in this Natural Condition, both in reſpect of their Natures and their firſt Birth, as alſo in reſpect of all their Sins which in that ſtate they continue in, *They are Children of Wrath.* And,

3. With an addition, or rather a concluſion of Univerſality: It is every Man's Caſe, ſaith he. He had parted it before; ſome things he had ſaid of the Gentiles, *You* (you Gentiles) *hath he quickned, who were dead in ſins and treſpaſſes, wherein in times paſt ye walked.* Some things likewiſe he had ſaid of the Jews, *amongſt whom we* (we Jews) *alſo had our converſation:* but now, in the cloſe of all, he puts them both, Jews and Gentiles, together, *and were by Nature the Children of Wrath, even as others.*

I ſay, it is, in the firſt place, a general Concluſion that involveth all, not only becauſe it comes in at the laſt, and ſo is as it were the total Sum, but that ſame word λοιποὶ, takes in all that went before; *And were as well as others by Nature* thus and thus, namely, *We were all by Nature dead in Sins*; We are all by Nature in the ſtate of Nature, (for ſo *by Nature* is alſo taken, as I ſhall ſhew you anon) *We all by Nature*, one as well as another, *walked according to the courſe of the World*, and were ſubjected to the Devil. In a word, whatſoever he had ſaid before of Luſts, or whatſoever a Man is by Nature, his intent is to involve it here in theſe words, and to bring down upon all, all that he had ſpoken.

And as it holds forth a general Concluſion, involving all that went before; ſo, ſecondly, it ſhews eſpecially the original ground of all that Corruption that is in Men's hearts; it is by nature, it is by birth, and it is our nature. For it is clear and plain that his ſcope all along is to hold forth the cauſe of all the Corruption that is in Men: therefore he calls it *the wills of the fleſh, and of the mind.* The fleſh is the cauſe of luſts, luſts are the cauſe of action, and nature is the cauſe of both, of all. And therefore,

In the third place, you have the Puniſhment due to men in the ſtate of nature, yea to Men in their very firſt birth. *They are Children of Wrath*, in that ſtate, for all the Luſts and Sins they commit; and, *they are Children of Wrath*, even in the very Womb, before they commit any actual Sin.

And, laſtly, He ſpeaks univerſally of all both Jew and Gentile, *We were all by nature, &c.* So you have the general ſcope cleared, and the reaſon of it. I ſhall now come to open the phraſes.

First, for this Phraſe [*By Nature.*]

Pelagius, who was againſt Original Sin, gave this Interpretation; That [*by Nature*] was meant *vere & germanè* ἀληθῶς, ϗ γνησίως, they were truly, really, Children of Wrath; ſo the *Scholiaſt* hath it; and ſo *Cyril* reads it alſo. And that Interpretation we will not omit, although it is not the utmoſt meaning of what is here intended. For [*by Nature*] in Scripture is meant often-times, *truly, really*: as for example, in *Gal.* 4. 8. *Ye worſhipped thoſe that by Nature were no Gods*; that is, thoſe that were not truly Gods, that were Gods only in opinion, not really ſo. So by being *Children of Wrath by Nature*, is to be really and truly ſuch. But that which makes this opinion fall ſhort of the true ſence, is this: for to what end ſhould the Apoſtle ſay they were really and truly the Children of Wrath? There were none held they were in opinion Children of Wrath, but thoſe that therefore it is to no purpoſe it ſhould be brought in here to that ſence.

The *Syriack* Tranſlation adds this; They were *plane, plene,* wholly Children of Wrath, not in one part, but in the whole nature. But that is held forth (as I have ſaid) in the words before: For it was an Obſervation I made, grounded upon the words in the laſt Diſcourſe, That it is ſeated in the whole Man.

But, thirdly, to come to that meaning, which indeed the Apoſtle aims at, and therefore I will call it the firſt, for I do but mention the other, which tho they are true, yet they are not the ultimate ſcope of the Apoſtle here.

1. Therefore [*by Nature*] is in oppoſition to Imitation, or to Cuſtom, which yet is *altera Natura,* as *Ariſtotle* uſes the word (and ſo does the Scripture too) in the ſecond Book of his *Ethicks*; Vertues, ſaith he, are not φύσει, are not by Nature, as *Notitiæ,* as the common ſeeds of Knowledg in the minds of Men are. So that what is innate in us, bred with us, which we have from the principles of Nature, which is interwoven with our Natures, that is ſaid to be by Nature. And therefore now in one word, according to all Languages, That which is the inclination of any one, the natural diſpoſition, that which a man is naturally addicted unto, it is ſaid to be by Nature. The Apoſtle therefore, having ſpoken of the Luſts of the Mind, and of the Fleſh, in the words before, his meaning here is, that theſe are natural unto Men, they are the very inclination of their Minds, the natural frame of their Hearts. And ſo now it hath an emphaſis in it, that what we are by reaſon of Original Corruption (which he had called *Fleſh* before) is Nature in all Men. And tho he only ſaith, we are *Children of Wrath by Nature,* yet this Wrath muſt be for ſomething; for God is not angry for what is not Sin: therefore it implies, that our natural diſpoſition, all thoſe Luſts which he had mentioned, and that Fleſh which is the Mother of theſe Luſts, this is that which is Man's Nature. And ſo now the ſcope of the Apoſtle is plainly and clearly this, Further to aggravate and ſet out that Corruption and Sinfulneſs that is in the Hearts of Men. Ye are not only *Children of Wrath,* ſaith he, and deſerve eternal Damnation, which was that that hung over your heads for all the actual Sins you have committed (of which he had ſpoken before) but further, even *by Nature*; and for your very Natures, and the inclinations thereof, even for the very Nature that is in you (he brings it in as a farther addition and aggravation) even for this alſo you are Children of Wrath. *By Nature,* it is that which a Man doth being left to Nature; as in *Rom.* 2. *The Gentiles do by Nature the things of the Law,* from their natural principles that are in them: ſo [by Nature] it is that principle that is in a Man, that is *principium motus,* the principle of all his actions: For every thing works according to its nature, as *Ariſtotle* tells us.

2. [*By Nature*] imports not only that it is a Man's Nature, but that his birth is a cauſe ſome way or other, or a foundation of his being thus corrupt. *By Nature*; it is taken for the Nativity; it is φύσει, and it is all one with Birth. As now in *Rom.* 2. 27. The Gentiles are called *the Uncircumciſion by Nature,* that is, by Birth; not in reſpect of their natural Conſtitution, but in reſpect of a Priviledg that the Jews had by Birth, which the Gentiles had not, (as Priviledges you know go by Birth.) So in *Gal.* 2. 15. in oppoſition thereunto, ſaith he, *We who are Jews by Nature*; that is, who have the Priviledge of Jews by Birth. And ſo *Paul* ſaith, he was *born a Roman*; that is, he was a Roman by Nature. In the ſame ſence the Gentiles were called *uncircumciſion by Nature* too, that the Jews were called *Jews by Nature.* Now to me that is evidently the meaning of the Apoſtle here, and that for theſe Reaſons: 1. Becauſe he changes the phraſe (which is an obſervable thing:) In the ſecond verſe he had ſaid they were *Children of diſobedience,* ἐν τοῖς υἱοῖς τ̃ ἀπειθείας, but here τέκνα: which tho it ſignifies a Child at large, yet more expreſly and properly it ſignifies a Child begotten. His uſing that phraſe here, in diſtinction from the other in the ſecond verſe, when he ſpeaks of Diſobedience, imports that they were thus by Birth. I will not trouble you to confute a Criticiſm which *Zanchy* hath, becauſe the confutation of it is obvious. Then, 2. he adding beſides, that, *and were by Nature the begotten Children of Wrath,* as I may ſo interpret it. And (which is obſervable too) he doth not ſay, *which are the Children of Wrath by Nature,* but in the Greek it is, *which were Children by Nature of Wrath*;

ſo as [*by Nature*] comes in between, to ſhew that they were thus by Birth. And there is this third Reaſon too, why when he ſaith [*by Nature*] he ſpecially means *by Birth*; becauſe it is ſpoken plainly and clearly in oppoſition to that Pride of the Jews in the Priviledges they had by their Birth; for the Jews, you know, ſtood much upon it, that they were the Children of *Abraham*. Now the Apoſtle, as is evident, ſpeaks point-blank in oppoſition to that: *We*, ſaith he, namely we Jews, tho we pride our ſelves that we have *Abraham* to our Father, *we are Children of Wrath*; that is, we are ſo by Birth, as well as others; namely, as well as the poor Gentiles, whom the Apoſtle in *Gal.* 2. 15. ſpeaking according to the vulgar opinion of the Jews, calls, *Sinners of the Gentiles*: Tho you ſtand upon it that you are the Children of *Abraham*, and that you are Jews by Nature, that is, by Birth, yet (as God told the Jews afterwards) you had a Father before *Abraham*, in whom ye ſinned, and ſo you are *Children by Nature*, (that is, by Birth) *of Wrath as well as others*.

3. [*By Nature*] is taken here for the whole ſtate of Nature, from a Man's Birth until God turn him. He ſhews what they were, not only in reſpect of their firſt Birth, but of that continued ſtate which they ſtood in before they were converted, which we call the ſtate of Nature. And this is an excellent place for the confirmation of that phraſe. He doth not ſimply mean only their eſtate by Birth, (for the Apoſtle's ſcope, and the Holy Ghoſt's is always general, and in a latitude) but he doth comprehend their whole ſtate from their Birth all their days, while they fulfilled the Luſts of the Fleſh, and of the Mind, what ever ſtate they had by Birth, what ever ſtate they ſtood in during the time of their unregeneracy, it was all a ſtate of Nature; and they were in that ſtate of Nature, Children of Wrath. So Nature is taken, and ſo it's clearly taken here. For [*by Nature*] here in this 3d verſe, is ſpoken in oppoſition to what the Apoſtle afterwards ſaith (as *Eraſmus* well obſerves) in the 5th verſe, *by Grace ye are ſaved*. So that now the ſtate of Nature, and the ſtate of Grace, is that which the Apoſtle here intends. And that he ſpeaks of an unregenerate condition, the words [*were by Nature*] import clearly, that is, while they were in the ſtate of Nature. His ſcope is therefore to ſhew what naturally, without Grace,their condition was; and therefore ver. 11. in the winding up of all, he ſpeaks of the whole eſtate, *Remember*, ſaith he, *that ye were once Gentiles*. And thus the Scripture always ſpeaks; *Pſal.* 58. 7. *They are gone aſtray from the Womb*; they were not only corrupt in the Womb, but gone aſtray from the Womb. So in *Gen.* 8. ſpeaking of original corruption, ſaith he, *The imagination of Man's Heart is evil from his Youth*; that is, even from a Babe, as in *Exodus* the phraſe is uſed, as I ſhall ſhew afterwards.

So that [*by Nature*] eminently importeth theſe three things. 1. That their natures were defiled with all ſorts of inclinations unto evil, all thoſe Luſts of the Fleſh, and of the Mind,which he had ſpoken of before,were natural unto them, for which they were Children of Wrath. 2. That the way of conveying this to them, or how they came to be ſo at firſt, how their natures were thus originally corrupted, it was not by imitation or cuſtom, but it was by birth. And, 3. that all the while they walked in thoſe Luſts they were in a ſtate of Nature, under which,and in which while they continued, till ſuch time as they came into a ſtate of Grace, they were Children of Wrath. This, I ſay, I take to be the comprehenſive meaning of the Apoſtle in this concluſion of his diſcourſe of Luſts. So that now I have opened to you that firſt phraſe, *And were by Nature*.

The ſecond phraſe is, *Children of Wrath*.

Which (as I have formerly ſaid) is an Hebraiſm, and ſo (according to the Hebrew Language) you reade of a Child of Captivity, a Child of the Reſurrection, a Child of Diſobedience, and the like. It is either taken Actively, or Paſſively.

1. *Actively*, thus: what a man is addicted to, what he ſeeks after, he is ſaid to be a Child of. As a man is ſaid to be a Child of Wiſdom; *Wiſdom is juſtified of her Children*. So Wicked Men are ſaid to be *Children of Diſobedience*, ver. 2. that is addicted to Diſobedience, it's taken actively. So, in a way of oppoſition, *Peter* exhorts them, in 1 *Pet.* 1. 14. that they would be *Children of Obedience*, ſo the phraſe is in the Greek, we tranſlate it, *Obedient Children*, it comes all to one; but,

I ſay, in the Greek it is, *Children of Obedience*, (as here in *v.* 2. it is, *Children of Diſobedience*,) that is, addict your ſelves, as Children to ſuch a Father, to do the Will of God.

2. *Paſſively*; thus, a *Child of the Captivity*, that is, one led into Captivity: So Jeſus Chriſt is called, the *Son of God's Love*, or, the *Child of his Love*, Col. 1. 13. We tranſlate it, *His beloved Son*; but in the Original it is, the *Son of his Love*, becauſe that God hath caſt his Love upon him. So in 2 *Pet.* 2. 14. one that is accurſed to Death, he is called, (we tranſlate it, *Curſed Children*, but it is) *Children of the Curſe*, as here, *Children of Wrath*. So in *Mat.* 23. 15. he is made a *Son of Hell*, worſe than he was before; that is, one whoſe due Hell is: As we uſe to ſay, ſuch an one the Gallows is his due; that is, if we ſhould ſpeak according to the Hebrew Language, one that is the Child of the Gallows; ſo a Son of Hell, a Son of Wrath, a Son of the Curſe. You have it alſo in 1 *Sam.* 20. 31. and in 2 *Sam.* 12. 5. So now, as before it is taken actively, a *Child of Diſobedience*; ſo here, a *Child of Wrath* is taken paſſively: and both according to the Analogy of the Hebrew Phraſe.

It doth ſometimes imply one, that is deſigned by God's decree to Death and Damnation; as in *John* 17. 12. *Judas* is called, a *Son of Perdition*; that is, one who is ordained by God to perdition; as Chriſt was called, the *Son of his Love*, becauſe he was ordained to be the Object of his Love. But ſo it is not here meant, that they were the Children of Wrath by God's decree, becauſe he ſpeaks of Men that were converted. Therefore the meaning is plainly this, That they were in a ſtate, in which they were not only worthy of Wrath, but Wrath was due to them, yea, according to a juſt ſentence, Wrath was pronounced againſt them; it was not only their deſert, but they were in that ſtate wherein Wrath went out againſt them, they ſtood under the Sentence of Wrath, and were ſo adjudged. You have the Phraſe plain and expreſs, in *Deut.* 25. 2. *If there be a Controverſy between Men, and they come unto Judgment, that the Judge may judg them; then they ſhall juſtify the righteous, and condemn the wicked: And it ſhall be, if the wicked Man be worthy to be beaten, the Judg ſhall cauſe him to lie down*, &c. In the Original it is, *If he be a Son, or a Child of beating*; that is, if he be one that is found, that it is his due to be beaten, and that the Judges have condemned him. So now to be a Child of Wrath, it is one not only to whom Wrath is due; but one, that according to the ſentence of the great Judg Wrath is pronounced againſt, Sentence is given forth. So in that place I mentioned before 2 *Sam.* 12. 5. ſaith *Solomon* there, *He ſhall ſurely die*; in the Original it is, *He is a Son of Death*: It was a Sentence pronounced by the King, as of a Judg that gave out a Sentence, therefore we tranſlate it, *He ſhall ſurely die*; he was not only one that deſerved Death, but one that was appointed and ſentenced thereunto.

So now you have what is meant by a *Child of Wrath*: It is one, that is paſſively under, and obnoxious unto, and over whom the Wrath of God hangeth, unto whom, and to which Eſtate the Sentence of Wrath and Condemnation is gone out from the great King; ſo that he muſt alter his eſtate, if he will get out of Wrath.

If you ask me, whoſe Wrath it is? I anſwer: It is not indeed in the Text, but as I ſhall ſhew you afterward, it is the Wrath of God, working eternal Puniſhment. Wrath in Scripture ſignifies Puniſhment, as from a Judg; as for example, *Rom.* 13. 1,2. *Be ſubject to the higher Powers, not for Wrath*, that is, not for Puniſhment ſake, which comes from the Wrath of the Prince, or the Magiſtrate, *but for Conſcience ſake*. So that to be Children of Wrath, is to be Children of the Puniſhment, which the great Judg of Heaven and Earth hath ordained; and it noteth out, that the Wrath of God is the Author of that Puniſhment, as I ſhall ſhew you, when I come to make Obſervations. In *Eph.* 5. 6. that which is here the *Children of Wrath*, is there called the Wrath of God: *The Wrath of God*, ſaith he, *cometh upon the Children of Diſobedience*; for the Wrath of God, as it implies Puniſhment, ſo it imports alſo, that he is as the Author and Executioner of that Puniſhment. So that in a word, whilſt that Men are in this condition, or take Men ſimply conſidered, as they are by Nature, in their very firſt birth, Serm. VIII. birth, and while they continue in that eſtate, they are Children of the Wrath of God, and the Wrath of God abides upon them, as *John* 3. 36. Wrath is their portion from the Almighty: And as they are Children of the Wrath of God, ſo of that Puniſhment, which his Wrath and Indignation will inflict eternally upon them, and they ſtand under the ſentence of it. So that until their eſtate be altered, God himſelf cannot do otherwiſe, but he muſt out of Wrath inflict Puniſhment upon them. And let me give you one place to open it, ſee *Job* 20. 23, & 29 compared: He mentioneth there manifold Curſes, that are upon Men, over whom the Wrath of God hangeth; and ſaith he, *v.* 23. *When he is about to fill his Belly, God ſhall caſt the fury of his Wrath upon him, and ſhall rain it upon him, while he is eating:* And what is the concluſion in the 29*th* Verſe? *This is the portion of a wicked Man from God, and the Heritage:* Mark, he is a Child of Wrath, of whoſe Wrath? of the Wrath of God, that abideth upon him, that hangs as a Cloud over his Head, and God will rain it upon him, while he is eating; and this is his portion, it is his due, nay, ſaith he, it is the Heritage appointed unto him by God, an Heritage which is gone out by a decree from God, either from his eternal decree, as *Judas* was a Child of Perdition; or at leaſtwiſe, from a Decree that goes forth out of God's Court, out of his Word, whereby he ſtandeth under the ſentence of Wrath.

And ſo now you have the ſecond Phraſe opened: *And were Children of Wrath.*

The laſt is this, *Even as others.*

The meaning whereof in one word is this, (only I ſhall give you a parallel phraſe for it,) we Jews as well as Gentiles. So you have it, *Eph.* 4. 17. *Walk not as other Gentiles walk:* Or, *even as others*, that is, even as all the reſt of Mankind, of what Nation ſoever they be, circumciſed, or uncircumciſed, bond or free; let them be born in what condition ſoever they will, noble or baſe, rich or poor, high or low, we are all by Nature the Children of Wrath, we Jews as well as Gentiles. Which doth imply theſe two Particulars:

1. The Commonneſs of this Condition, that it is the Condition of all Mankind, one as well as another, Jew as well as Gentile.
2. The equality of this Condition, *Even as others*, in the ſame manner, in the ſame degree; others are Children of Wrath, ſo are we, we Jews, even as the prophaneſt Men in the World.

So you have the full ſcope and meaning, (ſo far as the Phraſe goes) of theſe words: *And were by nature the Children of Wrath, even as others.*

I ſhall come now to the Obſervations which do ariſe out of them, which will further open and explain them.

Obſerv. 1. The firſt Obſervation is founded upon that firſt Interpretation I gave you, which was to ſhew this: That that Fleſh or Corruption, which was the ground of all thoſe Luſts, which were the ground of all the Sins in Mens Lives ſpoken of before; that this Fleſh, and thoſe Luſts, are Man's Nature. So, I told you, [*by Nature*] is taken, both in Scripture, and common acceptation. It is a Saying, that *Auſtin* quoteth out of *Plato*, (tho, I take it, the place is not now extant in the Works of *Plato*, becauſe it is periſhed,) *Homines natura ſunt mali*; that Men are evil by Nature: Neither can they ever be brought, (ſaith he) to ſeek after that Righteouſneſs, which Mankind ought to ſeek after. This was the Speech of a Heathen. It is, I ſay, a Man's Nature, as he is a Man. 1 *Cor.* 3. 3. *Whilſt there are Contentions among you, are ye not carnal?* That is, Are you not Fleſh? are ye not corrupt? And what follows? *Do not ye walk*, κατὰ ἄνθρωπον, that is, according to Men? according to your kind? according to that Nature and Diſpoſition that is in Men? Every thing acts according to its kind; thus to be carnal, and ſubjected to Luſts, is the Nature of Man, it is according to his kind. Therefore (to follow this Phraſe a little more,) in *Mark* 7. 20. our

Saviour Chriſt ſaith, *That which cometh out of the Man, that defileth the Man: For from within,* (ſaith he) *out of the Heart of Man, proceedeth enil Thoughts,* &c. That is, what cometh from the Nature of Man, from his natural Diſpoſition, from the intrinſecal Principles, which his Nature and Heart is made up of, that defiles the Man. Therefore a Man is ſaid to ſin, *de proprio*, of his own, as the Devil is likewiſe ſaid to do, in *John* 8. And a Man's Luſts (as I ſaid before) are called his own Luſts. And as what comes from within, (as all ſort of Sins do) argues this to be a Man's Nature; ſo likewiſe what a Man takes in from without, what it is he lives in, what is his Element, argues his Nature too: As a thirſty man, you may know what his diſpoſition is within, by what he takes in from without; or, as it is with a Fiſh, it is natural to it to live in the Water, to drink in Water: ſo a Man is compared to a Fiſh, that doth continually drink in Water, in *Job* 15. 16. How much more abominable and filthy is Man, which *drinketh Iniquity like Water?* And hence now it is, that Men are never weary of ſinning, nay, tho happily they may ſpend their natural Spirits in ſinning, yet their Luſts are never weary. As they cannot ceaſe from Sin, (as *Peter* ſaith) ſo they are never weary in it; why? becauſe it is their Nature, it is natural to them to ſin. As the Eye, becauſe it is natural to it to ſee, it is never weary of ſeeing; the Eye indeed may be weary thus, for want of bodily Spirits, and ſo Men may be weary of ſinning; but if there could ſtill come Spirits to the Eye, it would never be weary of ſeeing, why? becauſe it is natural to it to ſee: And ſo it is with all the Luſts in the Hearts of Men, it is their Nature. Hence it is, that Infants will ſin without being taught. *A Child left to himſelf,* (ſaith *Solomon, Prov.* 29. 15.) *bringeth his Mother to ſhame:* Do but leave him to himſelf, and his very Nature will carry him on to it. And, *Pſal.* 58. 3. *The wicked go aſtray from the Womb, ſpeaking Lies.* A Child, that never heard a Lie in his Life, never knew what a Lie was from another, yet he will tell a Lie, he will do it from himſelf, and he doth it from the very Womb; the Nature of Man will ſeek out theſe Inventions, as *Eccleſiaſtes* hath it, *chap.* 7. *ult.*

You may ſee the reaſon therefore, (beſides what is matter of humiliation, which I ſhall mention afterwards,) why Grace, tho it be in a Man's Heart, yet doth not thrive there, further than the Holy-Ghoſt doth in a ſupernatural way accompany it; and why Sin thrives ſo faſt, the reaſon is, becauſe Sin is thy Nature, it is that which thou haſt as thou art a Man; thou walkeſt as a Man whilſt thou ſinneſt. That which *Æſop* ſaid to his Maſter, when he came into his Garden, and ſaw ſo many Weeds in it, is applicable unto this: His Maſter asked him, What was the reaſon that the Weeds grew up ſo faſt, and the Herbs thrived not? He anſwered, The Ground is the natural Mother to the Weeds, but a Stepmother to the Herbs: So the Heart of Man is the natural Mother to Sin and Corruption, but a Stepmother to Grace and Goodneſs; and further than it is watered from Heaven, and followed with a great deal of care and pains, it grows not.

And likewiſe, if it be thy Nature, walk in a continual fearfulneſs of it; tho thou haſt mortified a Luſt never ſo much, yet there is a root remaining, as *Job* hath it, *chap.* 14. 8. *Tho the root thereof wax old in the Earth, and the Stock thereof die in the Ground; yet through the ſcent of Water, it will bud, and bring forth Boughs like a Plant:* So it is with us, why? becauſe it is Nature. Therefore fear in all thy ways. *I was afraid* (ſaith *David*, Pſal. 38. 17.) *leſt my Foot ſhould ſlip:* And in *v.* 18. that which we tranſlate, *I was ſorry for my Sin*, I find that it is, I was *cautelous*, I was *fearful* for my Sin, fearful ſtill leſt I ſhould ſlip: I will declare it, and confeſs it, uſe all means againſt it, becauſe it is my Nature.

And you ſee the reaſon alſo, why that Corruption is never got out of you, no, not till you die; why? becauſe it is involved, it is blended, it is mingled with your Nature; it is like the Ivy in the Wall, (it is the old compariſon that the Fathers uſed, but I ſhall give you another): It is like the Lepers Houſe in *Levit.* 14. 45. the Leproſy could never be got out, till Houſe and all were pulled down. It is a Note of that Sin that dwells in us, as the Apoſtle's Phraſe is, Serm. VIII. *Rom.*7.17. It is inwrapped in thy Nature, that thou wilt never get it out: Like an Houſe, that ſtandeth upon a Foundation that hath Salt-Peter in it, it will never be got out, do what you can; ſo is it here.

Obſerv. 2. The ſecond Obſervation is this: *That to ſin, as it is thy Nature, thy natural Inclination; ſo thou haſt it by Birth:* For ſo I told you, [*by Nature*] is alſo taken for Birth, and it's clear to be the Apoſtle's ſcope here: For he had ſhewn all the external Cauſes of Sin, the World, and the Devil; the internal Cauſe, the Fleſh, which cauſeth Luſts. Now what is the cauſe of this Fleſh? Nature, ſaith he, your Birth: *And were by Nature* (that is, by Birth,) *Children of Wrath, as well as others.* I need not quote many places for it, the Scripture is abundant in it: *Man born of a Woman*, ſaith *Job*, *is filthy and abominable:* And, *That which is born of the Fleſh, is Fleſh.* And not only that which is born, but that which is conceived: So ſaith *David*, Pſal.51.5. *I was conceived in Sin.* And his meaning is, to ſhew that not only as ſoon as he was born, he was ſinful; but, ſaith he, I was ſinful too in my very Conception: Look when firſt I had the Nature of Man communicated to me, then was I a Sinner; that which conveyed my Nature to me, as Birth doth, and Conception doth before Birth, that which did conſtitute me a Man, did conſtitute me a Sinner likewiſe, made me a Sinner. Therefore Men are not only ſaid, to be *Tranſgreſſors from the Womb*, as in *Iſa.* 48. 8. and to *go aſtray from the Womb*, as in *Pſal.* 58. 3. but in the Womb alſo; for ſo, you ſee, *David* ſpeaks of himſelf. *Auſtin*, who was one of thoſe that moſt cleared this Doctrine, of the Corruption of Man by Nature, againſt *Pelagius*, that called it in queſtion, (for God doth clear Truths ſtill as they are controverted) he forbore on purpoſe to call it natural Sin, or Sin in Man's Nature, becauſe if it ſhould be ſo called, the *Manichees*, that held there was a God, which was the cauſe of all Evil in Man's Nature, would have been imboldened and encouraged by it in their Error; therefore he called it Original Sin, (for he was the firſt that gave it that Title, tho it agrees with the Scripture, he might have called it the other, for it is all one): And he called it ſo, not only becauſe it is the original of all Sin elſe, the Womb in which all Sin is conceived: *When Luſt hath conceived*, (ſaith *James*, *chap.* 1. 15.) *it bringeth forth Sin.* But chiefly becauſe it is *ab origine* in Man, from the Time that the foundation of a Man's Nature is laid; that which at once giveth him his Nature, gives him Sin with it; it is from the very firſt Moment of Conception, elder indeed than that which we call Birth, or his being brought forth out of the Womb into the World; it is when a Man begins firſt to be a Man, and muſt neceſſarily be then.

Now when he ſaith, *We are by nature* (meaning [*by Nature*] a Man's Birth) *the Children of Wrath*, it implies two things: It implies, that whatſoever is Sin is conveyed to a Man in his Conception; and that he hath it by Nature, one part of the Sinfulneſs, as well as the other. Both theſe I am to open, and to make good. The Apoſtle doth not ſpeak here meerly of our inherent Corruption; but if there be any other Sinfulneſs which a Man contracts by Birth, he hath it by Nature. Now you know, that our Divines do make, and moſt truly and rightly according to the Scriptures, a twofold Sinfulneſs, which we have hereditary to us, as from our firſt Parents: The firſt is, The Guilt of that firſt Act of ſinning, which *Adam* committed; and the ſecond is, An inherent Corruption, or Fleſh, the Inclinations to all Sin, derived as the Puniſhment of the Guilt of that Fact. Here therefore lies two things before us, for the Apoſtle plainly means both; for whatſoever makes a Man a Child of Wrath, obnoxious to the Wrath of God in his firſt Conception, that is it he intendeth. Now it is not only inherent Corruption, that makes us Children of Wrath; but it is alſo the Guilt of that firſt Act: Nay, we could never have had inherent Corruption to be as a Sin in us, if we were not ſome way involved in the Guilt of that firſt Act; and both theſe are by Nature. Now that we ſhould have inherent Corruption, that that ſhould be propagated by Birth and Generation, there is a more eaſineſs in it; why? becauſe every thing begets its like; out of an unclean thing you cannot bring a clean; it muſt needs be, that ſuch a Nature as the Father had, (for inherent qualifications) ſuch a Nature the Child muſt have: But that a Man ſhould be guilty of that Act that *Adam* committed, that this ſhould be by Nature, and by the Law of Nature too, (which yet to me clearly the Apoſtle holds forth, not ſimply, by a Prerogative Law of God, but by a Law of Nature,) this ſeems difficult. Theſe two things therefore I would open to you, tho briefly, yet ſo as to clear the Point. I will begin with the firſt.

Firſt; To ſpeak in general, when we ſay, the Guilt of an Act is conveyed by Birth, by Nature:

1. It is not (as ſome would have it) the Sin of the Act of Generation in the Parents, it is not that which is conveyed to the Child. Some would have that the meaning of that of *David*, in *Pſal.* 51.5. *In Sin my Mother conceived me*; as if the Guilt which cleaves to ſuch Actions, were that which *David* intended. But that cannot be his meaning: for it is moſt certain, that when *Adam* did firſt beget his Son *Cain*, he did not convey to him the Sin of that Act of begetting, for the Act it ſelf is lawful, and whatſoever Sin cleaves unto it, is not that which is conveyed; but it was his firſt Sin, the Guilt of that, which he conveyed to him. Now if *Adam* himſelf did not convey the Guilt of the Act of begetting, then certainly other Parents do not; and *David* would never have humbled himſelf ſo for his Mother's Sin in conceiving of him; but it was that Sin he was guilty of, and that pollution of Nature that aroſe from thence.

2. It is not ſimply the coming as from *Adam*, which doth thus defile our Natures, or by which we contract the Guilt of that Act of his: For if you could ſuppoſe, that a Man or a Woman had been made out of *Adam* after his Fall, as *Eve* was made out of him before his Fall; mark what I ſay, if God had taken a Rib from *Adam*, after he fell, and made a Man or a Woman out of it, this Man or Woman would not have been ſinful. The Inſtance of Chriſt is clear; for he is directly called the Son of *Adam*, *Luke* 2. in reſpect of the Matter he was made of, and made in the Womb too; yet becauſe he came not into the Law of Generation and Conception in the natural way, therefore he was excepted, and Sin could not ſeize upon him. So that it goes by Birth, and by Nature, by Generation, that is certain.

Secondly; Therefore to ſhew you, how the inherent Corruption is derived, (for theſe are but the two Generals to both,) that defilement of Nature, that Fleſh that is ſeated in us.

1. It is not founded ſimply upon this, that there is a participation of like from like; that is not all the ground; it is a partial Cauſe, but it is not a total Cauſe: It is a Cauſe, and therefore *Job* ſaith, *Can a Man fetch a clean thing out of an unclean?* But yet it is not the whole cauſe; why? becauſe then every Father, according to the proportion of that inherent Sinfulneſs that is in his Nature, ſhould beget a Child in the like proportion: I ſay, if that Traduction were the total Cauſe, of like in the Parent, and like in the Child; if this were the Rule ſimply and wholly, then take a wicked Man, that begets Children in his elder years, when he is more wicked, and hath more Corruption of Nature in him ahundred times than when he was young; thoſe Children would be proportionably more wicked than his elder Children; and the more wicked Men would ſtill have the more wicked Children. Therefore it muſt be by ſome other ſtanding Law of Nature, that is equal; and the ſtanding Law of Nature, it doth not beget like in a gradual, but in a ſubſtantial way. Yet,

2. It is the common Law of Generation, that like from like is the ground of the propagation of inherent Corruption; and it was the juſteſt Law of Nature that could be made: For God did put this difference between Angels and Men: Angels, they ſhould all be ſingle Perſons, by and of themſelves, they were all immediatly created by God himſelf, as *Adam* was; but that which ſhould convey the Nature of Man, the very ſubſtance of his Nature unto Man, it ſhould be Generation, the ſame that ſhould convey the ſubſtance of the Nature of Beaſts to Beaſts; tho I do not ſay, (as the Soul of theſe laſt is propagated, we ſhall open that a little afterwards); but I ſay, that which ſhould make them Men, is the common Law of Generation; and Man, if he will have his Nature from Man, he muſt be ſubjected to the common Law of Generation, which all the reſt of the Creatures are.

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are. Now what is the common Law to all the Creatures? Saith God, in *Gen.* 1. 12. *Let every thing bring forth in its kind:* So you ſhall find it all along. He ſaith it of the very Herbs, of the Beaſts, they were all to bring forth in their kind. Now if that Man muſt have, and ſhall have by God's ordination, the very ſubſtance of his Nature, the kind of it, as all other Creatures have, then he muſt be ſubjected herein to the common Law of Nature, and like muſt beget like; it neceſſarily follows. Now (mark it) the Law of Nature hath its courſe, whether things prove good or evil. It holds in the common, it doth ſo in our actions: The Lord's common Providence was with Man, when he wrought holily; the ſame common Providence is with Man, now he works ſinfully; he alters not the Courſe of Nature. So here, this being the Law of Nature, look what aſſiſtance there went for the propagation of Man according to the Image of God at firſt, (in a common way, according to the Law of Nature,) concurreth in propagating Man's own Image. I do not ſay, that God is alike the Author of one, as of the other, but the common Law of Nature holdeth as well in the one, as in the other. I ſhall clear theſe things more, I hope, hereafter. Nay, my Brethren, the Law, that Man ſhould beget his like, it was ſo ſtrong a Law of Nature, whether Man's Nature ſhould prove good, or prove evil, that God himſelf, unleſs by Grace, could not help it. I ſpeak, according as God binds himſelf to the Courſe of Providence, for God works not by Prerogative. *Let every thing bring forth in his kind,* was the common Law given, and the Courſe of Nature muſt hold, as well when Man is ſinful, as when he is good. Help it God may by Grace; but if you will go according to the Law of Nature, by the ſame Law a Beaſt propagateth his kind, by the ſame Law doth Man propagate his like. Therefore by Nature, and by the Law of Nature and Generation, (which this is founded upon,) a Man muſt be inherently ſinful, if he come from Parents inherently ſinful; a ſinful Man muſt beget a ſinful Man.

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SERMON IX.

Ephes. 2. 3.

----- *And were by Nature the Children of Wrath, even as others.*

THeſe words are the general Concluſion and winding up of what the Apoſtle had ſaid concerning our ſtate by Nature ; which he had largely and punctually ſet forth in the words before. And unto all that he had ſaid before, there is in theſe words the addition of three things.

1. Of the Cauſe, and the firſt Cauſe, or at leaſt the fundamental Cauſe, of all the Corruption that is in our Hearts, and of all thoſe Luſts, and of all that Fleſh and Corruption which he had ſpoken of immediatly before. *And were by Nature.*

2. Of that Puniſhment which is due to Men in their natural ſtate, and for their Natures, and for all the Sins committed in that ſtate. *The Children of Wrath.*

3. Of Univerſality, it is every man's caſe, both Jew and Gentile. *Even as others.*

I opened formerly the *Phraſiologie* of theſe words. As,

I. What was meant *by Nature* here. I told you *by Nature* was meant here,

1. Natural diſpoſitions. The inlet of Sin, the ground and the root of it, was not cuſtom and imitation, but it was our natural diſpoſitions.

2. *By Nature*, that is, by Birth. So it is taken in *Rom.* 2. 22.

3. *By Nature:* it imports that whole eſtate of Nature, which while men live in, they live in the Luſts of the Fleſh, they are dead in Sins and treſpaſſes, and they are Children of Wrath.

II. What was meant by *Children of Wrath.* I ſhewed you the phraſe was taken both Actively, and Paſſively. Actively, for what one is addicted to : ſo they are called *Children of Wiſdom*, *Children of Obedience*, and in the words before, *Children of Diſobedience*. Paſſively, ſo it is taken here, *Children of Wrath* ; or, as *Peter* hath it, *Curſed Children* ; or, as it is in the Original, *Children of the Curſe.*

III. What was meant by that phraſe, *Even as others.* I told you it implied two things.

1. That it is the common condition of all Men.
2. That it is equally the condition of all Men.

Anſwerable to theſe three phraſes, I pitch'd upon three things to be explained.

Of the firſt I have ſpoken at large.

I made entrance into the ſecond, (*viz.* That the Corruption which is in us, we have it by Birth, and by the Law of Nature) But I finiſhed it not. I ſhall give you a brief Account of what I then delivered, and ſo I ſhall proceed.

I explained this unto you both by ſome Generals, and alſo I began to enter into Particulars. The Generals are theſe.

1. We have it by Birth and not by imitation : For then we ſhould have the fountain of our Corruption aſcribed unto the Devil, for he was the firſt Sinner ; and unto *Eve*, for ſhe was firſt in the tranſgreſſion, 1 *Tim.* 2. 14. But you ſhall

find

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2. It is not ſimply coming of *Adam*: for then, if you could ſuppoſe that God ſhould have taken the Rib out of *Adam* after that he had ſinned, and have made *Eve* thereof, it's true ſhe had been of *Adam*, but yet ſhe had not been corrupted, ſhe had not been ſinful; becauſe it is to be by Nature, and ſo by Birth and by Generation. Therefore Chriſt, tho he is called the Son of *Adam*, *Luke* 3. and the Seed of the Woman, *Gen.* 2. that is, he was made of that matter which was propagated from *Adam*, yet he was not corrupted, becauſe he had it not by the Law of Nature, he had it not by Birth.

3. It is not the Sin of the Parents in the act of begetting that is conveyed: For Marriage is honourable, as the Scripture hath it. *Adam* did not convey, when he firſt begat his Son *Cain*, the ſin of that Act of begetting, for the action it ſelf is lawful; but it was his firſt Sin, his eating of the forbidden Fruit.

Theſe were the Generals I gave you: For all theſe do but prepare a way for the opening of what it is, by virtue of which, Sin is derived unto us. And I find it exceeding hard to ſpeak diſtinctly to it, to find out that original ſeed of Poyſon from whence it is diffuſed, and the weight of it. I ſhall now therefore come to Particulars, whereby I deſire to explain it, and in them I ſhall briefly give you my whole judgment in the thing; and when I have done, I ſhall reſolve it into two or three Propoſitions, which ſhall contain the ſum of all, for your clearer underſtanding. It is evident, you ſee by this Text, that it is by Nature; and therefore that it is by Birth, and by the Law of Nature. Now to proceed.

In the firſt place; Our God did put this difference between Angels and Men, that Angels were created ſingle; and therefore when they fell, they did fall ſingly, each one for himſelf. They had their nature convey'd to them by God's immediate creation, and therefore they ſtood upon their own bottoms. But he ordained that Men ſhould all come of one Man: Act. 17. 26. *He hath made of one blood all Nations of Men, for to dwell on all the face of the Earth.* Now then the Law of Nature that doth convey Blood (that is, Manhood) to us, conveys alſo the Natural Properties that do accompany, and are in that Nature; in the fountain of it, whether they ſhall be good or evil. Now good they were by creation, that's certain. And the reaſon is, becauſe that that Law of Nature did fall upon the generation of all Creatures elſe, falls upon Man's Generation alſo. Now you ſhall find that it is not only the Law proper to Man, but to all things begotten of another, that they all bring forth in their kind. If you look into *Gen.* 1. you ſhall ſee that of the very Herbs God ſaith, *Let them bring forth in their kind*; he ſaith it alſo of the Beaſts, and it holds of Man too, that he is to bring forth in his kind. If there be a generation, and a begetting, he is to bring forth in his kind. If his nature had remained holy and good, he had brought forth that which was holy and good: So the ſame Providence of God that would have accompanied Man to convey and propagate an holy Nature, had he remained holy, doth alſo accompany him to convey a corrupt Nature now he is corrupt and made evil. As the ſame acts of common Providence, which run on and aſſiſt us in doing good, concur even in evil alſo: ſo is it here. And that's the firſt thing.

Yet, in the ſecond place, let me tell you this, That take our Birth and Generation ſimply, and that is not the Cauſe, the Phyſical Cauſe it is but the Chanel; and becauſe it is the Inſtrument of making Men, therefore it is the Inſtrument alſo of making ſinful men. Now that Generation is not the Cauſe, is evident by this; becauſe if it were, then Men ſhould beget Men ſinful according to that degree of ſinfulneſs they themſelves have. And therefore Parents more wicked, ſhould beget Children more wicked; Parents in their elder days, when they are more wicked, (as wicked Men are, for they grow worſe and worſe) ſhould then have Children more wicked than in their younger time; but ſo it is not. It is therefore to be reſolved into the common Law that lies upon Generation, not ſimply into Generation it ſelf, or what it conveyeth. Generation is but the Chanel, the Pipe, in which it runneth; it is therefore, I ſay, rather the Law that is annexed unto Generation. And the Law of Generation doth not reach to degrees of ſinning, but only to the ſubſtantial Image, not to the gradual.

In the third place, the cauſe and the ground why we are made ſinful, it is not ſimply that we are born of immediate Parents that are ſinful, that's not the whole Cauſe neither: but as Generation is but as the Chanel, ſo the immediate Parents are but the Inſtruments of conveying it. My meaning is this; the ground why a Man is born ſinful, is not ſimply becauſe his next Parents, Father and Mother, are ſuch: They are Cauſes *ſine quibus non* of Sin, that is, if it could be ſuppoſed they are not ſinful, the Child would not be ſinful: they are but inſtruments of conveying it. And that they are inſtruments of conveying it, is clear by what *David* ſaith, Pſal. 51. 5. —*in Sin did my Mother conceive me.* And by what *Job* ſaith, chap. 14. 1. *Man born of a Woman, is ſinful and abominable.* But yet they are Cauſes *ſine quibus non*, without which Sin would not be.

There are two great Evidences to me of this Truth; The one is a Negative one, the other a Poſitive.

The Negative one is this: The Lord hath expreſly ſaid, He hath a whole Chapter about it, *Ezek.* 18. *That the Child ſhall not bear the Iniquity of the Father.* And our Saviour Chriſt ſaith, *Joh.* 9. 3. that *it was not for the ſin of the Parents that the Man was born blind.* So that it is not put upon the ſin of the ordinary Parents. Nay, I ſhall give you a further inſtance of it, why it is not to be put ſimply upon the immediate Parents: For although we come of *Eve*, yet notwithſtanding the Corruption that we have, and the Sin which we have by Nature, is not put upon *Eve* now, it is put upon *Adam*, and that throughout the whole Scripture. Tho *Eve* did firſt corrupt our Nature, for ſhe was firſt in the tranſgreſſion; though we all come of her as well as of *Adam*, and have a ſhare as from her and that by Generation alſo; yet notwithſtanding, read *Rom.* 5. 12. *By one Man Sin entered into the World:* which was the type of Chriſt's conveying Obedience and Righteouſneſs. I will not diſpute that nice Queſtion, which ſome Divines have, Whether, if that *Eve* had not fallen, tho *Adam* had fallen, we ſhould have been corrupted or no? No, for we muſt all acknowledge that ſhe was *cauſa ſine qua non.* Had not her Nature been corrupted, we had not had Sin derived to us. All Divines do attribute a ſecondary Cauſe to her, but ſtill the primary to the Man.

The Poſitive ground is this; That the Scripture doth aſcribe it to our coming of *Adam*, and that by Birth, coming of that firſt Man; and therefore what is here ſaid in the Text to be *by Nature*, if you conſult other Scriptures, you ſhall find it to be becauſe we come of *Adam*, that one Man, becauſe we come by Generation from him. Mark it, ſo I put it; Tho Parents are the Inſtrumental Cauſe of conveying it, Generation is the Chanel, yet it is becauſe we fetch our nature from that Fountain. I ſhall give you Scripture expreſs for it. Not only that in *Rom.* 5. 12. which yet is very clear: for otherwiſe *Eve* had been made the Type of Chriſt as well as *Adam*: but the Text there you ſee doth only put it upon *Adam*, as being the Type or Figure of Him that was to come, ſo ver. 14. And ver. 18. *by the offence of one*, and, *by one man's diſobedience*, ver. 19. It is not only for *one Offence*, as ſome of thoſe Texts have it, but other Texts run, *of one Man*; ſo v. 12. *Wherefore as by* [*one Man*] *Sin entred into the World.* But beſides this Scripture, look into 1 *Cor.* 15. 47, 48. and there you ſhall ſee this Truth clear. The Apoſtle there puts it upon the firſt Man, *The firſt Man*, ſaith he, *is of the Earth, earthy. As is the earthy, ſuch are they that are earthy. As we have born the image of the Earthly* (namely, of this firſt Man, as he had call'd him) *ſo we ſhall bear the image of the Heavenly.* And, as the New Teſtament affirms this, ſo the Old too. I ſhall give you but that one Scripture in *Iſa.* 43. 27. *Thy firſt Father hath ſinned, and thy Teachers* (or thy Interceſſors) *have tranſgreſſed againſt me*, ſpeaking to the Nation of the Jews. *Thy firſt Father hath ſinned*, and thy *Interventores*, as *Junius* tranſlates it; that is, thoſe that come between me and thee, they have all ſinned. What's the reaſon God objecteth this? Why in the words before he ſtands upon the confounding of them againſt all their carnal Pleas and Juſtifications of themſelves, and he rips up their Sin from the firſt. *Come*, ſaith he, v. 26. *let us plead together: declare thou, that thou mayeſt be juſtified, if thou haſt any thing to ſay.* Beſides all the Wickedneſs that is in thy ſelf, whatſoever thou canſt truſt in, I can eaſily anſwer it; Thou doſt truſt in thy Father *Abraham*, and thou thinkeſt becauſe thou art of the ſeed of *Abraham* thou ſhalt be ſaved: I tell thee thou haſt an older Father than *Abraham*, thy firſt Father *Adam* hath ſinned. But thou wilt ſay unto me, that thou

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haſt Prieſts that do daily offer Sacrifice, and do come between me and thee; I tell thee that thoſe that are thy Interceſſors, thy Teachers, and thy Interpreters, (as it it is tranſlated by others) that come between me and thee, they have tranſgreſſed againſt me. The Lord takes both away, they boaſted that they had *Abraham* to their Father; Ay, but ſaith he, there is an older Father, thy firſt Father: And tho ſome would interpret it of their Fathers, *Abraham*, *Iſaac*, and *Jacob*, and make it in the plural; yet there is an *emphaſis* upon this, it is Father, and it is thy firſt Father. And it agrees clearly with what the New Teſtament ſaith, in that 1 *Cor.* 15. 45, *&c.* where you ſhall find, that the Apoſtle doth put the conveying of the Image upon our depending upon that firſt Father, and that therefore we bear the Image of the earthy. So as that now Generation, and immediate Parents, they are indeed the channel, and inſtruments of conveying; but the original cauſe, as the Scripture makes it, is the firſt Father. Our Generation then, or our Birth had a Curſe laid upon it, and by the Law of Nature, by reaſon and by virtue of that firſt Man: And becauſe all Men did depend upon him by Generation, that is, are propagated from him by generation; therefore by the Law of Generation, by virtue of ſomething that he did, and that he was, it is, that we are corrupted to the end of the World. I take it to be one great reaſon, why corrupt Nature is called in Scripture the *old Man*; becauſe it is derived for ſo many Generations from that old firſt Man, *Adam*. We our ſelves uſually, when we ſee a thing that is evil or corrupt in Children, ſay, this is old *Adam*. It is not what is in other Parents ſo much, tho their Corruption is *Cauſa ſine qua non*, it is the Cauſe without which it would not be conveyed to us; but it is *Adam*'s Image, the Image of that firſt Man; ſo it is called in 1 *Cor.* 15. Therefore *Adam* is ſaid to beget in his likeneſs, *Gen.* 4.

So that in a word, this is the Sum of theſe three things: It is not Generation ſimply, that phyſically conveys it, but rather the Law that falleth upon Generation; it is not the immediate Parents, ſo much as it is that firſt Man *Adam*; becauſe we depend upon him by Nature, and by Generation, hence it is we have and are all corrupted.

Now we will go on further, and more particularly ſtill, to ſearch into it, and to ſee, whether it was by Nature, or no. And I ſhall do it by anſwering theſe Queries:

Query 1. *What it was in that Man, which we by Generation have from him, that polluteth?*

Anſ. If you would have the great and the principal Cauſe, I anſwer you fully, according to the Scriptures, it was an Act of Sinning of his, and the firſt Act of Sinning that he committed. Generation (as I have ſaid) it is but the meer channel, and immediate Parents are but meer Inſtruments; as they beget Men, they beget Men ſinful; but if you ask, what it is that is conveyed, and which to the end of the World polluteth and defileth by Generation, as the Inſtrument and Channel? It is the firſt Sin of that firſt Man. Will you give me leave, by this Suppoſition, to make my meaning plain, and then I ſhall make it good by Proofs? As I told you before, that ſimply Generation doth not do it: ſo, if you could have ſuppoſed Corruption of Nature had been derived by Birth, phyſically, as a Leproſy is from Parent to Child, or by virtue of that Law of Generation, that like ſhall beget like; yet let me tell you, that unleſs he that had this Corruption conveyed to him by Nature, had been guilty of ſome Act which did firſt corrupt that Nature, that Corruption had not been Sin in him. I ſhall expreſs it thus: *Adam*, you know, loſt all Righteouſneſs, and had his Nature corrupt, as ours is; if we could ſuppoſe this Righteouſneſs to have been taken from him, without being guilty of an Act that was the cauſe of it, that Corruption indeed had been a Puniſhment, it had not been his Sin; that which makes it to be ſinful, is, becauſe that it was loſt, and he was deprived of it juſtly by an Act of Sin. Take *Adam* himſelf, if you could have ſuppoſed him deprived of it any other way, without a precedent Act, or the Guilt of an Act that cauſed it; I ſay, it had not been Sin to him, it might have been a Puniſhment, but not a Sin. And therefore now it muſt be the Guilt of an Act, that doth defile us, and make the Corruption of Nature in us, and that which we have by Birth, to be ſinful.

But then all the queſtion will be by and by, Whether by Nature we are guilty of that Act, or no? Now here is all the difference between us and *Adam*, that he was perſonally guilty of that Act, but we are guilty of it by a juſt Law of Nature, as I ſhall endeavour to explain it to you by and by: But as he became a dead Man, *dead in Sins and Treſpaſſes*, by eating of the forbidden Fruit; ſo muſt we be ſuppoſed to be alſo. Therefore we ſhall find, the New Teſtament, (which ſpeaks more accurately in this point than the Old,) tho it mentions Generation, as the inſtrumental cauſe, which the Old Teſtament only did run upon, yet it puts it upon that one Act: So *Rom.* 5. 12. *By one Man Sin entred into the World, in whom* (mark the expreſſion) *all have ſinned:* It is not only, *In whom all are made ſinful*, as it follows in the 19*th* Verſe; but it is, *In whom all have ſinned.* It is plain, he ſpeaks not only of inherent Corruption in our Natures, but of an Act of Sin; for he ſaith, *All have ſinned.* Now, mark it, in the 14*th* verſe, he ſpeaks of Children, that never actually ſinned perſonally, as *Adam* did; and yet he ſaith, that Death reigned over them: *Death reigned* (ſaith he) *from* Adam *to* Moſes, *even over them that had not ſinned, after the ſimilitude of* Adam's *Tranſgreſſion*; that is, they did not perſonally in themſelves ſin, as *Adam* himſelf did, and yet Death did paſs upon them; therefore they muſt be guilty of that Act of his. Now I take it, theſe words, [*Death reigned over all,*] are the Interpretation of the firſt Curſe, *In the day thou eateſt, thou ſhalt die the Death.* In which *Adam* was conſidered as a common Perſon; now by virtue of this Law and Rule given, Death reigneth according to the Threatning. And the next words, (which are thoſe I pitch upon) do give the reaſon of it clearly and plainly, which are otherwiſe very obſcure: *For* (ſaith he, v. 13.) *until the Law Sin was in the World; but Sin is not imputed, where there is no Law.* This is brought in as a reaſon, by virtue of what it was, that Children are made ſinful, or accounted to have ſinned: Why this (ſaith he) cannot be by *Moſes* his Law, you cannot find it, that Children are guilty of Sin, (of whom he ſpeaks, *v.* 14.) and that all have ſinned, (ſo he ſaith, *v.* 12.) in the ten Commandments: And yet it muſt be by ſome Law or other; for if there had not been a Law, God would never have charged Children, and all the World with this Sin; therefore clearly it muſt be that Law, which God gave peculiarly to that firſt Man. This is plainly the Apoſtle's meaning, and the coherence of thoſe words. You ſhall not find this, ſaith he, in *Moſes*'s Law, it is therefore to be reſolved into that firſt Law that was given to *Adam*, *In the day thou eateſt thou ſhalt die*, thou, and all thy Poſterity; for it muſt be ſome older Law than that of *Moſes*, which this muſt be put upon; for, ſaith he, there was Sin in the World, before the Law of *Moſes* came, or elſe God could not have charged it, and Children ſhould not have died; but they did all die, *Death reigned over all*, therefore it muſt be reſolved into an higher Law than that of *Moſes*; and what was that? I ſay, that Law that God gave to *Adam*, *In the day thou eateſt thou ſhalt die.* And that is clearly interpreted in 1 *Cor.* 15. 22. *In Adam all died*; that is, by reaſon of the Tranſgreſſion of that firſt Law, which is a Law older than *Moſes*, by virtue of which, Children are ſaid to have ſinned in *Adam*, and ſo alſo to have died in him.

Now then to conclude this firſt Query: If you aſk, What it is, that in ſtrict terms is the cauſe that doth pollute us to the end of the World? I ſay, it is not Generation, it is not the immediate Parents, they are the Channels through which it is conveyed; but it is plainly and clearly that firſt Act of *Adam*'s, which as it corrupted his Nature, corrupteth ours to the end of the World. The Text is ſo clear for this, as nothing more. *Rom.* 5. 19. *By one Man's diſobedience, many were made Sinners.* If you aſk, what it is that makes many Sinners? The Apoſtle himſelf reſolves you, it is that one Man's diſobedience. Even as Chriſt's obedience doth make us holy to the end of the World; tho God uſe the Word, and uſe Miniſters to convert us, yet it is not the Word, or the Miniſters, that make

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us holy, but it is that one Man's obedience: *By the obedience of one* (ſaith he in the ſame verſe) *many are made righteous:* So is it here. It is not Generation ſimply that doth pollute us; neither is it our immediate Parents, theſe are inſtruments and ways of conveying it, they are Channels through which it runs: but it is that one Man's diſobedience, it is the guilt of that Act that ſeizeth upon us all, which makes us Sinners.

And ſo much now for that firſt Query. I come now to a ſecond, and that is this:

Query 2. *Why ſhould the Guilt of that Act which infects our Nature, be conveyed to us by Generation, as the Channel, and by Nature, rather than the Sin of other Parents?*

Anſ. All Divines do anſwer that clearly thus: That *Adam* was a publick Perſon, and he was therein Chriſt's Type, which no other Parent is. *Eve* was not: for tho ſhe was firſt in the Tranſgreſſion, yet it is not ſaid, *By the diſobedience of that one Woman*, or, *By the diſobedience of thoſe firſt Parents, we are made Sinners*; but it is clearly put upon the *diſobedience of that one Man*; why? Becauſe he was made a publick Perſon, and ſtood as a publick Perſon, which *Eve* in that reſpect did not. Indeed without her, and her corruption and fall, we had not been ſinful; but if you reſolve it into its original primary cauſe, it is the Sin of that one Man, becauſe, I ſay, he was a publick common Perſon, repreſenting all his Poſterity, which other Parents are not, which *Eve* her ſelf was not: and therefore he was Chriſt's Type, which *Eve* was not.

I will not ſtand to ſhew you the equity of that, that thoſe that ſtand as common Perſons, convey the guilt of their Act to their Poſterity, and thoſe they repreſent, it hath been cleared enough; but rather come to a third Queſtion; for by anſwering Queſtions, I hope I ſhall clear the thing.

Query 3. *Whether was* Adam *a common Perſon by the Law of Nature, yea, or no? Whether by the Law of Generation, that's more?* For we muſt bring it to Birth and Generation at laſt.

Anſ. There are three ways by which you may ſuppoſe one to be a common Perſon: Either,

1. By choice of the Parties themſelves, as you chuſe the Burgeſſes in Parliament. It is clear, *Adam* was not ſo a common Perſon, we never choſe him, our Wills did never go to make him one. Or elſe,

2. A common Perſon is choſen for us by another: So Chriſt; we did not chuſe him to be our Head, but God choſe him for us. But,

3. There is a third way, and that is, that it ſhall not only be founded upon a meer Act of choice, but upon a Law of Nature; and ſo, I take it, *Adam* was a common Perſon. He was ſo by God's appointment, yet by God's appointment founded upon a Law of Nature. And therefore, both by Generation, as the Channel, and by the Law of Nature, as the Foundation, are we made ſinful to the end of the World. This I ſhall endeavour to make clear to you.

I take it, it was mixt of both, that is, both that God made him ſo, and yet God's choice of him was not meerly an Act of his Prerogative, or a meer Act of his Will; but it was an Act of his Will, founded upon the Law of Nature, and the Law of Nature required it, and it was neceſſary it ſhould be ſo, and that therefore we come to inherit the guilt of that Act of his. It is clear, that God did pronounce *Adam* a common Perſon; for, before ever *Eve* was made, it is ſaid, *Gen.* 1. 28. *God bleſſed them, and God ſaid unto them, Be fruitful, and multiply, and repleniſh the Earth.* And in 1 *Cor.* 15. 45. it is ſaid, that *the firſt Man* Adam, he was ἐγένετο, *made*, that is, *appointed*, (as in *Heb.* 3. it is ſaid, that *Chriſt was faithful to him that made him*, (ſo it is in the Greek) to him that *appointed him*; ſo we tranſlate it) he was made to be a *living Soul*, unto others, namely, as well as in himſelf, as I have elſewhere opened: But yet it was not by a meer Act of Prerogative, but upon a natural and neceſſary ground that it ſhould be ſo.

You ſhall obſerve this difference between conveying *Adam's* Diſobedience, and Chriſt's Obedience: The one (ſpeaking of *Adam*'s) is expreſs'd thus, *By the offence of one, Judgment came upon all Men to condemnation:* But (ſpeaking of Chriſt's Obedience,) he calls it, *The free Gift of Righteouſneſs*; for it was a meer voluntary Act: So you have it in *Rom.* 5. 18.

But how is this made out?

Thus: *Adam* being the firſt Man, he was the Receptacle of Man's Nature, the whole Ciſtern of it; he had all the Blood of Mankind in him; they muſt all fetch it from that Fountain, at that Well-head; and Generation or Birth was the way by which he ſhould propagate. Now the Law of Generation was, that he ſhould beget in his own Image, whatever it ſhould be; and that (as I ſaid before) is the common Law of all Creatures elſe. Now add that to it, this Nature could not have been conveyed as ſinful, that is, that it ſhould be a ſinful corrupt Nature, ſuch as it was in him, unleſs we had been guilty of that Act which he committed, of that Act, which firſt in him did infect our Nature: Therefore now, if he ſhould propagate his like; and if he did not, the Law of Nature ſhould not be fulfilled, (for that Law was to take place in him, as in other Creatures, namely, that he was to beget in his own Image,) of neceſſity he muſt be conſtituted by a Law a common Perſon, that that Act that corrupted his Nature, his Poſterity muſt be guilty of. I ſay, the Law of Nature could not elſe have taken place, and it would not otherwiſe have been a ſinful Image, but in relation to the guilt of ſuch an Act, which was the cauſe of it. Hence therefore, if you will ſuppoſe him to convey by the Law of Nature his corrupt ſinful Image, of neceſſity the ſame Law muſt and doth conſtitute him to be a common Perſon, as in relation to that Act that did firſt defile him. So far, and in order to propagation of his like, if he fall, in reſpect of that Act that defiled him, it was neceſſary he ſhould be conſtituted (for that firſt Act) to be a common Perſon.

You ſhall ſee, that his being a common Perſon was only upon this neceſſary ground, to be exceeding clear by this one Inſtance: For as ſoon as ever he had eaten the forbidden Fruit, as ſoon as he had committed that ſame one Sin, he ceaſeth to be a common Perſon, he is then but as any ordinary Parent: And that is clear by this: For otherwiſe all the Sins he committed before he begat *Cain*, ſhould have been imputed to *Cain*, as well as the firſt Sin of all: And otherwiſe likewiſe, had he continued a common Perſon after he committed that firſt Sin, we had not been made Sinners by that one diſobedience, as the Text hath it in that *Rom.* 5. and by that firſt Act of diſobedience, but we muſt have inherited all the Sins that he committed. No, only that firſt act: and the reaſon is this, Becauſe when that was once done, when that Sin was committed, that firſt act did caſt our Nature out of the Road of Holineſs, into the Road of Sin, corrupted our Nature. So that it is clear, he was a common Perſon, by virtue of that Law, that he ſhould beget in his own likeneſs; for as ſoon as the corrupt Image was ſtamped upon his Heart by that firſt Sin, he ceaſed to be a common Perſon.

So that now it was not a meer act of Prerogative in God, as ſome think, that *Adam* ſhould be made a publick Perſon, in that act of diſobedience; but it is reſolved into that principle of the Law of Nature, that he muſt beget his like; and it would not have been a ſinful likeneſs that he ſhould beget, if he had not been a publick Perſon in that firſt Act that ſhould make his Nature ſo. It is not by any poſitive Law, as that of *Moſes* was; for that Law came after, and yet it was charged upon us, (as I have before ſhewed) and therefore it muſt be founded upon, and reſolved into a Law of Nature. And that's the difference betwixt Chriſt and *Adam*. God did deal diſtinctly with Chriſt, he told him, he muſt be a Head, and undertake for theſe and theſe Perſons; but you do not find, that God did propound it diſtinctly to *Adam*, he never ſaid to him, Look to your ſelf, what you do it is for your Poſterity; and if you eat of the forbidden Fruit, not only you, but all that come of you, ſhall die the Death. No, it needed not; for all Men being to come of him, he being to convey his ſinful Image, (and that

Image

could not be conveyed, except he become guilty of a ſinful act,) he muſt needs know that his Poſterity muſt be guilty of it, if his Image were conveyed. So that it was neceſſarily reſolved into the Law of Nature, altho it was mixed, it was by God's appointment alſo that it ſhould be ſo.

So that now to ſum up this Buſineſs: Still, we ſee, we are *Children of Wrath by nature:* Whether we reſpect the corrupt ſinful Habit, which we have inherent in us, conveyed to us by Birth; or whether we reſpect the guilt of that act: it is ſtill reſolved into the Law of Nature, and Generation or Birth is but the channel to convey it, and our immediate Parents are but the Inſtruments of conveying it, the Cauſes indeed, without which it would not be conveyed; but it is the guilt of that firſt act of *Adam*, upon whom by Nature and Generation we all depended, and it is that firſt act of his, that to the end of the World makes us Sinners.

And ſo now I ſhall, in a word or two, gather up in a few Propoſitions what I have ſaid, and ſo paſs over this Point. The Sum of all I ſhall reſolve into theſe three Propoſitions.

Prop. 1. *Firſt*; That Generation is not the phyſical Cauſe of our being ſinful, that is, it is not becauſe a Man hath Sin propagated in the matter that comes from his Parents; that is not it: But it is the common Law, that lies upon all Creatures, and that lies upon Man alſo, that like ſhall beget like: Whether his Soul be created by God, or whatever it be; yet notwithſtanding, I ſay, it is the Law of Generation that doth it.

Prop. 2. *Secondly*; Generation is but the channel; it is the Act of *Adam*'s Sin, and the firſt act of *Adam*'s Sin, whilſt he ſtood a common Perſon, being imputed to us, charged upon us, that makes us ſinful. Only if you ask, who they are that ſhall be made ſinful? Only thoſe that come of *Adam* by generation, becauſe it is by virtue of the Law of Generation, that like ſhall beget like. So that it is not, I ſay, that the Children have an impure Nature from an impure Nature of the next Parents; this is not ſimply it. Whether the Soul be from the Parents, as ſome hold, or immediatly from God, it is all one, becauſe it is the act of *Adam*'s Sin, ſeizing upon a Man, he being made a Son of *Adam*, that pollutes him. By one Man's diſobedience we are made ſinful. If the Soul be made immediatly by God, yet it being at the ſame inſtant that it is made united to the Body, hence the guilt of *Adam*'s Sin, by virtue of that Law of Nature, ſeizeth upon it; and the guilt of it ſeizing thus upon that Soul in this Body, which is now made a Son of *Adam*, the Lord making of it, withdraws his Spirit from it, from giving Grace. Not that God is the Author of it, but that Sin cometh in between, and cutteth off the Influence which God would have upon it (according to the original Law of Nature) to make it holy: And as Sin cauſed God to withdraw his Spirit out of *Adam*; ſo it preventeth, that God ſhould beſtow Holineſs upon this Soul, which is made a Man as ſoon as made a Soul. So that you need not trouble your ſelves about thoſe Queſtions, whether the Soul be *ex traduce*, &c. For all thoſe Queſtions ſuppoſe, that the matter of our Nature is corrupted from our Parents, and ſo is derived unto us: But it doth not lie in that, but in the guilt of *Adam*'s Act, and that is it which makes Sinners to the end of the World.

Prop. 3. *Thirdly*; That *Adam*, he was by the Law of Nature a common Perſon, and therefore we come to be guilty of that firſt Act, by which our Nature was defiled.

And ſo now I have explained this thing, as far as to me the Scripture doth give leave, as briefly as I could.

Let me but add this: Hence it comes to paſs, that Jeſus Chriſt, he comes not to be tainted with original Sin. The matter of his Body, he had it in the Womb of the Virgin; for he was in that reſpect the Son of *Adam*, but he came not from *Adam* according to the Law of Nature, that is, by generation; and therefore *Adam* was not a common Perſon to repreſent him: For the ground of *Adam*'s being a common Perſon, was, that he was to beget his like, and his Nature was to be propagated by generation. Now Chriſt was not to come of him by generation; hence therefore our Saviour Chriſt is ſeparated from Sinners, as *Heb.* 7. hath it. He had a Mother, and his Mother conceived him; but ſhe did not conceive him in Sin, becauſe it was not by the way of generation: for he was conceived by the Holy-Ghoſt, the Text ſaith ſo, *Mat.* 1. 20. The Holy-Ghoſt did articulate (whereas the Spirits of the Father do it in ordinary generation) that Body of Chriſt: *A Body haſt thou framed me*, ſaith he, *Heb.* 10. 5. Therefore he is ſaid to be *made of a Woman*, not *begotten of a Woman*, in *Gal.* 4. And therefore he came not under (and 'twas well for us he did not) the Law of generation, hence he eſcapeth being defiled with original Sin. And hence *Adam* is not a common Perſon to him, no, he was ordained a common Perſon before *Adam* was made one; for *Adam* was his Type. And therefore things are ordered ſo, that he ſhould not come by generation, becauſe he was to be a Head of a ſecond ſort; and therefore he is called the ſecond Man, as *Adam* is the firſt.

And let me add this likewiſe for our comforts, that Chriſt, becauſe he would take away original Sin in us, he came as near as poſſibly could be, ſo as to eſcape pollution. He would be made of the ſame matter we were made of; he would be made in the Womb of a Virgin; he would be conceived; and he took upon him too the likeneſs of ſinful Fleſh, with all the frailties of it, as like ſinful Fleſh every way as could be. Nay, he would have his Mother go and be purified, as if ſhe had brought forth an unclean Son; for the Law in *Leviticus* was, to ſhew the Impurity of our Birth, that the Mother was to be purified. Nay, and not only ſo, but he was circumciſed, as if he had had original Sin to be cut off as well as we. What was all this for? The Apoſtle tells us, *Col.* 2. 11. *We were circumciſed in Chriſt, that the Body of Sin might be cut off by the Circumciſion of Chriſt.* It was, that he might take away this original Corruption, which we had from the firſt *Adam*.

Now then, having explained this, I come to ſome Obſervations.

Obſerv. 1. The firſt is this, which is the Apoſtle's ſcope here: That we ſhould get our Hearts humbled for the Sin of our Nature, and for the Sin of *Adam*, which by generation corrupteth our Nature to the end of the World, whereof we are guilty. This is that which is the great corrupter of us, it is the greateſt cauſe of all the reſt. You know, *David*, in *Pſal.* 51. hath recourſe to it, as to the ſpring of all his actual defilements: *In Sin*, ſaith he, *hath my Mother conceived me*; and he puts a [*behold*] upon it, becauſe his Soul was eminently humbled for it. It is the cauſe, and the greateſt cauſe. Do but take a poyſonous root, and you ſhall find more Venom in the root, than in all the branches that ſpring from it. There is a greater contrariety betwixt God and us, in that our Nature is defiled, than that our Actions are ſinful: For as Holineſs, that is in the Nature of God, is greater, and deeper, and a higher Holineſs, than that Holineſs that is in his Actions, or in what is done by him; for that is an eſſential Holineſs, the other is but a manifeſtative Holineſs: So there is a greater Sinfulneſs that is in our Nature, than is ſimply in our Actions. You ſhall find, in *Iſa.* 64. 6. that the Church there, when they humbled themſelves, they do not only ſay, that their Righteouſneſs was as a *menſtruous Cloth*, but they themſelves cry out of their Perſons: *We are all*, ſay they, *as an unclean thing*; and then follows, *And our Righteouſneſs as a menſtruous Cloth*: But, I ſay, the uncleanneſs of their Perſons, and that in reſpect of their Natures, is that they chiefly complain of; and they do it in the very ſame terms that the Leper complains, in *Lev.* 13. 45. It is our Nature that is abominable to God; we are *Children of Wrath by Nature*: Therefore God hateth it, and God is angry with nothing but what he hateth, and but for Sin. Now in *Job* 15. ſaith he, *filthy man, abominable, putrified man*, as the word ſignifies, he ſpeaks of what we are by Nature: for he had diſcourſed of it in the 14th and 15th Chapters. And the Pſalmiſt uſeth that very ſame word, when he ſpeaks of the corruption of Nature, *Pſal.* 14.3. & 52.4. both which Pſalms are Pſalms of the corruption of Man by Nature; he calls Man, *ſtinking*, compares him to a *rotten Carcaſe*; for ſo he is in the Noſtrils of God, in reſpect of his original pollution, and ſo he is to the regenerate part, and therefore *Paul*, in *Rom.* 7. calls it *a Body of Death*, as if there were Twins, one whereof was dead, and the other that lived was forced to carry it about with him, which continually did ſtink and annoy him: ſuch, ſaith he, is this corruption of Nature that is in me, it is a Body of Death.

Obſerv. 2. Secondly, You ſee the reaſon why Death reigneth over Infants; for ſo the Apoſtle tells us in *Rom.* 5.13,14. it is, becauſe they have ſinned, and Sin is conveyed to them by Generation, as the Chanel and Inſtrument. God, in 1 *Sam.* 15. commanded that the Sucklings of the *Amalekites* ſhould be deſtroyed, as well as Men and Women, and others. And of *Edom* it is ſaid in *Pſal.* 137.4. *Happy ſhall he be that taketh and daſheth thy little ones againſt the ſtones.* This muſt needs be for the guilt of Sin, *for Sin entred into the World, and Death by Sin*, ſo ſaith the Text, *Rom.* 5.12.

But you will ſay, Doth God inflict eternal Death meerly for the corruption of Nature upon any Infants?

My Brethren, it muſt be ſaid, Yes; *We are Children of wrath by nature:* and unleſs there come in Election amongſt them (for it is Election ſaveth, and is the root of Salvation) it muſt needs be ſo. *Sodom* and *Gomorrah* they all ſuffered the vengeance of eternal Fire, and ſurely there were multitudes of Infants there; and if they had been righteous as well as others, they might have been put into *Abraham*'s Plea, but they were not. The Flood ſwept away Infants, and they are called, (I mean thoſe that were deſtroyed with the Floud) in 2 *Pet.* 2. *the World of the Ungodly*. And God therefore (if you mark it) both in *Gen.* 6.4. & 8.21. did put the bringing of the Floud upon the original corruption of Man's Heart; that not only the Heart, but the Formation, the very Womb, the *Matrix* (ſo the word which we tranſlate *the Imaginations of the Heart* ſignifies); in which all our thoughts are formed, the very Frame in which they are caſt and moulded, it is evil, and only evil, and evil continually, yea evil even from his infancy, (for what we tranſlate, *Youth up*, the ſame word in *Exod.* 2.6. is uſed for *Moſes* when he was an Infant) not only in reſpect of actual Sin, but in reſpect of original Sin. Therefore ſaith God, Becauſe Man is thus Fleſh, and nothing but Corruption, I will bring the Floud; and the Floud came upon the World of the Ungodly, upon Infants as well as upon others. But in *Rom.* 5. it is more expreſs, *Death* (ſaith the Apoſtle) *reigned before Moſes*, it reigned over Children, ſaith he. And there was that Inſtance of it, for he alludeth eſpecially to the Inſtance of the Floud, and it was a great Inſtance, when God came and ſwept away all the World of the Ungodly, with all their Infants, even they that were in the very Womb.

But you will ſay, Do theſe periſh? or, doth God let thoſe periſh? doth his Wrath ſeize upon them?

Not only what the Text ſaith, but that in *Rom.* 5. is clear for it: For having inſtanced in Children in the 13th and 14th verſes, he goes on, and ſhews that the Death he intendeth is not only bodily death, but eternal; for, ſaith he, ver. 16. *The Judgment was by one to condemnation.* And, as he had ſaid, ver. 14. *That Death reigned over all from Adam to Moſes*, ſo at ver. 21. he ſaith, *As Sin hath reigned unto Death, ſo might Grace reign through Righteouſneſs unto eternal life.* Here you ſee eternal Life is oppoſed to that Death that is ſaid to have reigned; and Condemnation is ſaid to come by one Man's diſobedience; and what is that Condemnation oppoſed to? It is oppoſed plainly to Juſtification, ſo it follows, *But the free Gift is of many offences to Juſtification.* Therefore thoſe that have a Death oppoſite to eternal Life, and have a Condemnation by that one Man's Diſobedience oppoſite to Juſtification, muſt needs reach to eternal Death as well as to temporal. Is is true, Election knows its own amongſt Infants, but it muſt be free Grace, it muſt be by Grace that you are ſaved, for clearly by Nature ye are all Children of Wrath. Therefore the Lord, as he will have inſtances of all ſorts that are in Heaven; ſo he will have ſome that are in Hell for their Sin brought into the World.

The *Papiſts*, ſuitable to their Doctrine, as they hold that original Sin hath nothing poſitive in it, they ſay it is but a meer privation, a meer emptineſs; ſo anſwerably they put Children into a ſtate not of poſitive Pain, not of Wrath, but they put them into a ſtate call'd *Limbus Infantum*, wherein they do as it were eternally ſleep, there is a privation, but no torment, no wrath. But you ſee that here we are ſaid plainly to be *Children of Wrath*, and Wrath implies more than a meer privation; it implies not only a puniſhment of loſs, but a puniſhment of ſenſe, and of the ſenſe of that loſs. This you ſhall ſee plainly in *John* 3. 36. *He that believeth not the Son, ſhall not ſee Life, but the Wrath of God abideth on him. Shall not ſee Life*, there is the privation; *and the Wrath of God abideth on him*, there is the is the puniſhment of ſenſe too, there is the Wrath of God, as the Text here hath it.

I told you there is a third Interpretation of theſe words, *Children of Wrath by Nature*. It implied a ſtate, the whole ſtate as well as their Birth. Now the Obſervation from thence is this, That the great thing that ſhould affect the Hearts and Spirits of Men, is their being in a ſinful ſtate; till ſuch time as God doth ingraft them into Jeſus Chriſt, and ſave them. It is plainly the Apoſtle's ſcope, for he oppoſeth here [*by Nature*] to [*by Grace*] in the 5th and 6th verſes that follow. It is the great Error of multitudes of Carnal Men, they ſay we are all born by Nature Children of Wrath, never conſidering that till ſuch time as they are turned unto God, and ingrafted into Chriſt, they remain in that ſtate: *You were* (ſaith he) *Children of Wrath*; he ſpeaks in relation to the whole condition from the very firſt moment of their conception, till God called them, and turned them to him. This is it which the Apoſtle would hold forth to theſe *Epheſians*, and the want of the right underſtanding of this Truth, undoes thouſands of Souls: for they put off the ſtate of Nature, they ſay it is but the condition of all Men; and they are humbled for acts of Sin, but never conſider the ſtate they are in, which while a Man continues in, he is a Child of Wrath; after Converſion, tho he commit acts of Sin, he is not a Child of Wrath.

But what is this ſtate of Nature?

A Child of Wrath: It is as if a Man ſhould be condemned to die, we ſay then he is a Child of Death; tho he doth many acts of Life, and lives long afterwards, yet put him into what Clothes you will, let him eat what Meat ye will, let him have a thouſand Changes, he is ſtill in a ſtate of Death: So have what Changes thou wilt in this condition; if thou groweſt rich, or noble, or honourable, thou mayeſt have a great many Changes in thy Spirit, even till thou groweſt good, yet till ſuch time as this ſtate is altered, thou art a Child of Wrath. Therefore when *John* would convince a carnal Profeſſor, and ſet upon him the conſideration thereof, ſaith he in 1 *Joh*.2.9. *He that ſaith he is in the light, and hateth his Brother, is in darkneſs even until now*; that is, he is not only to take upon him the guilt of that Sin, but even from the very firſt time of his Birth to this day, he hath been in darkneſs, he hath been in his firſt condition. And as men ſhould lay it to heart, that they have been firſt in the ſtate of Nature even until now, ſo it is a great Argument that there is no falling from Grace, for it is but *until now*, ſaith he. But, I ſay, it is the Apoſtl's ſcope to ſhew them the ſtate wherein they were, the more to affect their hearts and ſpirits.

The ſtate of Nature is the ſtate in which all your Sins come upon you. Therefore the Scripture puts much upon it. *John* doth the like, he calls Converſion therefore a *paſſing from Death to Life*; that is, from a ſtate of Death to a ſtate of Life. And in *John* the 3d chap. and laſt verſ. *He that believeth not, is condemned already, and the Wrath of God abideth on him*; though the Sentence is not executed, is not fallen upon him, yet it is ὑπὲρ, it is above him, (as the word is) hangs over his head. And the word *abideth*, it noteth, as *Auſtin* well obſerveth, *perpetuity*, it hath been upon him from his Birth, and remains to this day upon him; and tho it hath not ſeized on him, yet the Wrath of God cometh upon him, it ſleepeth not, as *Peter* ſaith. Now therefore this is that which Men ſhould lay to heart, not only actual Sin, but a ſtate of Sin, in which whilſt they remain unchanged, unjuſtified, unſanctified, and not united to the Lord Jeſus Chriſt, till they enter into another ſtate, all that while they are in their Sins, they ſhall anſwer for every Sin themſelves, the Wrath of God doth all that while abide

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Again, you ſee, when he expreſſeth the Miſery of Man by Nature, in reſpect of the Puniſhment which he muſt undergo for ever, he calls him, a *Child of Wrath:* Whoſe Wrath is it? It is the Wrath of God. Hence obſerve this

Obſerv. 2. That the Wrath of God is that which is the hotteſt Torment and Puniſhment in Hell. It is being puniſhed from his power, and from his preſence; we are puniſhed out of his preſence, and from his power: What power? The power of his Wrath. I will give you a Scripture or two, that you may underſtand it rightly; for it is good to have Notions of Heaven and Hell in a right manner, *Rom.* 2. 7, 8. *Indignation and Wrath, Tribulation and Anguiſh, upon every Soul of Man that doth evil. Tribulation and Anguiſh,* they are the effects; *Indignation and Wrath,* they are the cauſe: And the Tribulation and Anguiſh that the Souls have in Hell, it is the Indignation and Wrath of God, it is the Sparks of that Wrath falling upon their Sins. Therefore they are called, *Veſſels of Wrath,* Rom. 9. In Hell God ſhews forth the Power of his Wrath. As the height and top of Heaven is, God immediatly enjoyed, in Mercy, and in Love; God is Love, and in Heaven all Attributes appear in Love: So Hell is nothing elſe, but all Attributes appearing in Wrath; it is dwelling with everlaſting Burnings, as God is a conſuming Fire. There is not Fire in Hell, what Torment ſoever it is; but a Torment there is, how elſe ſhall the Devils be tormented? And this is the Wrath of God. Nothing can kill the Soul, but God. The Devil himſelf can but kill the Body, if he could kill the Soul, he ſhould be feared too; but, you know, we are bid not to fear the Devil: But it is no Creature, no elementary Fire, can deſtroy the Soul, that is, bring the Soul to a ſtate of not being. It is only the Wrath of God, that is the greateſt Torment and Puniſhment in Hell. Take a Man, that hath no outward Pain, or Miſery, or Affliction, or Croſs in his Eſtate, let but a drop of the Wrath of God from Heaven fall into that Man's Conſcience, why that Man is in Hell. You may clearly ſee what is Hell by that. Even juſt as when God fills the Heart with Joy unſpeakable and glorious, it is the immediate participation of himſelf, and it is the beginning of Heaven; you may know what Heaven is by that, it is the enjoyment of that: for I have more joy in that enjoyment, than if all the Saints and Angels were about me: So on the other ſide, all thoſe Impreſſions of Wrath, which *Judas* and others had, are but the beginnings of Hell; and in Hell Men are but thrown into that Sea of Wrath everlaſtingly, whereof they feel ſome drops here.

Hence thoſe that ſin againſt the Holy-Ghoſt, that ſin wilfully, after they have received the knowledg of the Truth, it is ſaid of them, *Heb.* 10. 27. That *there remaineth no more Sacrifice for Sin, but a certain fearful looking for of Judgment, and fiery Indignation;* that is, the Wrath of God working as Fire, which ſhall devour the Adverſaries, ſhall ſwallow them up, as *Nebuchadnezzar*'s Furnace did, or as the Fire that did conſume *Nadab* and *Abihu*; (it is an alluſion unto them, for they ſinned againſt *Moſes*'s Law, which the compariſon there runs upon.) It is not an elementary Fire, but fiery Indignation, whereof they that ſin againſt the Holy-Ghoſt receive an earneſt in this Life; for it is ſaid, *There remaineth nothing, but a certain fearful looking for of Judgment:* Now

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the word in the Original is not *looking*, but *receiving*, they have received Judgment; for whoever ſins, God makes that Sin an impreſſion of Wrath upon his Spirit, he hath received the earneſt of Hell, which hath ſet his Soul into oppoſition and enmity againſt God, as being already caſt off from him.

And ſo much now for that Point. A word of the laſt Clauſe.

Even as others.

It noteth out two things, as I ſaid at firſt.

Firſt; That it is the common condition even of all that are derived from *Adam:* They are all thus, *By nature Children of Wrath.* That it is the common condition of all Men, you have that in *Rom.* 3. It is the very ſcope of that Chapter, to ſhew that all are corrupted: Firſt, that all in Man was corrupted, his Underſtanding, Will, and Affections: And then, that all Men were corrupted; he inſtanceth firſt in the Jew, and in the Gentile: And then, *verſ.* 10. he quoteth the 14*th* Pſalm, and ſaith, *There is none righteous, no, not one.* And, *verſ.* 19. *We know*, ſaith he, *that what things ſoever the Law ſaith, it ſaith to them who are under the Law.* Now all Men are under the Law by Nature, this is therefore the condition of all Men.

And the reaſon is this: Becauſe we all come from that firſt Man. Had it been any other, this had not fallen out; but we all depend upon generation from that firſt Man, hence it falleth upon all. Therefore it is ſaid, that *Adam*, when he begat *Cain*, he begat him in his own Image, and in the Image we are begotten to the end of the Word. It is well for us, that Chriſt was ordained to be, and that he was another common Perſon, and was not by the Law of generation found in the firſt *Adam*; no, he was ordained a ſecond *Adam*, which takes that off. In the mean time, you ſee the difference betwixt Chriſt's Kingdom, and the Devils: The Devil, he hath a Law of Generation, that ſeizeth upon all Mankind, that all that are born are his Bond-ſlaves, and that by Nature: But Chriſt's Kingdom is made up of thoſe that Election gets out of the Devil's Kingdom, of thoſe upon whom the Holy-Ghoſt falleth, either in Infancy, by virtue of Election; or when they grow up, and are called. Chriſt's Kingdom is but taken out of Satan's. However, it is the common condition of all, to be born in the Devil's Kingdom.

Secondly; It noteth alſo, That it is equally the condition of all Men. In *Rom.* 3. he doth not only ſay, *verſ.* 10. *That none are righteous, no, not one:* But he afterwards tells us, *verſ.* 22. *That there is no difference; for all have ſinned, and come ſhort of the Glory of God.* There is no difference, clearly and plainly none, not in reſpect of what we have from *Adam*. Therefore ſometimes, when God ſpeaks to the Jews, he ſaith, *Thy Father was an* Amorite, *and an* Hittite; that is, if I look upon you ſimply, in reſpect of that original Conſtitution and Law, what you have by birth from *Adam*, your Father *Abraham* was but an *Amorite*, and an *Hittite*; tho out of his Loins otherwiſe I have an holy Seed, yet take your natural condition, and there is no difference at all. Therefore in *Prov.* 27. 19. *As in Water, Face anſwereth to Face; ſo the Heart of Man to Man.* As when a Man looks in the Water, he ſees the ſame proportion, Limb for Limb: So one Man's Heart is made up of the ſame Sins by Nature, that another's is; we are all begotten in the ſame Image, and the whole Image, which conſiſts of all Sins, and of all parts.

And the reaſon is this, (it is founded upon what I ſaid before): Becauſe we have it from *Adam* by virtue of a natural Covenant: He by the Law of Nature, I ſaid, was a common Perſon; now Nature, if it work as a natural Agent, it doth always work *ad ultimam potentiam*, to the uttermoſt of his power. But now take Jeſus Chriſt, and it is otherwiſe, we have Holineſs and Righteouſneſs from him, not by a natural Covenant, it is not founded upon a Law of Nature,

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but upon a Covenant of Grace, upon a Gift. Hence therefore the Lord, when he calls a Man, and firſt works upon him, can give him more Grace than another; tho both born of the ſame ſecond *Adam*, yet the one may be born a ſtrong Man the firſt day, as *Paul* was; the other a poor Creature, that is growing up many years to that degree of ſtrength: Why? Becauſe that Chriſt works freely, we are in him by virtue of a Covenant of Grace; and therefore the proportion, the degrees, how much Grace he will beſtow upon a Man, and how little, it is by his own power and ordination. But now we are in *Adam* by a natural Covenant: And as natural Cauſes work *ad ultimam potentiam*, as the Sun ſhines to the uttermoſt; hence now *Adam* conveys to his Poſterity one and the ſame Corruption, equally to all.

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SERMON X.

EPHES. 2. 4, 5, 6.

4. *But God who is rich in Mercy, for his great Love wherewith he loved us,*
5. *Even when we were dead in Sins, hath quickned us together with Chriſt, (by Grace ye are ſaved)*
6. *And hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus.*

WEE have already ſailed over one Sea, that of *Man's Corruption,* a *dead Sea,* as I may ſo call it: and we are now entring into another, a far vaſter and deeper, of God's Love and free Grace; *But God who is rich in Mercy, for his great Love wherewith he hath loved us,&c.*

In opening of theſe words, I ſhall purſue that Method which I have uſed from the beginning.

1. To give you the general Scope, Parts, and Coherence of the words.
2. To give you an Expoſition. And,
3. Obſervations upon them.

I. For the main general Scope; It is to ſet out the greatneſs of that Love, Mercy, and Grace that is in God, as it is the Fountain of Salvation to all his Elect, and this in the chiefeſt outward fruits and benefits of it *ad extra,* towards us, in three ſeveral degrees thereof. He doth take all Advantages in ſetting of it forth, to take their hearts whom he wrote to.

He had firſt preſented to them a Map and a Proſpect of their Sin and Miſery, in the former verſes; how they were *dead in Sins and Treſpaſſes, Children of Wrath, &c.* and this to prepare their hearts: Even as ſuppoſe you would prepare the Spirits of Men condemned to die, to entertain with the higheſt welcom the Grace and Mercy of a Prince that was reſolved to pardon them, you would firſt ſet out to them all their Wretchedneſs and Demerits to the full, and then exaggerate the Goodneſs and Graciouſneſs of the Prince in his Reſolutions of Grace and Favour towards them: ſo doth he here. A Graciouſneſs ſhewn not only ſimply in forgiving, pardoning, and pulling them out of that depth of Miſery, but in raiſing and advancing them, and ſetting them up upon the higheſt pinacle and top of Honour; raiſing them up from Death, and a death in Sin, to ſit together in heavenly places in Chriſt Jeſus, or with Chriſt Jeſus. Such a ſtory as this, were it told but to ſtanders-by, but as that which concerned other men and not themſelves, it would wonderfully affect them, and cauſe them to fall down in admiration of that ſuper-excelling Grace in him that ſhould deal ſo with miſerable and unworthy Creatures ſubjected to his Wrath: But when the Men the ſtory is uttered of, are the perſons themſelves that hear it, and the objects of all this Grace, how muſt this needs tranſport them!

Now after he had forelaid and inlaid the deſcription of their Miſery, he ſets out the Mercy of God in the moſt taking way.

He firſt brings it in with a [*But*] of ſome hidden and ſecret Deſign to remedy all this, That that God whom he had ſaid had elected and predeſtinated, contrived our Salvation according to the Counſel of his Will, having Mercy in him. A *But* of an admiration and aſtoniſhment in himſelf, of exceſs and abundance of Grace in God, and reſervation of a ſuper-abounding Happineſs intended to them. *But God*, ſaith he.

And at the ſecond word, he names him that is the Subject of all this Goodneſs, and the Deſigner and Author of all this Happineſs to them, to the end they might have him in their eye, even from the firſt: *But God.*

My Brethren, I appeal to you: If you had firſt only heard the Story of your natural condition, and the deſert of it, from an Ambaſſador ſent from Heaven, and he had done nothing but laid open to you the woful, ruful, wretched condition that you are in, with all the Puniſhment God had threatned to inflict, and you had deſerved; and his laſt words had been, concluding you under the Wrath of the great God, Children of Wrath, as here; and then ſhould have gone, and further ſaid, *But God*, and gone no further, and pauſed there for a while, your Thoughts naturally would have meditated nothing but Terror, and have thought nothing, but that God, that is ſo diſpleaſed with Sin, that is ſo great a God, he will be avenged, he will deſtroy us, he will do unto us according to his Wrath, and our deſert. But what follows?

But God, that is rich in Mercy. Here is a happy Turn, a Beam of Hope breaks out now to poor Priſoners of Hope: Here is a Mine ſprung, that neither *Adam*, nor the Angels knew; it is a Mine of Mercy; a rich Mine, and an Intimation of an engagement of all that Riches; for why elſe ſhould it come in here for the Pardon?

And this Mercy in God (having laid open ſuch a Treaſure, both of Diſobedience and Wrath upon this occaſion) he loadeth with as great Attributes and Epithetes: *God* (ſaith he) *who is rich in Mercy:* And yet God might have been merciful in his Nature, and we never the better for it; he might alſo have been rich in Mercy, of Long-ſuffering, and Patience, and yet deſtroyed us at laſt; as in *Rom.* 2. you read of the *Riches of his Patience and Long-ſuffering*, to them that *treaſure up Wrath againſt the Day of Wrath:* No, *God, who is rich in Mercy*, and *hath loved us*, ſaith he; ſpecial Mercy, joined with, and rooted in ſpecial Love. And that Love is not a new Love, newly taken up, but it is a Love which he hath born: *For the Love wherewith he hath loved us*, ſaith he: Loved us that were thus ſinful, and thus wretched, and loved us while we were thus ſinful, and thus wretched, yea, from everlaſting; yea, who ordained us, thus ſinful, to ſhew this Love and Mercy, *v.* 7. And he contents not himſelf barely to mention this Love, but he loads that alſo with a new Epithete, *Great Love*, contents not himſelf to ſay, *God, who is rich in Mercy, and hath loved us*; but, *For the great Love wherewith he hath loved us.* So that now as in reſpect of Mercy, there is an expectation of being freed from all this Miſery; ſo in reſpect of this great Love, there is an expectation raiſed of as great an Advancement, that ſhall anſwer the mention of the Love of ſo great a God, and ſo great a Love in him.

And when he had thus laid this Foundation, both of what Riches of Mercy is in God's Nature and Heart, and what great Love hath been in the purpoſes of his Heart, in this 4*th* Verſe, he goes on further, to tell them, what this Mercy and Love hath intended and done for them: And (ſtill to take and affect their Hearts the more) whilſt he is in the midſt of doing of it, he windes in the mention of what they were and had been, he minds them of that: *God* (ſaith he) *who is rich in Mercy, for the great Love wherewith he loved us, even when we were dead in Sins*, (ſo *v.* 5.) (He repeats no more, but he would have them take in all that he had ſaid, in the 1, 2, and 3*d* Verſes, *When we were dead in Sins and Treſpaſſes, walked according to the Courſe of this World, according to the Prince of the Power of the Air*; when we were *Children of Diſobedience*, Slaves to the Devil, *Children of Wrath by Nature.*) He intermingleth, as I may ſo ſay, the ſenſe of their Sinfulneſs and Wretchedneſs, in the midſt of his Diſcourſe of God's Graciouſneſs and Mercy, that they might be ſure to carry that along in their eye, have inlaid thoughts of their Wretchedneſs, to affect their Hearts with his Goodneſs. And then, leſt they ſhould not take in, and think ſoon enough of the Mercy of God, which he had ſpoken of but even now, he darts in another Beam of God's Love into their Hearts, under a new Name, with a new Memento to ſet it on, *By Grace ye are ſaved*; and Grace addeth yet to both Love and Mercy. It is not only great Love for quantity, it is not only rich Mercy, but it is Grace alſo, for the freeneſs of it, and for the peculiarneſs of it unto them, and not to others. And when he had done all this, he comes to ſhew three degrees of Advancement unto theſe Men, that were thus miſerable and wretched, that God doth and hath beſtowed upon them, and will beſtow upon them, which they may be ſure of, that they ſhall attain to, and arrive at in the end. He then mentioneth, I ſay, three degrees of Benefits.

He tells them firſt, That this God, thus rich in Mercy, *hath quickned them*, quickned them when they were *dead*, and *dead in Sins and Treſpaſſes*, (for if you would reſtore a dead Man, you muſt firſt put Life into him, you muſt begin there,) *quickned* them both with a life of Juſtification, (they being dead in reſpect of the guilt of Sin) pardoning all their Sins out of the Riches of his Mercy; and *quickning* them with a new Spirit, with a new Soul, with the Holy-Ghoſt to dwell within them for ever, the ſame Spirit that dwells in Jeſus Chriſt, and that quickned him, to quicken them, who was himſelf a *quickning Spirit*. And *quickning* them alſo with a principle of Life in Holineſs, even as the Soul dwelling in the Body quickneth it with a life. And, ſaith he, all this he hath done already for you, here in this World: But (ſaith he) he means not to reſt there, there are two other Benefits in the Life to come, which are two degrees more: *He will raiſe you up* (ſaith he) *at the latter day*. And as a Pawn and Teſtimony of that, look upon the Reſurrection of Chriſt, and he in riſing is the firſt-fruits of them that roſe, and *ye are riſen in him*, ſaith he; in Chriſt ye are riſen, when he roſe. And he ſpeaks of it as done, becauſe he would ſhew the certainty and ſureneſs of it. As God raiſed up Jeſus Chriſt's Body, ſo he will raiſe up yours; yea, when Jeſus Chriſt roſe, ye were reckoned in him: and as God put a glory upon Chriſt's Body, when it was riſen; ſo he will do upon yours at the Day of Judgment. And that is the ſecond degree, that degree of Glory the Soul ſhall have, when it meets its Body, and is raiſed again at the Day of Judgment. But then there is a higher degree than this, for when the Day of Judgment is over, you ſhall (ſaith he) be placed in the midſt of a Sea of Glory, and have a full poſſeſſion of it, as Jeſus Chriſt himſelf has. *He hath placed us*, ſaith he, (ſtill to ſhew the ſureneſs of it, he ſpeaks as if it were done.) All that Glory, ſaith he, which Jeſus Chriſt hath, he hath it as repreſenting you; look what place he is in, you ſhall be in; yea, you are now reckoned to ſit there, ſo as you cannot be fruſtrated of it; and your Life is hid with God in Chriſt, and when Chriſt ſhall appear, who now repreſenteth you in Heaven, you ſhall be poſſeſs'd of it.

And ſo now you have the general ſcope or meaning of theſe words opened to you.

Now then for the Coherence, and the Parts of it.

Firſt; For the Coherence. You ſee, they come in next to that of our ſinful State, to that end and purpoſe to exaggerate, and to heighten the Riches of the Glory of the Mercy and Love of God in Chriſt, and alſo of that Glory, which in Chriſt God hath ordained unto us.

Now the Scope being an exaggeration of the Mercy and Grace of God every way, theſe are the parts of it:

Firſt; He ſets out, what in God is the moſt inward and original cauſe of all this, (which he would have magnified) by three Names, *Mercy*, *Love*, *Grace*; to which, if you will, may be added, *Kindneſs*, out of v. 7.

Secondly; He aſcribes unto theſe the moſt heightning Epithetes to all: To *Mercy* he addeth *Riches*; to *Love* he addeth *Greatneſs*; to *Grace*, *exceeding Riches*, v. 7. *God, who is rich in Mercy, for the great Love wherewith he hath loved us.* He ſets all theſe out.

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Thirdly; By minding us of the condition we were in, when as God thus did ſhew mercy to us: *Even* (ſaith he) *when we were dead in Sins.*

Fourthly; To take our Hearts the more, he ſets it out by the Benefits we are advanced to, which are three: We are *quickned with Chriſt*, *riſen with Chriſt*, *ſit together with Chriſt in heavenly Places.* And,

Laſt of all; That Chriſt may be magnified, and have a praiſe in it, as he is God-Man, Mediator, as well as God, he ſaith, that all this is done in Chriſt, and with Chriſt, as the inſtrumental Cauſe, and repreſentative Head, and meritorious Cauſe of all this.

And ſo now you have the parts of theſe Words.

II. I ſhall now begin the Expoſition of them, and run over every one of them ſeverally and apart.

But] It refers to that God, *chap.* 1. that *had predeſtinated*, &c. *Jerome* ſaith, that this ſame [*but*] is ſuperfluous, and he would have it blotted out, and thinks it crept into the Copy as it were unawares. But it is a word which uſhereth in a great Turn, he having mentioned the State of Nature before, and ſets an *emphaſis* upon all that follows. And you ſhall find, that upon the like occaſion Phraſes akin to this come in, which we all tranſlate [*but.*] *Paul* having ſpoken of his own unregenerate condition, and the Mercy ſhewn him by God as then, comes in with the like [*but*,] when he would magnify the Mercy ſhewn him, in 1 *Tim.* 1. 13. *I was a blaſphemer, a perſecutor, and injurious*; [*but*] *I obtained Mercy.* Likewiſe, *Tit.* 3. you ſhall find, the like [*but*] comes in, and upon the very ſame occaſion: He had deſcribed our unregenerate eſtate at the 3*d* verſ. *We were ſometimes fooliſh, diſobedient, deceived, ſerving divers Luſts and Pleaſures, living in Malice and Envy, hateful, and hating one another:* [*But*] (ſaith he, *v.* 4.) *after that the kindneſs and love of God our Saviour towards Man appeared, according to his Mercy he ſaved us*, &c. And it is ſo far from being ſuperfluous, that like *John Baptiſt*, it foreruns the manifeſtation of the richeſt Grace in God.

It is, *Firſt*, (when it comes in thus) a Particle of Admiration, wondering at God in it. So in that place of *Timothy*, *I was injurious, and a blaſphemer*; [*but*] *I obtained Mercy*: O wonderful! who would not have made a [*but*] at me? *But* (ſaith he) *I obtained Mercy.* He uſhers it in as with aſtoniſhment and admiration, and therefore ends his Speech with a Doxology, v. 17. *Unto the King eternal*, &c. *be Glory for ever, Amen.* So here, *Being dead in Sins and Treſpaſſes*, and *Children af Wrath*, [*But*] *God, who is rich in Mercy*, &c.

Secondly; It is alſo a [*But*] of oppoſition, to what might have been generally in all Mens thoughts and apprehenſions, clear contrary to, and beyond what we could think: So in uſual ſpeech we uſe the particle [*But*,] when we turn our ſpeech a clear contrary way. It is therefore a door of hope, and it makes to me the greateſt in the Scripture. Suppoſe, that after the Apoſtle in ſpeaking this, having concluded Man's ſinful condition, as here, with this, *Children of Wrath*, (which ſtrikes into all Mens Souls inconceivable Horror,) he had mentioned *God* next, without this [*But*] and there pauſed, and made a ſuſpence of ſpeech, and left the reſt to our thoughts; how would we have wildered our ſelves in fears, and have thought thus with our ſelves? God, that is by Nature holy, as we ſinful, can behold no Iniquity, and a God ſo juſt, as in puniſhing and deſtroying the Sinner, he ſhall infinitely glorify himſelf; a God ſo powerful in Wrath, that he is able to revenge to the uttermoſt; and ſo abſolute in Soveraignty, that we are the Clay, he is the Potter, If therefore for our filth he throw us to deſtruction, we could not reply, Why doſt thou ſo? we being ſo obnoxious, he could deſtroy us without an excuſe: A God withall ſo all-ſufficient, and rich in Bleſſedneſs in himſelf; aud when he had deſtroyed us according to our deſert, and his own provocation in himſelf thereto, he could never find any loſs or want of us, or he could have created new Creatures: How would all our Souls, like *Adam*'s, have melted within us, and meditated Terror! But none of all this, but the quite contrary, *But God that is rich in Mercy*, &c. There is a Mine ſprung, neither *Adam* nor Angels knew of at the firſt. It doth tend alſo to uſher in all ſort of oppoſite things to what he had ſaid before; he had ſhewn how Man is ſinful, but God is merciful. Inſtead of *Sins and Treſpaſſes*, he is to ſpeak of Mercy; inſtead of Men being ſinful, he is to deſcribe God merciful; Man by nature ſinful, but God by nature merciful. There is an oppoſition of quickning to death: When we were under the power of Satan, and the Devil was our Prince, the Prince of the Power of the Air, now to come under Chriſt, to be quickned with him, and to *ſit with him in heavenly Places*, ſo high, even when Children of Wrath by nature: But *by Grace* (as oppoſed to Nature) *we be ſaved*. All theſe oppoſitions of aſpect, of the words that follow, to what went before, this [*But*] uſhers in.

It alſo comes in, when what follows exceeds what went before in a way of contrariety, to ſhew, that where Sin abounded, Grace ſuperabounded much more; Man had done thus and thus, and was thus and thus; but God in his Work hath put down Man clean in his Work: *But God, who is rich in Mercy*. And ſo much now for that particle, [*But.*]

God] It refers to what he had enlarged of God, *cahp*. 1. and anew explicates the ſence of it. In the ſecond place here, he holds up God to be (as well he might in this caſe) the ſole Author of all that Salvation that follows. As in *Rom*. 11. 35. *Who hath firſt given to him, and it ſhall be recompenſed to him again? for of him, and through him, and to him are all things*: eſpecially our Salvation. In 2 *Cor*. 5. 18. *All things are of God, who hath reconciled us to himſelf*.

He comes in here with God [*But God*] as the ſubject of all this Mercy and Love, whom therefore we ſhould carry along with us in our eye to magnifie. And [*But God*] is a note of ſpecialty: So *David*, *Let me fall into the hands of God*, not Man, *for very great are his Mercies*, 1 Chron. 21. 13. As alſo, the Prophet, *Who is a God like unto thee*, (there is none elſe would have done it) *that pardoneth Iniquity, Tranſgreſſion, and Sin?* 'Tis only he, being rich in Mercy, and having ſo much Mercy in Him, and being a God of ſuch Mercy, that hath done it. *I am God, and not Man, therefore ye are not conſumed*. *But God*, ſaith he, *being rich in Mercy*, hence it is ye are ſaved. And, *by God*, he means likewiſe the Father, as diſtinct from Chriſt. He maketh Jeſus Chriſt the inſtrumental cauſe, *We are quickned in Chriſt*: but who quickned us? *God*, ſaith he; it was his contrivance and doing. He would have us attribute the firſt and chief unto God; and his meaning is this, as if he had ſaid, Now that I have ſhewn you that Man hath done his part, and done his worſt in that ſinful condition he was in, you ſhall ſee what part God will act; *But God*, ſaith he, *who is rich in Mercy*, &c. As alſo to ſhew, that it is God alone that doth all in the matter of Salvation, which is his ſcope in the reſt that follows,. to nothingny any Creature, as the Apoſtle hath it; *It is not of him that runs, or him that wills, but of God that ſheweth mercy.* That as it is in *Jer*. 3. 5. *Thou haſt ſinned, and yet called me Father, and thou haſt ſpoken and done evil things, as thou couldeſt*: This thou haſt done, well now I will ſee what I can do, v. 19. *Thou ſhalt call me, My Father, and ſhalt not turn away from me.* So the Apoſtle here: You were ſo and ſo, *But God*, &c.

[*God who is rich in Mercy, for the great Love wherewith he loved us.*]

You ſee here, he ſpeaks of the Cauſes of our Salvation, *Mercy* and *Love*. In opening of this, I ſhall firſt give you the diſtinction between *Mercy* and *Love*.

1. I begin with Love, his ſhewing Mercy is reſolved into it. It is a deſire to communicate good, the chiefeſt good, unto the Creature; but Mercy, it is to pull the Creature out off a depth of Miſery. The Object of God's Love is the Creature ſimply conſidered; the Object of Mercy, is the Creature fallen into Miſery: So that Mercy ſuperaddeth this to Love, that it reſpects the Creature in miſery. Parents, they love their Children, ſimply as they are their Children; but if they be fallen into miſery, then Love works in a way of Pity, Love is turned into Mercy. So that now you ſee, I ſay, the difference in a word between theſe two, that Mercy reſpecteth Miſery, and hath properly Miſery for its Object. You have that notable place for this, in *Rom*. 11. 32. *God hath ſhut up all*

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The ſecond thing that I would hold forth for the opening of theſe two is this, why that Mercy and Love are here both brought in? It is not Mercy only, and one would have thought that had been enough, when he would ſpeak of our Salvation, but he alſo mentioneth Love; and why?

1. Becauſe that Mercy only reſpecteth Miſery, as I ſaid before; it goes no further ſimply as Mercy than the relieving thoſe that are in Miſery out of their Miſery. And becauſe that we had a Treaſury and a depth of Miſery, he therefore mentions a Treaſury and Riches of Mercy. There was a Treaſury of Wrath, which we being Children of Wrath had heaped up, therefore he mentions a Treaſury of Mercy. But, I ſay, Mercy only reſpecteth pulling out of Miſery, and would have gone no further, ſimply as Mercy. But now that (as an addition thereto) theſe perſons delivered out of this depth of Miſery, ſhould be advanced to the ſame ſtate and condition that Jeſus Chriſt in Heaven hath, that they ſhould ſit together in heavenly places with him; Mercy alone would not have carried us thither, if Mercy had not been winged with Love, if Love had not been mingled with, and added to it; yea, a munificence of Love, yea, a greatneſs of Love. Mercy cauſeth a King to pardon a Traitor; but if he ſhall take this Traitor and advance him to the higheſt dignity, place him with him in the Throne as it were, this muſt needs be from Love too, this is a ſuperadding in that reſpect unto Mercy.

Obſerv. *Obſerv.* Let me affect your hearts with this Conſideration, That God hath done more for us infinitly than for the Angels; he ſhews love to them, they are Veſſels of Honour, whom he hath loved and taken up unto Glory; but they are not Veſſels of Mercy: but now in ſaving of Men he brings in both, Mercy and Love too; *God being rich in Mercy, for the great Love wherewith he loved us.*

2. *Love* is added to *Mercy* here, to ſhew the extent and the greatneſs of his ſhewing Mercy; for that dependeth much upon Love. If one he merciful only out of a virtue that is in him, or out of a duty; then ſo far as that virtue will carry him, he will ſhew Mercy. As now, take a merciful Man, that is *rich in Mercy*, (if we may ſo expreſs it of Men, as the Apoſtle doth, *rich in Faith*) that hath a great deal of tenderneſs of bowels in him, let him meet with a Man in Miſery, it will draw out his bowels to ſhew that Man mercy, ſo far as meer mercy, as it is a virtue, will carry him. Mark, for this is a diſtinct thing to the former: but if it light upon a perſon whom he loveth, then, beſides the virtue or grace of mercy in him, then Mercy is infinitely more intended, comparatively, to him, than when he ſhews Mercy to him meerly out of that grace and virtue, Love then boils up Mercy. As for example: If a Phyſician that is a merciful Man, and heals out of mercy, and takes a great deal of pains with a ſick perſon even out of that grace and vertue, yet if his Wife ſhould be ſick, or his Child whom he loveth, here now Mercy would be intended, here Mercy would be heightned. Now, ſaith the Apoſtle, this is the caſe of God, he is not ſimply merciful out of Mercy, but he is merciful out of Love, loving the Perſons he ſhews mercy unto. And therefore in the Scripture he is ſaid to be merciful as a Father. *Pſal.* 103. 13. *Like as a Father pitieth his Children, ſo the Lord pitieth them that fear him:* Yea, as a Mother. He is merciful, not ſingly out of a principle of Mercy only, but out of Love alſo, which therefore intendeth, heightneth Mercy, draws it out ſo much the more, makes it the more active. If God hath Riches of Mercy, and Love hath the command of that Treaſury, how profuſe will Love be to thoſe that are in miſery? Now, ſaith he, *God who is rich in mercy*, and beſides that, he hath *loved us with a great love.* Yea,

Vide Serm. 2. 3. For explication, what is the reaſon, let me add this as a Reaſon, why both theſe are thus joyned together here, That the foundation of God's ſhewing mercy is his Love. So, if you mark it, the Apoſtle lays it: *God*, ſaith he, *who is rich in mercy*; but that alone would not have done it, therefore he adds, *For the great*

great Love wherewith he loved us. And you ſhall find the like in many other places, as in that *Tit.* 3. 4, 5. which I quoted before, where having laid open our natural condition, he comes in with the ſame [*but*] that he doth here: *But the kindneſs and love of God our Saviour appeared, according to his Mercy he hath ſaved us.* For Love, I ſay, is the foundation in God of his ſhewing mercy. That I may open and explain this to you, for it is a thing of much conſideration and help to us.

Mercy in God and Man differs thus: That Mercy in Man, (go take the inward compaſſion of it, the inward affection in the Heart,) it always worketh, whether one love the Party, or not love him, ſo that if he be in miſery, and it be in a Man's power to help him, and it be lawful to help him, there is a Pity within a Man ſtirs him, and doth as it were command him to help that Man, draws it forth to do it: *Homo miſericors, ſemper miſericors.* And Mercy in Man, if he ſhews mercy meerly out of mercy, and out of no other affection joined with it, it works equally, is equally compaſſionate to Men in like condition: But Mercy in God, you muſt know, is drawn out (tho it be his Nature) by his Will; he pardoneth whom he will: *I will have mercy on whom I will have mercy.* Therefore he pardoneth great Sinners, when he lets others that are ſmaller periſh. Nay, the compaſſion it ſelf doth not neceſſarily work in God, but it depends upon an act of his Will, tho Mercy be his Nature. If God had been merciful to no Sinner, but had damned all Men and Angels that had ſinned, and had done it with wrath and revenge, yet he had been as merciful as now he is, take his Nature. So that our Salvation muſt be reſolved into ſome other principle, than ſimply his being merciful. And therefore by the way, when as we ſay, that Mercy is Nature in God, the meaning of it is this, That it is ſuited to him, it is that which he doth with the greateſt delight, (as Men do actions of Nature) wherein he hath no reluctancy: The meaning is not, that this Mercy works naturally and neceſſarily, for had not he ſet his Heart to love, had not his Will been ſet upon it, not an Angel or a Man that ſinned, had ever had a drop of mercy from him, tho he is thus full, and thus rich in mercy. So that tho God is rich in mercy, yet there muſt be Love alſo as the foundation. That which moved him to be merciful to any, it was his Love pitched upon them; and having firſt pitched his love upon them, then, he ſeeing them in miſery, love ſtirs up mercy. In that he did reſolve to be merciful to any Creature, it is not ſimply an act of his Nature, but it doth depend upon his Will: Tho he had in his Nature this Riches of Mercy, yet we had not been ſaved, if it had not been the good pleaſure of his Will, and that Love had been added to all that Mercy; all the Mercy that is in him, would never elſe have flown forth from him. But,

4. They both here come in, not only to ſhew, that his Love was the cauſe why he reſolved to ſhew Mercy; but that thoſe to whom he meant to ſhew mercy, his Love guides and directs him to it. His Love had firſt ſingled out certain Perſons, whom he meant to ſhew mercy to; and Love did guide the channel, which way Mercy ſhould run. And therefore you ſhall find in Scripture, that Election obtains it: *Jacob have I loved*, ſaith he. And that's the reaſon why he ſhews mercy to any, that the *Purpoſe of God according to Election might ſtand*, Rom. 9. 11. So as indeed Divines do make Mercy but the remote cauſe of Salvation, but Love to be the fundamental. And this is true, whether we hold, that he loved Men when they were conſidered in the pure Maſs of Creatures, or in the corrupt Maſs, as they are conſidered ſince; ſtill, I ſay, Love is that that did guide Mercy; why Mercy ſhould be conveyed to theſe Souls, and not unto others, it was becauſe he loved them, it was from his love firſt pitched upon them.

I ſhall now come to ſome Obſervations, for I ſee I muſt reſerve that of the Riches of this Mercy, and the Greatneſs of this Love (to which ſomething muſt be ſpoken) to another Diſcourſe.

Firſt; You ſee there is a Love which he hath ſhewn us, which, I ſay, is the ground of all his mercy to us, tho he is merciful in his Nature. The firſt Obſervation then that I make of it is this:

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Obſerv. 1. Let the Love of God be the greateſt thing in your Hearts, the neareſt thing to your Souls of all elſe, the greateſt thing which in your eye you do purſue. It is the firſt thing in God laid the foundation of good, and it is the higheſt thing to be attained to, and to be purſued after by us. Of all things in God, value his Love, and ſeek after that; let, I ſay, the deſires of your Souls be pointed unto it. God's love, it is the greateſt thing of all the reſt, it is more than all his benefits. The love of Chriſt was more than his ſufferings, and his ſufferings were more than his benefits; and the love of God, it is more than all his gifts, and yet he hath given great things to us, and done great things for us. *Amor eſt primum donum*; his love is the firſt gift, (as one well ſaith) in the gift of which all things elſe are yours. The gift of his Son, it was a great gift, but it was founded in his Love: *He ſo loved the World, that he gave his only begotten Son.* Tho we, being Sinners, need mercy, that is the next thing we want, and therefore we look to it, O mercy, mercy! becauſe we apprehend our ſelves in miſery: But do you look beyond mercy, and look to love, which is a greater thing to you than mercy, raiſeth and enlargeth mercy, and when Mercy hath done with you, will do more, or as much for you as mercy hath done, and guideth mercy; the reaſon why Mercy ran into your hearts, and waſhed you with the blood of Chriſt, is becauſe that Love guided the channel. To ſeek after mercy, this ſelf-love, and the miſery thou art in, will make thee do. O but there is ſomewhat elſe, ſaith a good Soul, it is the love of God, and the favour of God, that I would ſee; and it is not ſelf-love that ever will carry a man on to ſeek that: And what is the reaſon, that this chiefly is the purſuit of a Soul ſpiritualized? One reaſon among others is this: Becauſe Grace is always the Image of God's heart; now this being the chief thing in God's heart, and the firſt thing, and the higheſt thing, hence therefore the Soul ſeeks that ultimately and chiefly.

Obſerv. 2. *Secondly*; If you ask me, What love it is that I would have you prize and value? and what love it is that is here meant? It is everlaſting Love: *For the great Love wherewith he* [*hath*] *loved us*, ſaith the Apoſtle, not wherewith he *doth love us.* It is everlaſting Love, that is the cauſe of all the Mercies we have: Jer. 31. 3. *I have loved thee with an everlaſting Love*; (there you have the Phraſe too; ſo the Apoſtle here, *Wherewith he* [*hath*] *loved us*, this [*hath*] reaches as as high as to eternity,) *Therefore*, ſaith he, *with loving-kindneſs have I drawn thee.* Will you know the reaſon why God calleth you, why he ſaveth you? It is this, *I have loved you with an everlaſting Love.* It is not a Love that God doth begin to ſet upon you then when you are firſt called; no, it is a Love taken up from everlaſting. He had a love in him to you, before he gave Jeſus Chriſt, that is, before the conſideration of giving Jeſus Chriſt, as to die for us: *God ſo loved the World, that he gave his only begotten Son.* And Jeſus Chriſt had a love in him too; he loved us, before he gave himſelf for us, *Gal.* 2. ult. *Who loved me, and gave himſelf for me*: And ſo, before he calleth us, and converteth us. Love, you ſee, this eternal Love of God, is the foundation of all; and ſo the Apoſtle reſolves it here: *For the great Love wherewith he loved us.*

Obſerv. 3. *Thirdly*; Give me leave, but in a word to vent that which I think is a truth, (it is a Controverſy amongſt Divines, and ſome take one part, and ſome another,) and what is here ſaid is to me an evidence of it amongſt others: That in the order of God's Decrees, (for he ſpeaks here of everlaſting Love in God) he doth ſet his love upon the Creature; that's firſt, and in that reſpect chuſeth the Creatures, whom he meant to make, and whom he would ſet himſelf to love, not under the conſideration of fallen, but in that pure Maſs, as yet not fallen: And his ſhewing mercy comes in, but to ſhew how much love he meant to ſhew to ſuch Creatures as he had choſen, and ſingled out; and therefore he lets them fall into Sin, that ſo he might be merciful. He reſolved to ſhew ſo much love to thoſe he had choſen, and ſet himſelf to love, (with ſo great a love he loved them,) that look what way ſoever would be beſt to ſet forth that Love, thoſe ways he would take to chuſe. Now, thinks he, if I ſhould ſimply love them, and take them up to Heaven, and there give them ſuch and ſuch a Glory; this indeed would ſhew Love, and infinite Love: But is there any way elſe how Love may be ſhewn? Yes, if I permit and ſuffer theſe Creatures to fall into miſery, I ſhall ſhew love in a way of mercy to them. So that now our falling into Sin, and his giving Chriſt to die for us, and all theſe things, they are but to commend that Love which he firſt pitch'd upon us, as we are Creatures, whom he meant to make ſo glorious, and whom he meant ſo to love. Indeed in *Rom.* 5. 8. it is true, the Apoſtle ſaith, that *God commendeth his Love towards us, that whilſt we were yet Enemies, Chriſt died for us:* But if you mark it, he doth not ſay, that he ſet his love upon us in the conſideration of our being enemies; but *whilſt we were Enemies*, he commended his love towards us; ſo he did in his Decrees order it, that he would commend his Love towards us by this: But now that conſideration which he had of us, or that Act pitched firſt, was an Act of Love. Only let me give you this with it, that at the firſt he reſolved to ſhew Love in a way of Mercy: As he reſolved to ſhew his Juſtice upon wicked Men, in a way of Wrath; ſo he reſolved to ſhew his Love in a way of Mercy. And therefore as in the Counſels of God all things are at once; ſo we muſt conceive it, he reſolved at the ſame time, when he thus ſet his love upon us, to permit our falling into Sin, and ſo Mercy be ſhewn. But ſtill if you ask, What act it was? whether our Election was an act of Mercy, or an act of Love? I anſwer clearly, (as a great Divine doth, who hath ſpent much to the clearing of it) it was an act of Love: It was his Decree to ſhew mercy; but this Act was not out of Mercy, it was out of Love, and out of good-will, to manifeſt which Love he was reſolved to ſhew Mercy, therefore he lets Man fall. Election, I ſay, is an act of Love, rather than of Mercy. Mark the Coherence here, *God who is rich in Mercy, for the great Love wherewith he hath loved us.* God being merciful in his Nature, having pitch'd an act of Love upon us, when he ſaw us fall into miſery, his Bowels turned; but he loved us firſt. That Mercy is mentioned firſt, it is becauſe it ſuited our condition; it is not becauſe it was that Attribute, out of which the act of Election proceeded, tho in Election there was a purpoſe to ſhew Love in a way of Mercy. The Obſervation of that great Divine is this: Saith he, 'Run over the whole Scripture, and you ſhall find indeed, the calling of a Saint is attributed unto Mercy; why? becauſe God calls him that is fallen into Sin, and therefore there is Mercy in it; as in 1 *Tim.* 3. 16. *But I obtained Mercy.* 1 *Pet.* 2. 10. *Rom.* 11. 31, 32. You ſhall find likewiſe, ſaith he, Remiſſion of Sins is attributed unto Mercy, I mean the act of Remiſſion, and the exerciſe of it, in *Luke* 1. 78, 79. *Mat.* 18. 33. So likewiſe Regeneration, as here, and in 1 *Pet.* 1. 3. and in *Tit.* 3. So the actual beſtowing of Glory, *Jude v.* 21, *&c.* There is only one place, ſaith he, and that is *Rom.* 9. 16. which ſeemeth to make Election an act of Mercy: *It is not of him that willeth, nor of him that runneth, but of God that ſheweth Mercy.* But the truth is, Election is not in the Text there, he doth not ſay, *Election is not of him that willeth, nor of him that runneth*; but his buſineſs is Salvation: *It is not of him that willeth*, that is, Salvation is not, *but of God that ſheweth mercy.* And if it be ſaid, *He hath mercy upon whom he will have mercy*; his Anſwer is this: Saith he, That is in Election. He grants, God decrees to ſhew Love in a way of Mercy; and becauſe that is the iſſue, becauſe that they are ſaved by a way of Mercy, therefore they are called alſo Veſſels of Mercy. But ſtill that out of which Election proceedeth, it is not ſimply the Attribute of Mercy. And he gives this exceeding clear and good Inſtance: 'God (ſaith he) is omnipotent, yet that God decreed to ſhew his power, that is not an Act of Omnipotency; ſo God is wiſe, but to decree to ſhew forth his Wiſdom, is not ſimply to be reſolved as an act of Wiſdom: So likewiſe here, God is merciful, *&c.* But the purpoſe to ſhew all theſe Attributes forth, it is reſolved into his Love. This muſt needs be ſaid, (which I beſeech you to take along with you) that to ſhew forth Riches of Mercy was the final cauſe of his Decree, he had that in his aim, and in his eye; but it was his Will, and it was his Love, out of which this proceeded, and which he firſt pitch'd upon us, that moved him thereunto.

And ſo much now for that point, which I have ſpoken to but briefly, and perhaps more obſcurely: It is, I ſay, a Point of Controverſy, which I will not enter into, to handle all the particulars of it.

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A fourth Obſervation, which I would make upon theſe words, which alſo is of great uſe to us, is this:

Obſerv. 4. That there is a Love in God to us, even when we are Sinners, when we are in our natural eſtate, out of which Love he calls us, and pulls us out of that condition. It is a ſtrange thing, that Men ſhould ſtumble at this: Say they, How can any be Children of Wrath, Children of the Curſe, and yet be at the ſame time loved by God? Is there any ſuch thing in all the Scripture? Why, it is here in my very Text, clearly and plainly, ſaith the Apoſtle, *When we were dead in Sins and Treſpaſſes, Children of Wrath, God who is rich in Mercy, for the great Love wherewith he loved us,* namely, when we were thus. The want of reconciling theſe two, hath been the cauſe of I know not how many Errors in the World, and is to this day. What ſay the *Arminians?* This is their great Argument, (you ſhall find it in that Anti-Synod of *Dort,*) If that God loved Men from everlaſting, and if God be reconciled to them, what need Chriſt have died? And the *Socinians,* they argue juſt the ſame. To give them an Anſwer, if you will, in a word; and then ſecondly, to ſhew how both theſe may ſtand together, that we may be Children of Wrath, and that yet God love us.

I anſwer to them, firſt, thus: Chriſt died to manifeſt his Love, *Tit.* 3. 4. We were thus and thus, *hateful, and hating one another: But after that the kindneſs and love of God our Saviour towards Man appeared, then he ſaved us, according to his Mercy, by the waſhing of Regeneration.* So that now for the appearing and manifeſtation of that Love it was, that he gave Jeſus Chriſt to die; for the appearance and manifeſtation of that Love to the Soul, it is that he calleth him. And therefore you have that in *Rom.* 5. *God hereby commended his Love towards us, that whilſt we were Sinners Chriſt died.* It is an expreſs Scripture for this. It was not that he did then begin to love us, or doth begin to love us when we are called; but that Love which he had taken up in his Heart to us was ſo great, that giving Chriſt, and all elſe, is but to commend it, to ſet it out. So that if you ask, Why did Chriſt die? and why did God all this, if he loved us already? I anſwer: He doth it that his Love may appear, he doth it to commend his Love. I have often ſaid it, that Chriſt died but to remove obſtacles; but the radical Love, out of which God did give Chriſt, was pitch'd before. Now is it not an ordinary thing for a Father, that his Child ſhall be a Child of Wrath to him, whilſt he goes on in ſuch a courſe, that is, conſider him as he is in that courſe, according to his fatherly Wiſdom, he can proceed no otherwiſe with him but in Wrath; yet all that while ſo to love him, as to ſet all ways on work to bring him in? Did not *David* deal ſo with *Abſalom?* in 2 *Sam.* 13. When *Abſalom* was run from him, and entred into a rebellion againſt him, he, as he was a wiſe King, could do no otherwiſe in that condition, but proceed againſt him as a Rebel, unleſs he came in, and ſubmitted himſelf: but what doth *David* do? He ſuborneth a Woman, at leaſt *Joab* doth, and *David* was well-pleaſed with it, for *Joab* ſaw the King's heart was toward him; but ſuppoſe *David* himſelf ſuborned *Joab* to do what he did, that he might have a fair come-off, and manifeſt his love to his Son, if *David* had done ſo: Why God himſelf did ſo. We were fallen into that condition, that we were Children of Wrath; but yet there was a Love to us, that lay hid in his Heart all the while; and he goes and ſuborneth Jeſus Chriſt, if I may ſo ſpeak; and Chriſt, he comes but to remove all the Obſtacles that lay in the way of Juſtice, that he might be juſt, and the juſtifier of them that believe in Jeſus. If we will have another Anſwer, how can we be Children of Wrath, and yet God love us? I ask again, How was Jeſus Chriſt a Curſe, when he hung upon the Croſs, and yet at the ſame time to be loved with the greateſt Love? According to ſuch Rules as God will proceed by at the latter day, if Men remain in their natural condition, they are Children of Wrath; but according to what his everlaſting purpoſes are, even theſe Children of Wrath he loves, and hath loved.

I will give you a diſtinction which will ſalve all, and it is a good one. There is *Amor benevolentiæ,* and *Amor amicitiæ:* While Men remain in their natural eſtate, and are Children of Wrath, he may bear towards them *Amor benevolentiæ,* a Love of good-will; but whilſt they remain in their natural condition, he hath not *Amor amicitiæ* to them, a Love of friendſhip, in which he doth communicate himſelf to them. But, I ſay, he may have a Love of good-will, which yet is the foundation of the other, and will in time cauſe the other to break forth. And what is the reaſon that he hath not a Love of complacency, nor a Love of mutual friendſhip, and that we are not ſaid to be reconciled to God, till we do believe? Becauſe it is not fit for God upon thoſe terms to communicate himſelf to us, to open his Heart, and to unboſom himſelf: but when the time comes, that Love of good-will which he beareth to us, will break forth into a Love of friendſhip, and he will take us into covenant with himſelf, and then the kindneſs and love of God towards Man appeareth, as the Text ſaith, *Tit.* 3. 4.

Obſerv. 5. *Fifthly*; I make this Obſervation from hence likewiſe: That God in his love pitcheth upon Perſons, [*For the great love wherewith he loved* [*us*,] ſaith he.] God doth not pitch upon Propoſitions only, as to ſay, I will love him who believeth, and ſave him, (as thoſe of the *Arminian* Opinion hold); no, he pitcheth upon Perſons. And Chriſt died not for Propoſitions only, but for Perſons; he knows his Sheep by their Names. *Jer.* 31. 36. *I have loved thee with an everlaſting Love.* And, *Rom.* 11. 7. *The Election hath obtained it, and the reſt were hardened.* My Brethren, God loved us diſtinctly, and he loved us nakedly; let me expreſs it ſo in a word.

He loved our Perſons diſtinctly, that is, ſingling out, and deſigning whom: Not only ſo many, I will love ſo many of Mankind, as ſhall fill up the places of the Angels that fell, as ſome have imagined; but he ſees who they are diſtinctly. The Lord knows who are his; the Text is expreſs: Jacob *have I loved*, he names him, *and* Eſau *have I hated. Rejoyce not*, ſaith Chriſt, *that the Spirits are made ſubject unto you, but that your Names are written in Heaven.* In Exod. 33. 19. where God ſaith, *I will have mercy on whom I will have mercy*, he ſpeaks it upon occaſion of having peculiar Mercy to *Moſes*; and therefore the Apoſtle pertinently quotes it in *Rom.* 9. for Election of Perſons.

And ſecondly; He loved us nakedly; he loved *Us*, not *Ours*: It was not for our Faith, or for any thing in us, *Not of Works*, ſaith the Apoſtle; no, nor of Faith neither: No, he pitcheth upon naked Perſons; he loves you, not yours. Therefore here is the reaſon that his Love never fails, becauſe it is pitched upon the Perſon, ſimply as ſuch: I will love ſuch an one, let his condition be what it will be; if he fall into Sin, I will fetch Sin out off him again, that I may delight in him. The Covenant of Grace is a Covenant of Perſons, and God gives the Perſon of Chriſt to us, and the Perſon of the Holy-Ghoſt to us; he chuſeth our Perſons nakedly and ſimply as ſuch.

Obſerv. 6. *Laſtly*; All the Attributes in God, they are ſubjected to his Love, and that is the great prevailing Attribute that ſways all. You ſee in the Text, that it ſways Mercy; for the reaſon that God is merciful to one Man, and not to another, it is becauſe he firſt loved this Man, and not the other. It is Love, I ſay, that is the prevailing Attribute; and what way Love goes, all Atributes go elſe, Mercy, and Power, *&c.* And therefore it is obſervable, that when in the firſt Chapter, *v.* 19. he had begun to ſpeak of that Power that wrought in Chriſt, in raiſing him from the dead, and ſaid that the ſame power worketh in us; in this Chapter, where he comes to make up the reddition of his ſpeech, he ſhould according to the common courſe have ſaid, *God being great in Power, hath quickned us, and raiſed us up together with Chriſt.* No, he mentioneth Mercy and Love, rather than Power, why? becauſe Power is at Love's beck in this. So that here our Salvation lies, that God pitcheth an everlaſting Love upon Men; and when he hath thus loved them, if they fall into Miſery, he is merciful, and Love ſets that on work; if there be a difficulty, then Love ſets Power on work: and ſo look which way Love goes, all Attributes elſe go; and if you have Love, you have all things elſe in God, they are all ſwallowed up in Love. And therefore it is obſervable, that God in a peculiar manner is ſaid to be Love, 1 *John* 4. I know not that the like is ſaid of any other Attribute; and the reaſon is this: Becauſe that to one that he doth love, he is nothing elſe but Love; for Mercy, and Power, and Juſtice, and Wiſdom, and all, they all work together in a way of ſubordination

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to *Love*, that when a Man looks upon all theſe Attributes, they all appear in love, that God is nothing but love to that Man. If I look upon his Wiſdom, it appears to me ſet on work by Love, to exalt and magnify his Love. If I look upon his Power, it is all ſwallowed up in Love, in reſpect of his manifeſtation of it to me; for I take it, when he ſaith in that place of *John*, that *God is Love*, he ſpeaks not eſſentially of that Attribute, but of the manifeſtation of it.

And ſo much now for the opening of this, why Mercy and Love are here joined, and why that Love is made the foundation of his ſhewing Mercy, with ſuch Obſervations as ariſe out of it. There are two things yet behind, which are the Glory of all the reſt in this Text, and that is, That this Mercy that is in God, ſet on work by Love, it is a *rich Mercy*; and that this Love, wherewith he did from everlaſting love us, and that is the foundation of all, it is a *great Love: God that is rich in Mercy, for the great Love wherewith he hath loved us.* But I muſt refer that to the next Diſcourſe.

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Ephes. 2. 4, 5, 6.

4. *But God who is rich in Mercy, for his great Love wherewith he loved us,*

5. *Even when we were dead in Sins, hath quickned us together with Chriſt, (by Grace ye are ſaved)*

6. *And hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus.*

THE Apoſtle in the former Verſes having given a full and exact deſcription of Man's Miſery by Nature, and in the ſtate of Nature, both by reaſon of Sin, and the Wrath of God that is due thereunto; he begins here to ſet out the greatneſs of that Love, and that Mercy in God, which is the cauſe and the fountain of our Salvation. And he ſets it out (as I ſhewed you the laſt Diſcourſe, when I ran over the Series of all theſe three Verſes,) in the moſt taking, and moſt advantagious way, and in the greateſt truth. I ſhall not repeat what I then delivered.

I came to the expoſition of the words, and what I ſhall now ſay will be ſome little addition, as I go along, to what then was ſaid.

But God,] Beſides what I ſaid of this particle, [*but*] in the laſt Diſcourſe, I only add this, indeed as the main thing, That it ſerveth to uſher in, not only a great Turn, the greateſt Turn that ever was; it doth not only uſher in the notice of a Remedy to Miſery, that there is Balm in *Gilead* that may be had, becauſe that God is merciful, and that is his Nature, and that therefore he may be merciful to us, and ſo that there is hope concerning this thing: But it uſhers in, and gives the intimation of a fore-laid intention in God, of a contrivement and deſign before-hand taken up, and ſet upon, whereby God had before-hand prevented all the Miſchief, and all the Danger, that was like to ariſe from the Miſery and Sin which the Elect were fallen into. He had laid ſuch a deſign, as all this Miſery and Sinfulneſs, that the elect ones had fallen into, ſhould be ſo far from undoing them, that it ſhall but ſerve to ſet out that Love the more; and ſo the words that follow do evidently ſhew: *But God, for the Love wherewith he loved us,* and loved us, and choſen us out of love, from everlaſting, and hath ſhewed it in this, by triumphing over all that Miſery, that even *while we were dead in Sins and Treſpaſſes, he hath quickned us,* &c. And it is a Love, not only which Mercy and Pity ſtirs up, after he had ſeen us thus miſerable; but it is a Love, that having been ſo great, and ſo long born to us, and firſt pitch'd on us, that it ſtirred up Mercy and Bowels to us in this Miſery; (for ſo, if you mark it, the words run: *God* (ſaith he) *who is rich in Mercy,* there is his Nature, *for his great Love wherewith he loved us.*) And not only ſo, but this Love being ſeated in a Nature infinitely rich in Grace, and Mercy had conſpired with Mercy, and contrived the depth of Miſery, to extend that Riches. On them ſo great a Love had ſet it ſelf, even to this end, as in the 7*th* Verſe, *That in Ages to come, he might ſhew forth the exceeding Riches of his Grace, in kindneſs and love to us.* And thus alſo in *Tit.* 3. that [*but*] even now mentioned, uſhers in upon the like occaſion, the like Reſerve, or Deſign before hand laid, to glorify Love and Goodneſs. But when the kindneſs of God, and love to Man appeared, namely, when that Love, taken up by him long before this Sinfulneſs he ſpake of in the Verſes before, hath lain

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hid as it were in ambuſhment, letting you march on in ſinful ways, under Satan's Banners; that in the end appears, and prevents all that Miſery, and reſcues you out of it. There is, I ſay, a kind of Ambuſhment, (if I may ſo expreſs it) a way-laying of all that Sin and Miſery the Elect fell into. And how many ſuch [*Buts*] of Mercy, lying in wait to deliver and ſave us out of great and ſtrong Evils, did we meet with in our Lives? And this [*But*] here, of this great Salvation, is the great Seal and Ratification, or *Ante ſignamus* of all the reſt. To this purpoſe you may obſerve, that oftentimes in the New Teſtament, when mention is made of God's ordaining us unto Salvation, this Phraſe is uſed, He did it *from the beginning:* So it is in 2 *Theſſ.* 2. 13. *God* (ſaith he) *hath from the beginning choſen you to Salvation*; that is, he had before-hand, even from the beginning, ſet his love upon you, ſo that all that ſinful eſtate you have ſince run into, ſhould be no prejudice nor dammage to you. And it comes in here, as if that a Company of Men, whom a King or a Prince loveth, or Children whom a Father's heart is ſet upon, are permitted, and let alone, to run into the highest rebellion, to *do as evil as they could*, as the Phraſe is, *Jer.* 3. So that by the Law they are dead Men, Men undone, Men of death and condemnation, there is no hope for them: [*But,*] but that the King, as he is merciful in his Nature, and ſo apt to pardon any; ſo beſides, he hath had his Heart ſet upon it, and it is but his deſign, to ſhew his Princely Grace the more in pardoning them, and advancing them to higher dignities upon it.

But God,] And God cometh in alſo here (beſides what I mentioned in the laſt Diſcourſe) to ſhew, that all Salvation is from him, he is the ſole Author and Founder of it; as in *Rom.* 9. 16. *It is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy:* So here, *But God that is rich in Mercy.*

I came in the next place (for the opening of the words) to ſhew you the difference between Mercy, and Love, and Grace; for you have all thoſe three in theſe three firſt Verſes. Love is a deſire to communicate good unto us, ſimply conſidered as we are Creatures; but Mercy reſpecteth us, as we are fallen into Sin and Miſery, as we are dead in Sins and Treſpaſſes: And then that of Grace, (as I ſhall open in its due place) it adds but this, a freeneſs unto both: Love and Mercy freely beſtowed, that is called Grace in either.

Alſo for explication's ſake, I ſhewed you, why the Apoſtle doth not content himſelf to name Mercy only, or Love only, as the cauſe of our Salvation, but that he addeth Love to Mercy. I gave you two reaſons of it, in a word: If he had named Mercy only, that reſpecting Miſery, it might be thought, that that would but relieve us out of Miſery: But becauſe he mentioneth not only a deliverance out of the Miſery we lay in by Nature, (which Mercy doth) but the higheſt advancement beſides, to *ſit together with Chriſt in heavenly Places*; therefore he mentioneth Love. It comes in likewiſe, in the ſecond place, to intend and make Mercy the greater; for when Mercy cometh out of Love, and not ſimply out of a virtue of Mercy; if a Father be of a merciful diſpoſition, he will pity any one out of a virtue of Mercy in him, but he will pity his Son out of Love.

Then again, for the further explication and underſtanding of this, I told you, That of the two, the main and the primitive cauſe is Love; for ſo, if you obſerve it, the Text implies: *God being rich in Mercy,* (ſaith he) *for his great Love:* It is reſolved into *Love*. To explain this,

In the firſt place, you may obſerve here, That God's being merciful is mentioned but as his Nature and Diſpoſition, which may be wrought upon; but Love comes in, as having paſt an act of his Will, ſet upon us. For, my Brethren, had God had never ſo much Mercy in his Nature, never ſo much goodneſs and lovingneſs as he hath, yet if it had not been a full act of Love, through his Will pitch'd upon us, we had never been the better. Our Salvation doth not only depend upon Mercy, but upon Love; and not only upon the Love of his Nature, but upon an Act of Love, a Love ſet upon us with his Will and Heart. It is not an indefinite diſpoſition of Mercy in him, as it is ſaid of the Kings of *Iſrael*, that they were merciful Kings; but that which our Salvation depends upon, (tho upon that alſo,) is this, That an act of Love hath determined this Mercy, engaged this Mercy.

I ſhewed you likewiſe, that it is rather an act of love, than of mercy. That firſt act of Election, it is indeed to ſhew mercy, but not ſo properly out of mercy.

Then thirdly; Love is ſaid to be the cauſe for this reaſon alſo, becauſe that love is it which directs mercy to the Perſons; love ſingles out the Perſons, and ſo they become Veſſels of mercy.

The next thing I explained and obſerved in the laſt Diſcourſe was, the circumſtance of Time here. He doth not ſay, God that doth love us, as he that began to love us when he firſt called us, or loveth us now he hath called us; but, *God that hath loved us.* I gave you a like Scripture for it, in *Jer.* 31. 3. *I loved thee with an everlaſting Love.* Which, I told you, hath two things principally in it, and both are intended here in this [*hath loved us,*] which is a love before Converſion, and cauſeth Converſion: 1. For the time, for the beginning of it, it is a love from everlaſting. And, 2. It is a love continued all the while, from everlaſting, even till the time of one's calling.

The laſt thing I came to in the laſt Diſcourſe, is this, [*Us,*] *Hath loved us.* He hath not only put forth an act or purpoſe of love at random, indefinitely, that he would love ſome of us, or that he would love Mankind; but [*us*] determinatively. As it was not meerly the natural diſpoſition of love and mercy in God, that was the cauſe of our Salvation, but an act of his Will put forth; ſo is it not an act of meer velliety, or an indefinite act, that he would ſave ſome, but it is [*us,*] he reſolved upon the Perſons whom he would ſave, he reſolved upon them diſtinctly and nakedly: loved them diſtinctly, by name; and nakedly, that is, loved their Perſons, without the conſideration of any qualification whatſoever.

And ſo now I have done the explanation of theſe words, in a plain and brief manner. I reſerved two things to be handled, (which I ſhall now diſpatch); The one is, the Greatneſs of this *Love*; and the other is, the Riches of this Mercy.

I made Obſervations from the words thus explained in the laſt Diſcourſe. There is only one Obſervation, which I ſhall at this time handle, and that is this:

That the foundation of our Salvation, it is an act of love, it is out of love: Obſerv. *For the Love* (ſaith he) *wherewith he loved us.* I ſhewed it in the laſt Diſcourſe, in diſtinction from mercy; that it was rather an act of love (the primitive act) than of mercy: which I will not now proſecute. My Brethren, Election, it is an act of love. I mention this, becauſe it is fundamental to what ſhall afterwards follow. The Apoſtle in the former Chapter, had expreſs'd Election to be an act of God's Will: *Being predeſtinated according to the counſel of his Will,* ſaith he, *v.* 11. And he calls it alſo an act of God's good pleaſure, *According to his good pleaſure, that he purpoſed in himſelf.* So *verſ.* 5, and 9. But to take their hearts the more, when he comes to make application to them of the Miſery they lay in, he terms it now an act of love. To make it an act of his Will and good pleaſure, it was but a more general thing; for by his Will he worketh all things, his Will is pitched upon every thing; and that it is an act of his good-pleaſure, imports rather the Sovereignty and Majeſty of God, out of which he did it, and aiming at himſelf therein: but Love is a condeſcending virtue. When a King will ſpeak as a King, he ſaith, it is his pleaſure, and he makes it an act of his Will; but when he calls it Love, his Majeſty comes down then. Love doth import not ſo much the Sovereignty of God in it, (tho it was joined with an act of Sovereignty, aiming at his own Glory,) but it imports eſpecially a reſpecting us in it; for *amare,* is to communicate good things for the ſake of him we love, rather than our own. Now I find, that Election is eſpecially expreſs'd unto us by Love; indeed the one is put for the other uſually in the Scripture, both in the Old Teſtament, and in the New. Take the Old Teſtament, when

Serm. XI. he would ſay, he had choſen *Jacob*, and refuſed *Eſau*, how doth he expreſs it? Jacob *have I loved*, ſaith he. So in *Rom.* 9. 13. it is quoted out of *Mal.* 1. 2. And afterwards, when he cometh to ſpeak of the choice of the People of *Iſrael*, and of their Fathers, both *Abraham*, *Iſaac*, and *Jacob*, in *Deut.* 10. 14, 15. how doth he expreſs it? *Behold*, (ſaith he) *the Heaven, and the Heaven of Heavens is the Lord's; the Earth alſo, with all that therein is:* He had choice enough: *Only* (ſaith he) *the Lord had a delight in thy Fathers, to love them; and he choſe their Seed after them:* That is, as the Septuagint there hath it, *He choſe to love them.* Mark it, he expreſſeth his choice, and ſets it out by thoſe ſweet words, *Love*, yea, and a *delight to love them*; a love unto their Perſons, and a delight in that love. So you ſhall find, that Love and choice go together; as *Pſal.* 47. 5. and *Pſal.* 78. 68. *He choſe the Tribe of* Judah, *the Inhabitants of Mount* Sion, *which he loved.* And thus in the New Teſtament alſo, when our Lord and Saviour Chriſt, who was elected by his Father as he was Mediator, as we are, as you have it in 1 *Pet.* 1. 20. where it is ſaid, that he was *fore-ordained before the foundation of the World*; how doth Chriſt himſelf expreſs it? In *John* 17. 24. ſpeaking of the Glory given him, (therefore he ſpeaks of Predeſtination,) he ſaith, *Thou lovedſt me before the foundation of the World*; that is, Thou gaveſt me this Glory by a choice, by an Election; and you ſee, he expreſſeth it by Love. And, *Rom.* 11. 28. *They are beloved according to Election.* You ſhall therefore not only find Election called the Counſel of God, and the Purpoſe of God, and the Will of God; but Grace joined to it, Purpoſe and Grace both put together: So in 2 *Tim.* 1. 9. *He hath ſaved us, and called us, according to his own Purpoſe and Grace, before the World began.* And you have a more expreſs place for it, in *Rom.* 11. 5. where it is called the *Election of Grace*, or Love, (for Grace there is taken for free Love,) the Soul, the Spirit of Election lies in that act; and therefore we are ſaid to be choſen in Chriſt, which is all one and to ſay, we are loved in Chriſt; for to love is to chuſe.

And ſo now I have diſpatched that Obſervation, which is previous to what I am to deliver afterwards.

Now I come to to thoſe two things, which I ſaid I reſerved the laſt Diſcourſe, to be now handled; for there is nothing remaining to be ſpoken to in this 4*th* verſe, but firſt, to ſhew you the Greatneſs of this Love; and ſecondly, the Riches of this Mercy: Two of the greateſt Subjects, if one would handle them as Subjects, that is, in the whole compaſs of all that might be ſaid of them, that the whole Book of God affords. Now where is it that I muſt begin? The truth is, Riches of Mercy offers it ſelf firſt in the words; but we muſt give the prerogative to the Greatneſs of Love, becauſe, as you heard before, it is the foundation of Mercy. *Riches of Mercy* are brought in here as ſubſerving his Love, commanded and diſpoſed of by his Love; for the reaſon why God lays forth Riches of Mercy to theſe and theſe Perſons, it is becauſe he loveth them. So then that Stock, or that Treaſury of Love, which the Will of God was pleaſed to ſet apart firſt, for his Elect and Children, and lay up in his own Heart, this is that which I am firſt to ſpeak unto, you ſee it is in the Text. And let me ſay this of it, we can never ſearch enough into this, we may pry too much into the Wiſdom and Counſels of God, to ſeek a reaſon of his doings; but we can never pry enough into the Love of God: It is a Sea of Honey, (as one calls it) and if in wading into it, we be ſwallowed up of it, and drowned therein, it is no matter. And let me likewiſe profeſs this about it, That of all Subjects elſe, it is of that nature, as cannot be ſet out by diſcourſe, or in a rational way. It is part of the meaning (I think) of that of the Apoſtle, in *Eph.* 3. 18. where he calleth it, a *Love that ſurpaſſeth knowledg*, that is, the humane way of knowledg, by way of Reaſon and Diſcourſe, whereby we infer and gather one thing out of another in a rational way, and ſo come to the knowledg of them. But it is more fully the meaning of that in *Rom.* 5. 5. *The Love of God is* [*ſhed abroad*] *in our Hearts, by the Holy-Ghoſt, which is given unto us.* He doth not ſay, The love of God, which he hath told us of, and ſpoken ſo great things of in the Scriptures, (and indeed you ſhall upon ſearch find the Scripture to ſpeak little of it): But he ſaith, *The Love of*

God, which is ſhed abroad in our Hearts: So as he doth not ſpeak of a Love, which a Man's Underſtanding, by collecting one thing out of another, or by laying one thing to another, (as Reaſon, yea, ſpiritual Reaſon, in other things uſeth to proceed,) and ſo may argue to be great: but the way to apprehend it is, by its being ſhed abroad, and the report and taſte of it the Holy-Ghoſt makes. As the ſeat of God's love is his own Heart, his Will; ſo the receptacle thereof is not ſo much the Underſtanding, as the Heart of a Chriſtian. The Conſcience of a Man is the proper receptacle of Chriſt's Blood, when it ſprinkleth it from evil Works; but the Heart of a Man is the ſeat of God's Love, to be ſhed abroad there. And to this purpoſe he addeth, *By the Holy-Ghoſt,* as being ſolely, and immediatly his work; for he in one moment can ſpeak more to the pooreſt Man of the loweſt and meaneſt underſtanding, of the greatneſs of God's Love, than all that the Scripture ſays of it, or than all that all the Divines in the World out of Scripture can ſay of it. The truth is, all Diſcourſes of God's Love are in themſelves dull and flat,compared with what repreſentations and impreſſions thereof the Holy-Ghoſt makes. As take an excellent Song, when it is ſet in Prick-Song, what a dull thing is it, to what the Muſick it ſelf is? My Brethren, ſo is it here. Therefore ſtill you ſhall meet with ſuch expreſſions as theſe in the Scripture: *Come, ſee, and taſte, how good the Lord is:* And, *If ye have taſted how good the Lord is,* &c. For the greatneſs of God's Love, it is only known that way.

Now to ſhape out a little the Subject I am to ſpeak unto; for it is a great Point, and would ſwell into many Sermons, if I ſhould ſpeak all that, which in a diſcourſive way may be ſaid of it: Neither do I purpoſe now to ſay all that may affect your Hearts, and take you with this love. No, the thing that I muſt keep to is this, to ſpeak of that Love born to us before Calling, before Quickning, as it is the Cauſe of our Salvation, I ſay, of the Greatneſs of it in that reſpect, which is proper to what the Text here ſaith; and confine my ſelf meerly to ſuch things as are held forth within the compaſs of theſe three Verſes.

The firſt whereof is this: It is great in reſpect of the ſubject and riſe of it; it is God that loveth us, and it is called, *His Love:* For if you mark it, there is that little particle in the Text, [*But God*] ſaith he, he puts an *emphaſis* upon that; and likewiſe, *His Love,* ſaith he, *wherewith he loved us.*

Secondly; The Greatneſs of it may be ſet forth, by what may be taken from the Perſons mentioned here, upon whom this love is pitch'd, [*Us*]: And that either ſimply conſidered in our Perſons, nakedly; or elſe ſecondly, in the condition that we were in, that we were dead in Sins and Treſpaſſes: *Even* (ſaith he) *when we were dead in Sins and Treſpaſſes:* That tho he did not make choice firſt of us, when we were dead in Sins and Treſpaſſes, yet he ordered in his Decrees, that that ſhould be our condition, to ſhew forth the more love. The Apoſtle puts an *emphaſis* upon it, both upon [*us,*] not others, and upon [*us,*] in that condition, *dead in Sins and Treſpaſſes.*

Thirdly; From what thoſe words will afford, [*The Love wherewith he loved us,*] which to me holds forth theſe three things: Here is firſt an act of love, [*loved us:*] Here is the Time, and that is the Time paſt, [*hath loved us.:*] And here is, thirdly, an intimation of a ſpecial kind of love, [*His Love wherewith he loved us.*] He contents not himſelf to ſay, *For his Love,* or, *for that he loved us*; but you ſee he doubles it, *For his Love wherewith he loved us.*

Fourthly, and the greateſt of all ſhewn before Calling, is in *giving Chriſt.* The Scripture runs moſt upon that, and indeed inſtanceth in almoſt nothing elſe, for that is enough. But you will ſay, this is not in the Text: Yes, it runs all along, through every verſe mentioned: For he ſaith, *We are quickned with Chriſt, and in Chriſt,* who therefore out of that Love was *given unto death for us,* as *chap.* 1. 19. And we are *raiſed up together with him,* and we *ſit together in heavenly Places in him.*

Laſtly; Here are the fruits of this Love, which, you ſee, are quickning, raiſing up with Chriſt, ſitting together in heavenly places in him.

And theſe, I ſay, are the Particulars, which I ſhall confine my ſelf unto, as thoſe which the Text ſuggeſteth.

Let us begin firſt with the ſubject, and riſe, and original of this Love: *He loved: But God, for this great Love wherewith* [*He*] *loved us.* My Brethren, all that I ſay of this, is but this, That if God will fall in love, and is pleaſed and delighted to ſet his love on Creatures, how great muſt that Love be! And whomſoever's lot it falls to, they ſhall have enough of it. God that is infinite, hath an infinite Love in his Heart to beſtow, and whoever it be that his Will is pleaſed to caſt that love upon, of whom it will be ſaid, *He hath loved us*, it muſt be a great, yea, an infinite Love. The Fountain of Love in God, being, as was ſaid, his goodneſs: for it is in all rational Creatures, that which makes them love, it is a goodneſs of diſpoſition in them: The fountain of Love, as was ſaid, is goodneſs, and ſo far as any are good, ſo far are they apt and prone to love others; and according to the proportion of the goodneſs, ſo will the love be alſo, and accordingly the greatneſs of love in any. Now God, he is ſo good, as he is ſaid only to be good, *There is none good but God*, Mat. 19. 17. that is, with ſuch a tranſcendency of goodneſs; and therefore anſwerably thereunto, God is ſaid to be *Love*; ſo *John* 3. As none is good, ſo there is none that loves but he, that is, in compariſon of him. The goodneſs and kindneſs in God, yea, and all the goodneſs that is in him, (as *v.* 7.) it moved him to love ſome-body beſides himſelf, that he might communicate his goodneſs to them: And ſo his Will reſolved to love ſuch and ſuch Perſons, for he would not communicate his goodneſs to thoſe whom he did not love; rational wiſe Men will be ſure to love thoſe whom they do communicate much to, and ſo did God. He alſo reſolving to communicate all his goodneſs to ſome, reſolves alſo to love them firſt, and his love ſhall be proportionable to his intent of the communication of his goodneſs, and that to the greatneſs of that goodneſs in him. He meant to communicate his goodneſs to the Creature to the utmoſt, (for if he will do it, he will do it as God, or he will not do it at all, he will ſhew himſelf to be the chiefeſt good,) why then he will love them to the utmoſt, and love them like the Great God to.

There is this difference between God's loving and ours: We muſt ſee a goodneſs in the Creature that we love, to draw out love from us; but all the love that is in him, he had it in his own power, to ſet it where he would, *Exod.* 33. *I will be gracious unto whom I will be gracious.* We can but love ſo far as our love is drawn out, our Will doth not intend love to the height, unleſs it runs out in ſome natural way; but ſo can God ſay, I will have ſuch and ſuch, and I will bear ſuch and ſo great an affection to them: And when he doth ſo, his Will ſhall not only cauſe him to communicate all his goodneſs to them, but cauſe him alſo to do it with the higheſt love, with rejoycing over them, with delighting to love: So you have the Phraſe in that place of *Deut.* 10. 14. Men may and do do good to others, beyond the extent of their love, for other ends, a Man's Will may cauſe him to communicate good to others, beyond what the proportion of love is in his heart: But it is not ſo in God: as is his goodneſs, ſo is his love; therefore God is good to *Iſrael*, and he loveth *Iſrael*, it is all one, as in *Pſal.* 73. 1.

In one word then, will you go and take the Riſe and the Original of Love in God, the Genealogy of it, and ſo by that the Proportion of it?

Firſt, his Goodneſs putteth him upon communicating himſelf, and then he loveth thoſe proportionably unto whom he communicateth himſelf; and ſo he ſets himſelf to love, ſingles out the Perſons: This you have in *v.* 7. *In his kindneſs towards us*, Tit. 3. 4, 5. When he ſhews the Cauſes of our Salvation, as he doth here, he begins firſt with the ſame word uſed *v.* 7. a goodneſs, a ſweetneſs, a pleaſantneſs of Nature in God, an heroical diſpoſition of being good unto others, from whence ariſeth a *Phylanthropeia*, a love to Mankind, which tho there it be expreſt indefinitely, yet as here and elſewhere, he pitcheth upon particular Perſons. Or to give perhaps a more clear place for it, *Exod.* 33. 19. when as God there would expreſs his heart to *Moſes*, and intimate to him that he loved him, and how dearly he valued him, (and therefore this *Moſes* his choice is mentioned as an inſtance of the Grace of Election, in *Rom.* 9.) what ſaith God to him?

I will make all my Goodneſs paſs before thee: So he begins to him; his ſcope was, to ſhew what love he did bear unto *Moſes*, by the effect of it, and that proportioned to its original in God, and he would have his heart taken with it; how doth he begin? I have, ſaith he, all goodneſs in me, and I mean to communicate it unto thee: And what follows? *I will be gracious unto whom I will be gracious*, (he pitcheth upon Perſons, as in *Moſes*'s Inſtance appears, and love upon thoſe Perſons:) And thoſe, ſaith he, whom thus I reſolve to be gracious unto, they ſhall have all this goodneſs; I have caſt out of my Goodneſs, my Love and Grace on thee, and therefore *I will cauſe all my Goodneſs to paſs before thee:* He that hath my love, he hath all my goodneſs; and the riſe of all is, that his goodneſs, and the manifeſtation of it. Now as Love thus ariſeth from Goodneſs, and the deſire of commemorating of it; ſo Mercy ariſeth from Love: for what follows? *I will be merciful unto whom I will be merciful.* Firſt, he ſays, *I will be gracious to whom I will be gracious*; there it is taken for favour and acceptation freely: And if they be fallen into Miſery, *I will be merciful*, my Mercy ſhall do as great wonders as my Love. In *Eph.* 3. 18. he prays, that they *may be able to comprehend what is the breadth, and length, and depth, and height; and to know the Love of Chriſt, which paſſeth knowledg:* And what follows? *And be filled with all the fulneſs of God:* Why? For whoever God hath pitch'd this love upon, all the fulneſs that is in God is coming upon that Soul; for it is the love of the Great God, it is a love proportionable to his Goodneſs, they have and ſhall have all his Goodneſs, all his Fulneſs.

To cauſe us therefore to ſet a value on this: Of all diſpoſitions, good Nature, (as we call it) and Love, in whomſoever it is, is the beſt, and God himſelf values it moſt as in himſelf; he takes more unkindly the deſpiſing of his Love, than he doth the ſlighting of his Wiſdom. And Love, in whomſoever it is, it is the moſt predominant of all diſpoſitions; whatſoever is good, and whatſoever is excellent in any, Love hath the command of it; and ſo it hath in God. All his Goodneſs, the whole Train of it, muſt paſs before *Moſes*, becauſe God had loved him, and reſolved to be gracious to him. So that now, look how great the great God is, ſo great his love muſt needs be; for, as I may ſo ſpeak with reverence, it commandeth all in this great God. In *John* 10. 29. ſaith Chriſt, *My Sheep, no Man ſhall pluck them out of my hand; for*, ſaith he, *it is the Will of my Father that gave them me, that they ſhall be ſaved; and he is greater than all.* He hath ſet ſuch a love upon them, that all the Greatneſs in this great God is intereſted in it. It hath commanded, and ſet on work all in God; it hath ſet on work all the Perſons, Father, Son, and Holy-Ghoſt, to bear ſeveral Offices in our Salvation. It hath ſet on work all Attributes, Mercy, Juſtice, Power, Wiſdom Wrath it ſelf to fall upon our Lord and Saviour Chriſt, his only Son; why? becauſe Love is the moſt predominant, where ever it is, it commandeth all; and that which commandeth all that is in God, muſt needs be great. In other Diſpoſitions, he ſhews forth but one or two Attributes: if he throw Men into Hell, he ſhews his Juſtice, and the Power of his Wrath; but where he loveth, he draweth forth all. The Poets themſelves ſaid, that *Amor Deum gubernat*, that Love governed God. And, as *Nazianzen* well ſpeaks, this Love of God, this *dulcis Tyrannus*, this ſweet Tyrant, did overcome him, when he was upon the Croſs: There were no Cords could have held him to the Whipping-Poſt, but thoſe of Love; no Nails have faſtened him to the Croſs, but thoſe of Love. And hence (to confirm this Notion more to you, that Love is the predominant thing that commandeth all,) you ſhall find, that God is every Attribute of his, he is his own Wiſdom, his own Juſtice, his own Power, *&c.* Yet you have him peculiarly called *Love.* It is not ſaid any where of God that I know of, that he is Wiſdom, or Juſtice, or Power, *&c.* Chriſt indeed, he is called the Wiſdom and Power of God, that is, manifeſtatively, as he is Mediator. It's true indeed, all God's Attributes are himſelf; but yet Love in a more peculiar manner carries the Title of him: *God is Love*, ſaith he, in 1 *John* 4. 8. And he ſaith it again, *v.* 16. Let us expound the words a little, becauſe we are now upon them: *Beloved*, ſaith he, *v.* 7. *Love is of God:* He is the fountain of it, and if the Fountain will love, if he that is Love it ſelf will love, how great will that

Love be! We uſe to argue thus, that God is therefore the higheſt Good, becauſe whatſoever is good in any Creature, is eminently found in him. Truly thus doth the Apoſtle argue: *Love*, ſaith he, *is of God*: All the love that is in all Creatures, in all Angels and Men, that is in the heart of Chriſt himſelf, it is all of God, he is the fountain of it; therefore whoſoever hath his love, his love from whom all love is, it muſt needs be a great and an infinite love. As the Apoſtle ſaith, *Ye need not be written to love one another, ye are taught of God ſo to do*: It is Nature in you, ſo it is Nature in God. Now what follows in the next words? *Love is of God, and every one that loveth is born of God, and knoweth God; he that loveth not, knoweth not God.* It is ſuch a Phraſe as this: If you be ignorant of what is the greateſt excellency of any one, you do not know him; the Man is thus and thus, this is his character, and his chiefeſt character, if you do not know that, you do not know the Man: So ſaith he of God, *God is love*, and there is no Man that doth know him, but he finds ſo much love in him towards him, that he muſt needs love others; and he that doth not love, knows him not, for love is his *Genius*. And as to love one another, is the great commandment that Jeſus Chriſt gave us; ſo for God to love us, it is the greateſt and moſt eminent diſpoſition in the great God. Will you have a definition of God? Why, ſaith the Apoſtle, *God is love*; and he contents not himſelf to have ſaid it once, but he ſaith it again, *v.* 16. Now then, great muſt needs that love be, which is his love. Mark that emphaſis: *For* [*his*] *great love wherewith he loved us.*

It is great alſo in this reſpect, as in God, (for ſtill I am arguing from its being in him, as he is the ſubject of it,) becauſe there is no other riſe of his love, (beſides that of his goodneſs mentioned) but his love; his own love and goodneſs is a riſe to it ſelf. All love in us is of God, but all love in himſelf muſt needs be much more of himſelf; this argues it great, where ever he pitcheth it: For if he loved us for any thing in us, it is too narrow; for the truth is, ſo he loves all creatures, ſo far as there is any goodneſs in them, ſo far he loves them; but that he ſhould love his Saints thus, it would be too narrow, too ſcanty a love. He loved *Adam* but thus, plainly; it was but a providential love, wherewith he loved *Adam*, take him in that firſt eſtate. God ſaw all that was in the Creatures to be good, and he loved them; ſo he ſaw that which was in *Adam* to be good, and that was the cauſe he loved him. But when love in the great God is the predominant thing, that which commandeth all in God, when this ſhall be a fountain to it ſelf, then it will overflow, it knoweth no bounds, nothing is ſo diffuſive. It is a ſaying of *Bernard*, and it is an exceeding good one: 'That God (ſaith he) 'loveth his Children, he hath it not elſewhere, from any thing out 'of himſelf; but it is himſelf from whence that love riſeth, his own love is the 'ſpring of his own love, and ſo is the meaſure of the extent of it, and that 'knows no meaſure. And therefore he muſt needs love ſtrongly, ſaith he, when 'he is not ſaid ſo much to have love, as that he is love. And therefore this love, 'which is the fountain of love it ſelf, how great muſt it be!

Again, the end of his love, it is but to ſhew love, it is the great end of it, and ſo large as his end is, ſo large muſt his love be, and his deſire to love. *Appetitus finis eſt infinitus*: What a Man loveth for an end, he loveth infinitely. *That in the Ages to come he might ſhew the exceeding Riches of his Grace*, ſaith *v.* 7. that is, of his free love; there is his end. As he hath no reaſon why he loveth, but becauſe he willeth; ſo he hath no higher end to love, but becauſe he will love, and becauſe he doth love, and becauſe he will ſhew love. If ſo great a Love will make it ſelf its end, how unſatisfied will that Love be! And ſo much for the Subject of it.

I will only add this: Do but only take a ſcantling of it, by the Love that is in the Mediator, Jeſus Chriſt, who is God-Man. *That ye may know*, (ſaith the Apoſtle,) *the breadth, and length, the depth, and height of the love of Chriſt, which paſſeth knowledg.* What need I ſtand to ſet out that Love to you? It drew him from Heaven to the Womb, and from the Womb to the Croſs; and it kept him upon the Croſs, when any great Spirit in the World would have been provoked to have come down, it was his love that held him there. But now that Love that was in the Heart of the Man Chriſt Jeſus, and as he was Mediator, is leſs than

God's love. *My Father*, ſaith he, (and he ſpeaks as Mediator) *is greater than I*; and ſo alſo is his Father's love greater than his: And yet if there were infinite Worlds made of Creatures loving, they would not have ſo much love in them, as was in the heart of that Man Chriſt Jeſus. *All love is of God*, ſo *John* ſaith; and the truth is, all the love that Chriſt had was of God, he ſpake to his heart to love us: *Thine they were*, ſaith he, *and thou gaveſt them me*; and therefore he loved them. Great therefore muſt this love be, becauſe it is the love of God; it is [*his*] *Love.*

I ſhould alſo add under this Head, that as it is great in it ſelf, becauſe it is the love of the great God, ſo therefore it is greatly endeared to us: For love, be it never ſo ſmall, is always heightned by the greatneſs of the Perſon that loves us. The greatneſs of the Perſon doth not heighten Mercy, it ſhews a Nobleneſs in him indeed, as for a King to be merciful; but for a King to love, this is a heightning, an endearing of it to us, for *Majeſtas* and *Amor* do ſeldom *convenire*, Majeſty and Love ſeldom meet, becauſe it is a coming down, a debaſing of Majeſty. But I ſhall not ſpeak much to this Head, becauſe I am not to ſpeak things that may endear the love of God to you, but as it is the cauſe of Salvation. Only I will give you that Scripture in a word; *Pſal.* 113. 6. *He humbleth himſelf, to behold the things that are in Heaven, and in Earth.* Why is God ſaid to humble himſelf in this? Is it a ſtooping and condeſcending in God, to take all things into his omniſcient knowledg, and to guide and govern the World? Truly he were not God, if he ſhould not do it; if any Creature ſhould eſcape, any motion of a Fly ſhould eſcape the knowledg of the great God, he were not God; yet he calls it an humbling, a condeſcending. O my Brethren, what is it then for him to condeſcend to love!

The ſecond thing in the Text here, by which the greatneſs of this Love is ſet out to us, it is the Perſons whom he loveth, [*Us*] ſaith he. And this ſetteth out the greatneſs of his Love to us, by way of endearment, which therefore I ſhall more briefly paſs over. He loveth us, not others; that is clearly the Apoſtle's ſcope. *We were by nature Children of Wrath, as well as others; but God, who is rich in Mercy, loved* [*us*,] not others, and out of that Love he *hath quickned* [*us*,] others are not quickned; the whole World lies in Wickedneſs, but we know we are of God; and a few are quickned, it was becauſe he loved us; a ſpecial Love, that argues greatneſs too.

To ſet out the Greatneſs of it in this reſpect, and to endear it to you:

In the firſt place, the great God, when he meant to love, he did not go and ſay, I will love ſome-body, or I will love indefinitely; no, but he pitched upon the Perſons. That way of the *Arminians* doth exceedingly detract from the love of God, (*viz.*) to make him a Lover of Mankind, and that that is the thing out of the conſideration whereof he gave his Son; and that he loves them in common, and loves them indefinitely; and if they believe ſo, God will then ſhew love to them. God might delight himſelf in Heaven, tho Men had never been ſaved; he might there have upbraided them with their unthankfulneſs. No, God goes another way, he directly ſets up the very Perſons whom he meant to love, and he lays forth all the contrivances of his Love, having them diſtinctly in his eye; as a Father, that lays out Portions for every one of his Children by name, legally and diſtinctly, hath them in his eye; ſo doth God. *I will have mercy on whom I will have mercy.* That ſame [*on whom*] implies, that it is not indefinite. I will only give you that Obſervation, upon comparing two places, that are both known, and I will bring them both together by parallelling of them. Saith Chriſt, in *John* 13. 18. *I know whom I have choſen:* The parallel place directly to it is in 2 *Tim.* 2. 19. *God knoweth who are his*; that is, diſtinctly knoweth them, he had them in his eye, viewed them, and under the viewing of the Perſons, on them he would beſtow all, did lay the whole Plot, all the Contrivements of that Salvation he intended. Which he did to endear his Love the more, having the Perſons to whom in his eye; he did not do it indefinitely, that he would love Mankind, and love ſome in an indefinite way. Dare any Man ſay,

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that he did not know the Man Chriſt Jeſus, and pitch particularly upon that Man that was in the Womb of the Virgin? Did he only ſay, I will have a Mediator ſomewhere out of Mankind, fall as it will? No, he did ordain that Man: So *Acts* 17. 31. And he was *fore-ordained*, ſaith 1 *Pet*. 1. 21. that very Man that is now in Heaven, that individual Nature, and no other. And ſo he did do with the Members likewiſe: For there is the ſame reaſon of both.

But then ſecondly; As his love is thus ſet out to us, that it was not indefinitely pitched, but as having all the Perſons in his eye, and having them all in view; ſo by this alſo, that he hath not pitch'd it upon every Body. This is diſtinct from the former; for an indefinite is not knowing whom he pitched it upon. Now as he knew whom he pitched upon, ſo he hath pitch'd but upon ſome, not on every one. He might have pitch'd upon all, but the Text ſaith otherwiſe, [*us*,] not others. So then here is another thing that ſets forth this Love, it is a ſpecial Love, and that greatneth it alſo. My Brethren, if God would love, it was fit he ſhould be free. It is a ſtrange thing, that you will not allow God that which Kings and Princes have the prerogative of, and you allow it them: they will have Favourites whom they will love, and will not love others; and yet Men will not allow God that liberty, but he muſt either love all Mankind, or he muſt be cruel and unjuſt. The ſpecialneſs of his Love greatneth it, endeareth it to us. You ſhall find almoſt all along the Bible, that when God would expreſs his Love, he doth it with a ſpeciality to his own Elect, which he illuſtrates by the contrary done to others. In 1 *Theſſ*. 5. 9. he is not content to ſay, *He hath appointed us to obtain Salvation*, but he illuſtrateth it by its contrary, *He hath not appointed us unto Wrath, but to obtain Salvation: Not to Wrath*, for it might have been our Lot, for he hath appointed others to it. In *Iſa*. 41. 9. *Thou art my Servant, I have choſen thee*. And he doth not content himſelf to ſay ſo only, for if he had ſaid no more, it implies only, that he had taken them out of the heap of others that lay afore him; but he adds, *I have choſen thee, and not caſt thee away*; that is, I have not dealt with thee as I have done with others. And you ſhall find frequently in the Scripture, when he mentioneth his choice of ſome Perſons, he holdeth up likewiſe on purpoſe his refuſing of others. When he ſpeaks of *Jacob*, and would expreſs his Love, and ſet it out to him-ward, he ſaith, *Jacob have I loved*; that might have been enough for *Jacob*, but he ſets it out with a foil, *Eſau have I hated*. And in *Pſal*. 78. 67. when he ſpeaks of an Election out of the Tribes, he contents not himſelf to ſay, he choſe *Judah*, but he puts in the rejection, the preterition at leaſt of *Joſeph*: *He refuſed the Tabernacle of* Joſeph, *and choſe not the Tribe of* Ephraim: *But he choſe the Tribe of* Judah, *the Mount* Sion *which he loved*. So among the Diſciples, how doth Chriſt ſet out his Love to them? *John* 6. 70. *Have not I choſen you twelve, and one of you is a Devil?* And, *chap*. 13. 18. *I ſpeak not of you all, I know whom I have choſen*. And, v. 19. *I have choſen you out of the World*. And, *chap*. 17. 9. *I pray not for the World, but for them which thou haſt given me*, &c. I will give you but one eminent place, which indeed concerns us in theſe times. In 2 *Theſſ*. 2. 11. ſpeaking of the times of Popery, and the Apoſtacy thereunto, he ſaith, *God ſhall ſend among them ſtrong deluſion, that they ſhould believe that Lie*, that great Lie of Popery; and among other things why he mentions this, what uſe doth he improve this to, his hardening the Popiſh and Apoſtate World, that would not receive the Truth in the love thereof? *That they all might be damned*, v. 12. But that, in *v*. 13. to ſet out his Love to his Elect, *But we are bound always to give thanks to God for you, Brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to Salvation*, tho he hath done, and will do thus with others. The thing I quote it for is this, that he ſetteth off, inhanceth the greatneſs of God's Love to them, in regard of the ſpecialneſs of it, that he hath not dealt with them as with others: *Thanks be given to God always for you*. Now this concerns us, for we live in the Times of Popery; the Chriſtian World began to warp towards it then, and we and our Fore-fathers have lived in the height and ruff of it. Now what ſaith *Rev*. 13. 8. (it is a parallel place) *All that dwell upon the Earth ſhall worſhip the Beaſt, whoſe Names are not written in the Book of Life of the Lamb*. You ſee the reaſon, why many Men now are ſet againſt Popery, and imbrace the Truth in the love thereof, and are ſavingly kept from believing that great Lie; and that theſe parts of *Europe* fell off from Antichriſt: It is becauſe God hath here multitudes of Men, *whoſe Names are written in the Book of Life of the Lamb.*

Now that God doth thus ſet his Love upon ſome, and not on others, of purpoſe to ſet off his Love, and make it greater, I'le give you a place for it, *Deut.* 10. 14. *Behold, the Heaven, and the Heaven of Heavens is the Lord's thy God; the Earth alſo, with all that is therein: Only the Lord had a delight in thy Fathers, to love them; and he choſe their Seed after them, even you above all People, as it is this day.* If I would chuſe, ſaith God, I have choice enough, I have the Heaven of Heavens, I could have fill'd all thoſe with Creatures; and there were Angels that fell, I might have choſen thoſe, and fixed them as Stars, never to have fallen, but I let multitudes of them tumble down to Hell: And I had all the Earth alſo, and all the Nations thereof, before me; but to ſhew my Love in a ſpecial manner, I have choſen you, above all the People of the World. So that, I ſay, the greatneſs of his Love is ſet off by the ſpecialneſs of it. Therefore he doth call the People of God upon all ſuch occaſions, to conſider the one with the other, that their Love of God may be greatned alſo. *Rom.* 11. 22. *Behold, to them Severity, to thee Goodneſs:* He would have them to eye both at once; why hath he ſhewn ſeverity to others? That his goodneſs to thee might the more appear. He calls them to behold it, *Behold*, ſaith he, *to them ſeverity, and to thee goodneſs;* the one ſetteth off the other.

And I might ſhew you, that God hath ſhewn his ſpecial Love, not only in chuſing you out of all the reſt of Mankind, and Angels, and the like, whom he refuſed, and threw down to Hell, but out of all Creatures poſſible, or which he could have made. Believe it, Brethren, there came up before him in his *Idea*, infinite millions of Worlds; all that his Power could make, were as makeable as we were, and he choſe us out of all that he could make, and not only out of all that he did make, or did decree to make.

And let me ſay this, The greatneſs of his love, in reſpect of the ſpecialty of it, is mightily enhanced to us, the Elect, in the latter Ages of the World, in this reſpect, That God had all the great Heroes of all Ages, that are paſs'd before him, the great Worthies of the World, all the wiſe, gallant, brave Men, in *Rome*, and *Greece*, and in all Nations, in all the Ages before; he might have fill'd up thy room in Heaven with ſome of thoſe; there were Men enough amongſt them, that might have had places in Heaven, and thou mighteſt have been let alone: No, all theſe could not win his love away from thee, that liveſt in this Age; he paſt over all them, ſuffered them to walk in their own ways, they are periſhed, they are gone; and, as the Phraſe is in 1 *Pet.* 1. 5. he hath reſerved Heaven for thee. The love of God to thee, I ſay, is not only magnified by thoſe out of whom he hath choſen thee in this Age, but in all Ages paſt; and when all Mankind ſhall meet together, it will infinitely greaten the love of God to that Remnant, whom he hath choſen out of all the reſt of the World. It is ſpecial Love, that makes his Love great Love.

Obſerv. I will give you this Obſervation, which I find in the Scripture: He calls his Church, *his Love*; ſo *Cant.* 5. 2. And he himſelf terms himſelf by the name of the *Lover*; ſo *Rom.* 8. 37. and *Rev.* 1. 5. It is his Title, and became his Stile. The Church is his Love, ſo as he hath no Love but the Church, it is not ſcattered to other Objects; therefore, *Rom.* 11. they are ſaid to be *beloved according to Election*, even as they are ſaid to be *called according to his purpoſe.* It is by way of diſtinction, noting out a ſpecialty of Love, that accompanies Election.

And then if you add to this, in the third place, the fewneſs of thoſe upon whom this Love is pitch'd, it doth exceedingly greaten it; for the fewer that all the Love of the great God is pitch'd upon, the greater the Love is. And this, in the Coherence, tho not in expreſs words, we find in the Text; for the reſt, whom theſe [*Us*] were called out of, were the World, the *World lying in Wickedneſs: Among whom we had our Converſation, according to the courſe of this World.* When God hath betaken himſelf to a few, to love them, O how will he love them! He will be ſure to loſe none of thoſe, becauſe they are ſo few. When a great rich Man ſhall have but one Heir, or a few in his Will, to divide his Goods amongſt; ſo when God, that is rich in Mercy, and hath great Love, ſhall have but a few to enjoy it, how will his Heart be intended more in Love! *Iſa.* 1. 29. *Tho Iſrael be as the ſand of the Sea,* (he ſpeaks of Election,) *yet but a Remnant ſhall be ſaved.*

And yet let me add this, in the fourth place, That he loveth every one whom he hath choſen, as if he loved none elſe; leſt any of his Children ſhould be jealous of it, he doth ſo dextrouſly manage his Love, that every one may ſay, None is loved as I am: As he ſaid, *I am the greateſt of Sinners*; ſo may every one of his Children ſay, I am the greateſt of beloved ones. So loving is God to thoſe he chuſeth, that all ſort of Natures ſpeak this of him, be they of what condition ſoever.

There is alſo this to be added to this Head, the condition wherein we were when we were called, even when we were *dead in Sins and Treſpaſſes.* But I will reſerve that, till it comes in order in the Text.

And ſo much now for that ſecond Head here in the Text, which doth illuſtrate the greatneſs of the Love of God, *Us*, and not others.

I come now to the third, which contains divers Particulars in theſe words, [*For his great Love wherewith he loved us.*] There is,

1. Acts of Love mentioned. There is,
2. The Time when he loved us, *viz.* before calling. And then,
3. There is a ſpecial kind of Love, *His Love, wherewith he loved us.*

To begin with the firſt.

There are two great acts of Love, which God hath ſhewn to us: the one was that from everlaſting; the other, when he gave Jeſus Chriſt. I will not ſpeak of the latter now, becauſe it comes in afterwards at *v.* 5. But let us take in that act of Love in God, which here certainly the Apoſtle hath a more ſpecial recourſe to, that is, his electing Love, which is eminently the Love, which this ſame [*hath loved us*] referreth to, and which is the foundation of all the reſt, and let me in a word or two, ſhew you the greatneſs of this.

Firſt; Let me ſay this of it, that take it as it was an act in God, it can never be expreſs'd, what it was, nor how great it was. And therefore God himſelf (as I may ſo ſpeak with reverence) is fain to manifeſt that Love which he took up in his own heart, by degrees, and by effects. The Scripture it ſelf doth not know how to give you the greatneſs of that Love, which God did pitch upon us from everlaſting, but it's ſtill fain to do it by the effects. In 1 *John* 4. 9. when he had ſaid before, that *God is Love,* and therefore he hath thus greatly loved us; he is fain to fall upon ſpeaking of the effects of this Love: *In this was* [*manifeſted*] ſaith he, *the Love of God towards us, becauſe that God ſent his only begotten Son into the World, that we might live through him.* And, *v.* 10. *Herein is love,* (it is manifeſted in this) *not that we loved God, but that he loved us, and ſent his Son, to be the propitiation for our Sins.* And after he had ſpoken of his Love, what ſaith he? *v.* 12. *No man hath ſeen God at any time*; the meaning whereof, I think, is clearly this, as if he had ſaid, I am fain to tell you this Love of God, which I am diſcourſing of, meerly as it is manifeſted in the effects; for if you would have me ſpeak of it as it is in the fountain, it is not to be expreſs'd; for no Man hath ſeen God at any time, he is not able to know what Love is in the Heart of God, but at the ſecond hand: It may be illuſtrated by the gift of his Son, by making of us happy and glorious in Heaven, by his communication of himſelf to us there; but what, and how great it is, can never be expreſs'd. And I'le give you the reaſon, why I interpret it thus, becauſe in *Exod.* 33. 19, &c. when God had ſpoken of his Love to *Moſes*, and ſaid, *I will be gracious to thoſe to whom I will be gracious*; he adds, *No Man can ſee God, and live*; for you cannot ſee into this Love, as it is in him.

And let me likewiſe ſay this ſecond thing of it: That that Love, which God did firſt take up, in the firſt act of it, it was as great as all acts tranſient for ever can expreſs, or vent to eternity; it is great Love therefore. I ſay, all the ways and acts that God doth to eternity, they are but meer expreſſions of that Love which he at firſt took up. Chriſt, and Heaven, and whatever elſe God ſhews you of Love and Mercy, in this World, or in the World to come, they all lay in the womb of that firſt act, of that Love he took up, *wherewith he loved us.* God was not drawn on to love us, as a Man is, who firſt begins to love one, and to ſet his heart upon him, and then his heart being engaged, he is drawn on beyond what he thought, and is enticed to do thus and thus, beyond what he firſt intended: No, God is not as Man herein, but as *known unto God are all his Works, from the beginning of the World*; ſo is all his Love that he meant to beſtow. And he took up Love enough at firſt, as he ſhould be venting of all ſort of ways that he hath taken to do it, unto eternity. For there is no new thing to God, if there ſhould be any one thought or degree of Love riſe up in his heart afterwards, which was not there at firſt, there ſhould be ſome new thing in God. And the reaſon is clear by this too, that he doth love out of his own Love, therefore his Love at the very firſt daſh, when he firſt began to love us, was as perfect as it will be when we are in Heaven. When *Adam* fell, God was not then drawn out to give his Son; no, we are not ſo to conceive it, God had all before him from everlaſting. And this, I ſay, is eaſily manifeſted; for the firſt act of his Love was the womb of his giving Chriſt, *God ſo loved the World, that he gave his Son.* Therefore the Scripture makes all the Grace that ever we ſhall have, to be given us at the very firſt, when God firſt loved us, 2 *Tim.* 1. 9. *According to the Grace of God, which was given us afore the World began.* And in *Rom.* 11. 29. ſpeaking of Election, (as he had done all along the Chapter before) he ſaith, *The Gifts of God are without repentance.* He gave all in the firſt act, when he firſt choſe us, and never repenteth of it. Election, I ſay, is expreſs'd to us by all that God means to beſtow upon us actually, to eternity, for ever and ever, which he *hath prepared for them that love him*; ſo the Phraſe is, 1 *Cor.* 2. 9. And *v.* 12. *We have received the Spirit of God, that we may know the things which* [*are freely given*] *us of God*; that is, given us, when he firſt ſet his heart upon us. My Brethren, when God firſt began to love you, he gave you all that he ever meant to give you in the lump, and eternity of time is that in which he is retailing of it out. *I will be gracious to whom I will be gracious.* And then all the goodneſs that he means to communicate to them, unto whom he is thus gracious, is a paſſing before them even unto eternity: Firſt, the giving of his Son, he came firſt in the Train; and then the giving of his Spirit, and then Grace and Glory; and whatever variation of Glory there is that is to come, it is all but the paſſing on of the Train, it is all but the communicating of that goodneſs of his, which he did ordain, the firſt time he thought on thee, to love thee.

There is an emphatical word in the Text, this word πολλὴν ἀγάπην, [*great Love,*] (as your great Criticks obſerve, and ſo the Septuagint conſtantly uſeth it,) which doth not ſignify that God loves us often, or that his Love is reiterated, but that he loves us with one entire Love. The *Arminians* would make the Love of God incompleat, and never compleat till one comes to die; but it is not a matter of that nature, it is not as Sanctification, that admits degrees in us, but it is of the nature of thoſe things that conſiſt *in indiviſibili.* I will give you that place for it, *Pſal.* 138. 8. *The Lord,* ſaith he, *will perfect that which concerneth me.* What God did intend to *David* from everlaſting at once, he is perfecting of it in him: There is, ſaith he, a great deal of Mercy yet to come, God hath not half-done with me, he will perfect that which concerns me, and he is perfecting of it to everlaſting; for ſo it follows, *Thy Mercy, O Lord, endureth for ever.* God hath ſet up (as I may ſo ſpeak) an *Idea* in his own heart, what a brave creature he will make thee, and how he will love thee, and all that ever he doth or will do, it is but a perfecting of that *Idea*, and of that Love wherewith he loved thee from everlaſting. The Mercies of God are ſaid to be many, you read often of them in the Plural; but his Love is ſaid to be but one, becauſe he loved us with one entire act, even from eternity.

In 2 *Theſſ.* 1. 11. it is *fulfilling,* πληρώσῃ.

Yea,

Serm. XI.

Yea, he took up ſo much Love at the firſt, that his Wiſdom, and all in him, is ſet on work to ſtudy aud contrive ways how to commend that Love. And therefore that word, in *Tit.* 3. 4. which we tranſlate *Kindneſs*, as it ſignifies *benignitatem*, ſo it ſignifies an heroical Study, as it were, in God, all ſort of ways to deſerve well of Mankind. It was ſo great, that he knew not how to expreſs it enough; for do but conſider a little with your ſelves: He began to love *Adam* upon the terms of a providential Love, but that was not good enough, he muſt have thoſe of Mankind he loves, to Heaven. He was not content with direct ways of loving, that is, to love them in their Head Jeſus Chriſt, as he loveth the Angels, and ſo no more ado; but to ſhew the more love, lets them fall into Sin, become enemies to him, and then ſends his Son. And, my Brethren, the truth is, this coſt Jeſus Chriſt dear, meerly that God might ſhew forth the more love; for we might not have been Sinners, and tho Sinners, yet we might have been ſaved without any ſatisfaction. But it was a digreſſion of Love, as I may truly call it, it was an excurſion of Love, that as Man being ſinful ſought out many inventions; ſo God being loving, he ſought out a world of inventions, for to ſhew his Love. Now do but think with your ſelves, that the very firſt thought of love that God had towards you, the very firſt glance of Love he took up, ſhould be ſo much, as that all ſorts of ways that his Wiſdom can invent, and that in an eternity of time too, ſhould be little enough to vent and retail that Love, which thus in the lump he took up. My Brethren, this muſt certainly be a great Love.

And I will add but this to it, That his Love was ſo greedy, (mark what I ſay unto thee,) when he firſt began to love thee, that the next and main thing that he thought of, that he had in his eye, as I may ſpeak, in order and degree, tho all was but one act, it was that happineſs he meant to give thee in Heaven. He doth as it were over-leap, (ſo greedy was his Love) all the means between, they come in, as I may ſay, in a ſecond thought. If, I ſay, they do allow an intention of the end afore the means, if God intended the end afore the means, he intended that happineſs which thou ſhalt have firſt. Therefore obſerve what the Scripture ſpeaks, tho it ſaith, that God *ordained us to believe*, and *ordained us unto Sanctification*, yet ordinarily it expreſſeth it thus, he hath *ordained us unto Life.* And the place is emphatical, 2 *Theſſ.* 2.13. *God hath from the beginning ordained you to Salvation*; mark, he joins you and Salvation together, and then comes in the means, *through Sanctification of the Spirit, and belief of the Truth.* But I ſay, his eye was ſo intent upon thy good, that look what is thy chiefeſt good, what he means to make thee in Heaven, that he pitcheth firſt upon. And ſo much now for that act.

Let us next conſider the Time, *He loved us*; this carries us to the time paſt. So that if you ask me, when this Love did begin? The truth is, if I may ſo ſpeak with reverence, he loved thee ever ſince he hath been God: *Jer.* 31. 3. *I have loved thee with an everlaſting Love*; and unto everlaſting there can be nothing added. God, he is from everlaſting, and his Love is from everlaſting. He may be ſaid to have loved thee ever ſince he loved himſelf, or ever ſince he loved his Son, in whom he choſe thee. As he was God from the beginning, and as Chriſt was the Word of Life from the beginning, *John* 1. 1. So he hath ordained thee unto Salvation from the beginning, 2 *Theſſ.* 2.13. And the Schoolmen do rightly ſay in this, that the liberty of God's Will doth not lie as Man's doth, that it was a while ſuſpended, no, not for a moment: There was never an actual ſuſpenſion, for then there were an imperfection, only there was *Libertas potentialis*, he might have caſt it otherwiſe; but there never was any time, in which there was in his Heart a vacuity of love to thee, or unto any one whom he loveth. How infinitely doth this endear the Love of God to thee, and make it great! If one have loved you from his Infancy, that no ſooner he began to have a thought of love, or to love himſelf, but he loved you, and pitch'd his heart upon you, how great will you account this Love! *John* makes a great matter of it, 1 *John* 4. 10. *Herein is Love*, (ſpeaking of the Love of God) *that we loved not God, but he loved us firſt:* We did not begin, but he began; and when did he begin? Even from eternity, when he loved himſelf, and loved his Son.

And as he hath loved you from eternity, that is the firſt thing conſiderable in it, ſo let me add in the ſecond place, which this [*hath loved*] doth alſo evidently import, comparing it with *verſ.* 7. *That in Ages to come*, and here [*hath,*] that is, from everlaſting to everlaſting. He hath continued for to love his Children with a reiterated Love. That act of Love which he hath firſt pitch'd, he hath every moment renewed actually in his own Mind. He doth but think over and over again, thoughts of love to thee, amongſt the reſt of his Elect, unto eternity. Saith the Pſalmiſt, and it is Chriſt that ſpeaks that Pſalm, who knew the love of his Father, and knew his heart, *Pſal.* 40. 5. *How many are thy thoughts towards us, O God!* Many indeed, for they have been from everlaſting, therefore they cannot be numbred. And not only that firſt act, that firſt thought he had, but the whole lump of that Love, it is ſtill renewed every moment, and ſhall be unto Eternity. I could give you a multitude of places. He is therefore ſaid, to *have us in his eye*, and to *write us upon the Palms of his Hands*, &c.

And laſtly, It is to everlaſting, which tho it be not in this Verſe, yet we meet with it in *v.* 7. *That in Ages to come.* As he loved us from everlaſting, from the beginning, (as it is in that 2 *Theſſ.* 2. 13. ſo he loveth us unto the end, *John* 13. 1.

SERM.

SERMON XII.

Ephes. 2. 4, 5, 6.

4. *But God who is rich in Mercy, for his great Love wherewith he loved us,*
5. *Even when we were dead in Sins, hath quickned us together with Chriſt, (by Grace ye are ſaved).*
6. *And hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus.*

THe Scope of the Apoſtle in theſe words, as I have told you, is to magnify theſe three Attributes in God,

His { Love, Mercy, Grace, } towards us.

And theſe, as they are the cauſes of our Salvation.

In opening of theſe words, I have

1. Shewn you the difference between Love and Mercy.
2. Shewn you, why that the Apoſtle, when he would ſpeak of the cauſes of our Salvation, contented not himſelf to have ſaid, that *God is rich in Mercy*, but that he addeth, *For the great Love wherewith he loved us.*
3. Shewn you likewiſe, that a great Love, and an act of Love, or a purpoſe of Love, taken up towards us, it is the foundation of his ſhewing Mercy to us; and that act of Love, it is eſpecially that taken up from everlaſting, which he took up to us before we were, and therefore prevented the Miſery we were fallen into; for he had engaged himſelf to us by ſo great a Love, which ſtirred up his Mercy.

The next thing I came to, was this, the Greatneſs of this Love. I did profeſs not to handle this Argument in the vaſtneſs of it, (which by the Grace of God might ariſe to a Volume, if it ſhould be ſo handled); but ſo far forth as the Text doth give bottom to any thing about it, ſo far I profeſs'd to handle it, becauſe I would explain the Text.

Firſt, therefore, we conſidered the Subject of this Love, who it is that loved us. It is God, whoſe Love therefore is as great as himſelf; and if God will be in Love, how deep, how great will that Love be! What a Love will they poſſeſs, with whom God profeſſeth himſelf to be in love! Love, it is of all Attributes the moſt commanding, it commandeth all in a Man, and it commandeth all in God.

Secondly; We conſidered, that this God, tho of a loving nature and diſpoſition, yet he took up an act of love: *He loved*, ſaith the Text.

There are two ſorts of Acts of love, which God hath put forth towards us:

1. That eminent act, as it is called, that is, which is in God himſelf only, abideth in himſelf, in his own heart, that firſt act from eternity, which is the foundation of all; and this the Apoſtle here mainly intendeth in this 4*th* Verſe. But,

2. There are tranſient acts of Love, which are the fruits of that firſt, which in the Text here, (as afterwards I ſhall ſhew you) are mainly theſe three:

1. Giving Jeſus Chriſt to be a Head for us, and to die for us; that is couched in theſe words, *He hath quickned us together with Chriſt, and raiſed us up together with him*; which importeth, both him to be a Head for us, and him to have died for us, as a fruit of this Love.
2. The act of calling us to himſelf, which is expreſs'd in theſe words, *Even when we were dead in Sins, hath he quickned us.*
3. The glorifying of us hereafter, we being already *ſet in heavenly places in Chriſt*, as an engagement of all that Glory we ſhall have hereafter.

Theſe three tranſient Acts I muſt handle in their order, as I open the fifth and ſixth Verſes; therefore now in this fourth Verſe, I ſhall only ſpeak of that eminent Act in God, *The Love wherewith he loved us:* And concerning that, two things.

1. The Greatneſs of that Love in it ſelf. And,
2. In reſpect of the Time, when this Love began; for he ſpeaks in the time paſt, *He loved us.*

Firſt; For the greatneſs of this act of Love taken up towards us: It is ſo great, as all the acts of Love, all the manifeſtations of Love, the tranſient acts of Love, the fruits of Love, that God ſhews and manifeſteth to eternity, they are not all enough to expreſs that Love, which he took up in the firſt act, when he began to love us, and all ſerve but to commend and manifeſt that Love. And then,

Secondly; For the Time. If you ask, when he firſt began to love? (which alſo ſets out the greatneſs of it,) it was from everlaſting. This word in the Text, [*hath loved us,*] or, [*he loved us*] reacheth to eternity; ſo in *Jer.* 31. 3.

And then for the continuance of it ever ſince, he hath continued it every moment; tho we were Children of Wrath, and dead in Sins and Treſpaſſes, yet he all that while, ſince the firſt time he began to love us, he hath continued to love us with the ſame love, he hath reiterated the ſame thoughts again, and again. And for this great love, wherewith he loved us from everlaſting, and wherewith he hath continued to love us ever ſince, from everlaſting, as we may ſo ſpeak: *For this great Love,* (ſaith he) *he hath quickned us.*

I alſo opened in the laſt Diſcourſe, the greatneſs of this Love from the Perſons, *Us: Us*, ſaith he, not others: We were Children of Wrath, as well as others, but *for the great Love wherewith he loved us*, and not others; (for he hath not quickned all, but he quickneth all that he loveth,) he hath *quickned us together with Chriſt.* He loved [*us,*] not ours, nor for any thing in us. He loved us, not indefinitely, that is, I will love ſome of Mankind; but he hath loved us diſtinctly, pitching upon thoſe Perſons he pitch'd his love upon, and laying forth all the Mercies, and all the fruits of Love upon them, eying their Perſons.

There was likewiſe, I told you, another thing, which ſets out the greatneſs of this Love, and that is the condition of our Perſons, *Dead in Sins and Treſpaſſes*; and that follows in the fifth Verſe. But as I ſaid then, I going over theſe words, in a way of Expoſition, and not handling them as a Subject, will not inſiſt on every thing in that artificial method, as if I were to write a Tract upon it.

There is but one thing more, and it is a great thing, and I confeſs, I did not obſerve it a long while in the Text, but ſtill took the words to have run thus, *For the great Love wherewith he loved us*; but I find it is, *For* [*his*] *great Love, wherewith he hath loved us.* There is a great *emphaſis* in that word [*His.*] He ſaith not ſimply, (as he might have done) *Becauſe that God greatly loved us*, or, *Becauſe of a great Love he bore us*; but he doubles it, *For the great Love wherewith he loved us*; and not only ſo, but, *For* [*his*] *great love, wherewith he loved us.* My Brethren, there is a Love proper to God, which is a differing kind of Love from that in all the Creatures; [*His*] *love*, as the Text hath it here. As his Goodneſs is another kind of Goodneſs, than what is in the Creatures; ſo is his Love. There is none that hath taſted of this Love of his, but ſay, that it is a differing Love from the Love of all the Creatures; and the difference is found more by taſting, and by feeling of it, than it is by ſetting of it forth; as it is in Wines, *Thy Love is better than Wine, and thy loving-kindneſs is better than life:* Both which are better diſcerned by taſte and feeling, than ſet out by any expreſſion. Indeed God doth compare his Love to what is in the Creature, to ſet it out to us, becauſe we apprehend it by ſuch compariſons; as when he ſaith, *Like as a Father pitieth* (or, *loveth*) *his Children*; *ſo the Lord loveth them that fear him:* And, *If a Mother forget her Child*, &c. But yet notwithſtanding, the *Love wherewith he loved us*, it is of another kind from all theſe. In 1 *John* 3. 1. *Behold*, (ſaith the Apoſtle) *what manner of Love the Father hath beſtowed upon us*; (he ſpeaks in reſpect of one fruit of it,) ſuch a Love for the kind of it, as no Man, no Creature could beſtow upon us. In *Hoſ.* 11. 9. where giving the reaſon, why that he loving his People, they are not deſtroyed, he ſaith, *I am God, and not Man.* It is ſpoken in reſpect of his Love clearly, for it comes in there upon a conflict with himſelf; when he had been provoked, beyond the bounds and meaſure of Pardon, yet when he comes to puniſh, he finds his Love not to be as the Love of a Man: *My Heart is turned within me*, (ſaith he, *v.* 8.) *my repentings are rolled together: I will not return to deſtroy*; *for I am God, and not Man:* My love is of another extent, of another kind, than the love of Man. And ſo when he ſpeaks of Mercy, in *Iſa.* 55. 8, 9. *My thoughts are not your thoughts, neither are your ways my ways, ſaith the Lord: For as the Heavens are higher than the Earth, ſo are my ways higher than your ways, and my thoughts than your thoughts.* It is [*his*] *Love*, ſo ſaith the Text here.

Now to ſpeak a little of this, for it lies in the way in the Text.

Firſt; *His Love*, it is a love for nothing in us. The Love that one Creature bears to another, it is ſtill for ſomething in them; but the love of God, if it be [*his Love*,] a love that is proper unto him, it muſt needs be free, and that not only for this reaſon, which is uſually given, and is a true one too, becauſe that his love is from everlaſting, and nothing in the Creature in time can be the cauſe of what is in God from everlaſting; but for this reaſon likewiſe, becauſe that only God can be moved by what is in himſelf, he can love no otherwiſe but from himſelf. The Creatures, they love, becauſe things are lovely, and there muſt be Motives to draw out that Love that is in them; but when God loves, he loves as from his own heart. There is nothing in us, no, not in Chriſt, that ſhould move God to love us, tho indeed to beſtow thoſe things that God beſtows upon us, ſo Chriſt is the moving cauſe. *Jacob have I loved*, ſaith he, and that before he had done any good or evil: So that as no evil in him did put God off from loving him, ſo no good did move God to love him. In 2 *Tim.* 1. 9. there is one little particle that I found this upon, *Who hath ſaved us, and called us with an holy calling, not according to our Works, but according to* [*his own purpoſe*] *and grace, which was given us in Chriſt before the World began.* Mark, *according to his own purpoſe*, (which is the thing I pitch upon in that place,) that is, as the Apoſtle explains it, *Eph.* 1. 9. *Which he purpoſed in himſelf*, or, *from himſelf*, a purpoſe meerly taken up in or from himſelf. And therefore you ſhall find the Phraſe in Scripture to run, that as he loves us out of his own purpoſe, ſo for his own ſake: *Not for your ſakes do I this, but for my own Name's ſake.*

My Brethren, there was a love which God did bear to Man in innocency, the terms of which were ſuch, as in a way of Juſtice, between the Creator and the Creature, it became God, if he made him holy, as he did in innocency, to beſtow upon him. But becauſe that this was a Love, that ſeemed to have a kind of Juſtice in it, and ſomething in the Creature which it was founded upon, therefore he deſtroys that condition, that he might make way to manifeſt the love, that was according to his own purpoſe and grace, and meerly from himſelf: And that now is his love; for if God do love like God, this is the love that is his, that is proper unto him. And ſaith he, *Not according to our works*; that is, it is founded upon nothing at all in the Creature: For, by *Works* there, he underſtands all habitual diſpoſitions of Goodneſs, of what kind ſoever, as the Scripture uſually doth; as when it ſaith, *He will judg every Man according to his works*, it is not only meant of the outward acts, but of the inward frame of heart. He looks to nothing in the Creature, but to his own purpoſe. It is *his Love*, therefore it is free: That's the firſt.

Secondly; *His Love*, it is a love that is firm and peremptory, unchangeable and invincible; and ſuch a love it became God to bear us, if he would love us, for that properly is *his Love*. *Put not your truſt in Princes*, ſaith the Pſalmiſt; they will all fail, the Men periſh, and their thoughts periſh; yea, ſometimes their thoughts and affections die to their greateſt Favourites, before they die themſelves. But his Love is firm and peremptory, it is unchangeable and invincible, and this becauſe it is *his Love*. Mal. 3. 6. *I am the Lord, I change not*; that is, If I be God, and whilſt I am God, I will not ceaſe to love you, I will not change: *Therefore it is that ye Sons of* Jacob *are not conſumed.* His Love is as immutable as his Being: I will not be God, if I be not your God, and love you; he pawns all in his Godhead upon it: *I am the Lord*, ſaith he, *I change not, therefore ye are not conſumed.* In *Rom.* 9. 11. ſpeaking of the Election of *Jacob*, he ſaith, *That the purpoſe of God according to Election might ſtand*, (it's a great word that,) he fix'd it upon ſuch a *Baſis*, as might ſtand for ever. It is a true thing, that all God's Counſels, they do ſtand fix'd and firm, look how he purpoſeth them, be they of what kind ſoever. That *Adam* ſhould be holy, that Counſel did ſtand firm, but how? It ſtood firm for ſo long as he purpoſed it, which was till ſuch time as he fell, it was but for a moment in compariſon. And ſo, that *Saul* ſhould be King, he purpoſed it, and it ſtood firm ſo far, but he repented that he made *Saul* King. But when he cometh to ſpeak of Election, he ſpeaks of that, as of ſuch a Counſel, that not only ſtandeth, as all other his Counſels do, but as that which is perpetuated to eternity. His purpoſe to love *Adam*, it was a firm purpoſe, for ſo he did; but how? whilſt he was in that ſtate of innocency, and had the Image of God upon him; but his purpoſe according to Election, (as the diſtinction is there,) that ſtands, and it ſtands for ever. Therefore it is not of works, but (as was ſaid before) of his own purpoſe, that it might ſtand, that it might have a Rock of Eternity, for the *Baſis* of it to ſtand upon. It is therefore, as by way of diſtinction from all purpoſes elſe, as it were, called, the *Purpoſe according to Election.* If you will have this further confirmed, take that place alſo, which loadeth it with more Epithites for the firmneſs of it, in 2 *Tim.* 2. 19. *The foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth them that are his.* He ſpeaks of God's purpoſe in Election, and of the Perſons elected; for he ſaith it is that which hath this ſeal, *The Lord knoweth them that are his.* You have here all ſorts of words to make it firm.

1. It is called a Foundation, *The foundation of God* (ſaith he) *ſtandeth ſure.* There are two great foundations, and of the two (if we may make compariſons) this is the greater. Jeſus Chriſt is a foundation, but the eternal Love of God, that is the firſt foundation, it was the Womb of Chriſt himſelf, 1 *Cor.* 3. 11. *Other foundation can no Man lay, than that is laid, which is Jeſus Chriſt.* There you ſee Chriſt is a foundation, but here is a higher foundation, *The Lord knoweth them that are his*, loved them, and choſe them, and ſo he did Chriſt himſelf.

2. It is not only called a Foundation, but a ſure Foundation.

3. It is called the *Foundation of God*, it is founded in him, it is founded upon him, it is as firm as himſelf; as he is God, he will ſtand to it, and therefore it muſt needs ſtand.

Serm. XII.

4. It is a foundation that remaineth, it ſtandeth, it is ſteady.

5. It is ſealed: *Having this Seal,* ſaith he; ſo that it is never to be broken and altered. If the Decrees of the *Medes* and *Perſians*, when they had ſet their Seals to them, were ſuch as were not to be altered; much more God's. His Seal is in this reſpect more than his Oath: *Him hath the Father ſealed*, ſaith he, ſpeaking of Chriſt. Now you have both his Oath and his Seal to this, that is, to the invincibleneſs and unchangeableneſs of his Love. You have his Seal in this place, *The Lord knoweth them that are his:* And his Oath you have in *Heb.* 6. 17. And what doth this Oath ſerve for? To ſhew unto the *Heirs of Promiſe* the immutability of his Counſel, and of the immutability of his Counſel, reſpecting Perſons, and not things only; for it is an Oath that God made to *Abraham*, when he ſwore concerning *Iſaac:* And therefore the Text hath it in *Timothy*, *It hath this Seal, The Lord knoweth them that are his.* If you will know whence the words are taken, (that I may open them a little) you muſt obſerve this, that the Apoſtle handleth the Doctrine of Election and Reprobation in the New Teſtament, out of the Speeches and Types of the Old; as, *Eſau have I hated, Jacob have I loved,* in *Rom.* 9. And ſo, *I will be merciful to whom I will be merciful*; it was ſpoken of *Moſes*, in *Exod.* 33. 19. And ſo likewiſe thoſe words in *Timothy*, *The Lord knoweth them that are his*, they are ſpoken of *Aaron* and *Moſes*, in *Numb.* 16. 5. when *Korah* and his Company gathered themſelves together againſt *Moſes* and *Aaron*, ſaying, *You take too much upon you, ſeeing all the Congregation are holy*, and they may be all Prieſts: No, ſaith he, God hath choſen *Aaron* and *Moſes* to go before his People, and to morrow the Lord will ſhew who are his: So we tranſlate it, and the Septuagint reads it, (and it comes all to one) *The Lord knoweth who are his.* Now this that was ſaid in this reſpect of *Moſes* and *Aaron* in a typical way, and indeed in a Decree of Election too, for that God ſingled out *Moſes* and *Aaron*, it was his everlaſting Love; I ſay, theſe very words doth the Apoſtle here apply, and pertinently too, to the ſame occaſion; for ſpeaking of divers that ſeemed to be holy, and yet fell away, however, ſaith he, *The foundation of the Lord ſtandeth ſure, having this Seal, The Lord knoweth who are his.* And the word, *knoweth who are his*, it is, whom he hath pitch'd upon to love, it is a knowledg of approbation. *Exod.* 33. 12. *Thee have I known by name*, ſaith God unto the ſame *Moſes*, which is all one and to ſay, *Thee have I choſen*; for ver. 19, ſpeaking of *Moſes* alſo, he ſaith, *I will ſhew mercy on whom I will ſhew mercy*, which the Apoſtle quoteth in *Rom.* 9. as ſpoken of Election. Now in reſpect of his Love, that is thus firm, and firm in reſpect that it is his Love, who is God, and not Man, and therefore changeth not. It is therefore ſaid of the Elect, that it is impoſſible that they ſhould be deceived. As I told you there are two foundations, ſo there are two Impoſſibles made in Scripture, (I know there are more, as it is impoſſible that God ſhould lie, *&c.* but I ſpeak of Impoſſibles that relate to God's Decrees): The one is, *Mat.* 26. 39. *If it be poſſible, let this Cup paſs from me.* It was not poſſible; why? becauſe God's eternal Love to his Saints had decreed it otherwiſe, and God ſtuck firm to it. The other impoſſible is in *Mat.* 24. 24. *Inſomuch that if it were poſſible, they ſhould deceive the very Elect*; that is impoſſible too. And the truth is, the reaſon of this firmneſs, it is becauſe it is the Love of God, and becauſe it is ſo great a Love, that is the foundation of it. And, my Brethren, it is well that Love made God's Decrees for us; no Attribute elſe would have fix'd them ſo unalterably upon the ſame Perſons, in themſelves ſo changeable: Would Wiſdom alone have gone and obliged God to ſo fickle a Creature as we are? No: But Love knew what it did, for it meant to manifeſt it ſelf to the uttermoſt; therefore it pitch'd upon no conditions, why God loved us; and if he requires conditions before he ſaveth us, Love ſhall work thoſe conditions in us: Therefore out of his infinite Love and Wiſdom, he was able to make abſolute promiſes to love, and to love firmly. It is Love that commandeth all in God, and if Love will do it, it ſhall be done; for if all that is in God can keep us, and preſerve us, and work in us what God requires to make him love us, and continue to love us, it ſhall be done. It is firm Love.

And let me add this to it, which may illuſtrate it more, It is Invincible Love. You will ſay, This is the ſame thing with being unchangeable. I confeſs it, but only with this difference, that to ſhew his Love is unchangeable, he would have a world of difficulties to run through, which yet his Love ſhould overcome. Saith he in *Cant.* 8. 6, 7. (and he ſpeaks of his Love, having ſet us as a Seal upon his Arm, having this Seal, *The Lord knows who are his.*) *Love is as ſtrong as death. Many Waters cannot quench Love, neither can the Floods drown it.* They are therefore called the *ſure Mercies of David.* And you know how *David* put them to the Trial, and how he put God to it. What difficulties doth the Love of God overcome? do but conſider. The purpoſes of his ſecret Will towards us do overcome all the difficulties of his revealed Will, and thoſe were enow. He had given a Law of his revealed Will, and he had ſaid, that Heaven and Earth ſhould paſs away before one tittle of that ſhould periſh; and, that the Soul that ſinned ſhould die; and all had ſinned and tranſgreſſed this Law. But now though all were faſt locked up under this, yet Love breaks open all, for it is an invincible Love. That ſecret Purpoſe of his, I ſay, overcomes that revealed expreſſion of his, which had ſo many bolts and bars to it, all the Threatnings and Curſes of the Law; and finds out a way to reconcile all. And the way whereby he did it, it was an infinite difficulty: For God to overcome his own Heart! do you think it was nothing for him to put his Son to death? When Chirſt came to die, what a difficulty did he overcome? do you think it was nothing for him to give up himſelf and his Soul to the Wrath of his Father? *Father*, ſaith he, *if it be poſſible, let this Cup paſs*; ſave them, if it be poſſible, ſome other way: why God's Love overcame it, and Chriſt's Love overcame it, his Love would not permit him to think of any other courſe; it was an invincible Love. When he comes to call us, hath he no difficulties which Love overcometh? A Man hath lived twenty, thirty, forty years in Sin, Love overcomes it: *We were dead in Sins and Treſpaſſes*, yet *for the great Love wherewith he loved us, he quickned us.* When we have been dead, and dead forty years in the Grave, that, *Lo, he ſtinketh*, then doth God come and conquer us; it is an invincible Love. After our calling, how do we provoke God? what a world of difficulties do we run through? ſuch Temptations, that if it were poſſible the Elect ſhould be deceived. It is ſo with all Chriſtians; no righteous Man but he is *ſcarcely ſaved*, and yet ſaved he is, becauſe the Love of God is invincible, it overcomes all difficulties. Still, as the Apoſtle ſaith in *Rom.* 8. 35, 37. *Who ſhall ſeparate us from the Love of God? ſhall life, or death, &c. In all theſe*, ſaith he, *we are more than Conquerors*; There is an Invincibleneſs; but how? *through him that loveth us*, ſo it follows: and mark that Particle, it is becauſe his Love is an Invincible Love that doth thus make us to be Conquerors; becauſe that that Love is as ſtrong as Death, therefore neither Death nor Life; it is as ſtrong as Hell, therefore neither Hell nor Devils ſhall be able to ſeparate. Nay, where there is but a mention made by way of Suppoſition, or by way of Query, Whether God will part with, or caſt off any of his People or no? You ſhall find that he throws it away with the higheſt indignation, his Love is ſo great. *Paul* doth but put the Queſtion, becauſe he knew Men would put it in, *Rom.* 11. 1. *Hath God caſt away his People?* How doth the Holy Ghoſt anſwer it? *God forbid*, ſaith he: he ſpeaks with the higheſt deteſtation, that there ſhould be any ſuch thought in God. Even as in another place in the ſame Epiſtle, Chap. 6. 1. *Shall we continue in Sin that Grace may abound?* O *God forbid.* He throws it away with all the indignation that can be; and God may allow the one, aſſoon as do the other. He throws it away, I ſay, with the higheſt indignation that ever ſuch Suppoſition could be made, that God ſhould have ſuch a thought. He is ſo poſſeſt with love to his People, that he will hear nothing to the contrary: *Who ſhall lay any thing to the charge of God's Elect?* ſaith the Apoſtle; *it is God that juſtifieth:* and it is their being Elect that carries it. Yea, his Love is ſo ſtrong, that if there be any Atteſtation (the Apoſtle makes the Suppoſition, *who ſhall lay any thing to their charge?* Sin or Devil?) that if at any time Sin or Devil come to accuſe, it moves God to bleſs; His Love is ſo violent, it is ſo ſet, that he takes occaſion to bleſs ſo much the more. In *Deut.* 23. 5. when *Balaam* would lay ſomething to the charge of the Elect People of God there, and accuſe them, and curſe them, what ſaith the Text? *Nevertheleſs the Lord thy God would not hearken unto Balaam*, he would not hear of it; and, not only ſo, *but the Lord thy God turned the Curſe into a Bleſſing unto thee*; and why? *Becauſe the Lord thy God loved thee.* His Love was ſo ſtrong as it over-ruled all the Accuſations *Balaam* could make, and all his Curſes. Even as a King that loveth his Favourite, if any one comes to accuſe him, it provokes him (his love doth) ſo much the more not only to pardon him, but to ſhew his love to him.. My Brethren, if that God be angry with us for our Sins, it is for our good; and in the end they do provoke him to bleſs us ſo much the more. This muſt needs be invincible Love. *Who ſhall ſeparate us from the Love of God? who ſhall lay any thing to the charge of God's Elect? In all this we are more than Conquerors.* And ſo much now for the ſecond thing, which is proper to this Love in God, (which the Apoſtle calls *His Love*) and to no creatures elſe in the World as it is in God, namely, to love thus invincibly and unchangeably as he doth.

Thirdly, [*His Love*] it is the ſame Love wherewith he loveth his Son, yea, wherewith he loveth Himſelf.

It is the ſame Love wherewith he loveth his Son. For that you have a known place in *John* 17. 23, 26. At the 24th verſe, ſaith Chriſt, *Thou haſt loved me before the foundation of the World, and haſt therefore given me a Glory, and thou haſt united me unto thy ſelf; Thou art in me, and I in thee,* (ſo ver.21.) and *thou haſt united a company of Thine* (ſo he calls them, ver.6.) *unto Me, I in them, and thou in Me,* (ſo ſaith the 23d verſe) and then what follows? *that the World may know that thou haſt loved them, as thou haſt loved me.* As he is united to God, and we to him, ſo God loveth us with the ſame Love wherewith he loved him.

And then again, you have the like expreſſion, ver. 26. *That the Love wherewith thou loveſt me may be in them*, that is, towards them, ſet upon them, derived to them. It is a phraſe of kin to that in the Text, *The Love wherewith he loved us*, ſaith the Apoſtle; *the Love wherewith thou loveſt me*, ſaith Chriſt; to note a ſpecial Love: but that which I quote it for is this, *That the Love wherewith thou loveſt me, may be in them*, or *on them* alſo. God loved all his creatures: he loved *Adam*, but not with that kind of love wherewith he loved Chriſt; but he loveth his Elect with the ſame kind of love wherewith he loved him, the ſame love is ſet and pitch'd on them. He loveth him as his Son, and them as Daughters married to him: As a Father loveth his Son, and a Daughter married unto him with the ſame kind of love, and differing from his love to the Servants, or to any elſe that are about him. And therefore you ſhall find that ſtill this love comes in with a diſtinction, Rom. 8. *ult. Nor heighth, nor depth, nor any other creature, ſhall be able to ſeparate us from the Love of God which is in Chriſt Jeſus.* Mark it, he diſtinguiſheth; there is a Love indeed, which Men have been, and are ſeparated from, even *Adam* in innocency; but, ſaith he, if it be a Love in Chriſt Jeſus, if God loveth us with that kind of Love wherewith he loveth Chriſt, nothing ſhall ſeparate from that. For as we are ſaid to be choſen in Chriſt, ſo we are ſaid to be loved in him; for Election, or the act of chuſing, is expreſs'd to us ſtill by an act of Love, it is all one, they are convertible: Now he is ſaid to chuſe in Chriſt, ſo to love in Chriſt; and ſaith the Apoſtle, *Nothing ſhall ſeparate us from the Love of God in Chriſt.* He ſpeaks it by way of diſtinction from other Love, which Men may be ſeparated from; but from this, ſaith he, there is no ſeparation.

Yea, let me go higher, God loving us in Chriſt, his Love is in a manner the ſame wherewith he loveth himſelf. There is an Union betwixt Jeſus Chriſt and us, and there is alſo an Union between God and us, *John* 17. 23. *I in them, and thou in me.* As our Lord and Saviour Chriſt loved his People ſo, as that if his People be hurt, he takes it as if it were done to himſelf; *Saul, Saul, why perſecuteſt thou me?* So you ſhall find, that God himſelf ſpeaks, as if his People and he were all one. It is not only, as in *John*, *Thine they were*; and, *God knoweth them that are his*; (and theſe are great words, they are deep words, and deep expreſſions): But you ſhall find, that God in the Old Teſtament ſpeaks in the Perſon of his People, as well as Chriſt doth in the New. *Pſal.* 81. 5. *This he ordained in* Joſeph, *for a Teſtimony* (ſpeaking of God) *when he went out of* Egypt, meaning his People. And therefore in *Exod.* 11. 8. ſaith he to *Pharaoh*, *About midnight I will go out into the midſt of* Egypt, *and all the Firſt-born ſhall die*, &c. *And after that I will go out*, that is, my People ſhall go out. So that now, as the Union between Chriſt and his People is ſuch, and his Love ſuch, as that what was done to them, he reckons done to himſelf; ſo between God and us alſo: *Thine they were,* ſaith Chriſt, *and thou gaveſt them me.* They are more God's therefore, than Chriſt's; or firſt God's, and then given unto Chriſt: Therefore in *Iſa.* 63. 9. *In all their Affliction* he is ſaid to be *afflicted.* Yea, the Salvation of his People God accounts his Salvation, *Iſa.* 49. 6. *Thou ſhalt be* (ſpeaking of Chriſt) *my Salvation unto the end of the Earth.*

And tho God loveth himſelf with a natural Love, yet this his Love to us is now in a manner naturalized, becauſe he is become a Father to us. He was happy in himſelf, and might be ſo without us for ever; yet now he ſpeaks, as if that the want of us would make him imperfect, *Who ſhall ſeparate us from the Love of God?* The word implies a ſeparation, like the rending of the Soul from the Body; and as the Soul would be imperfect without the Body, ſo the Love that God bears us would make him ſo too, if there could be a ſeparation. Therefore in *Zeph.* 3. 17. he is ſaid to *reſt in his Love*; if he enjoyed us not, he would never be at reſt elſe. To theſe kind of expreſſions, my Brethren, doth the Scripture riſe.

And ſo much now for having opened this, *His great Love wherewith he loved us: His Love,* a Love that is proper unto God, which therefore muſt needs be thus great, as you have heard it opened to you. The greatneſs of this Love, in reſpect of his giving Chriſt to be our Head, and carrying us to, and giving of us Heaven, and the like, that follows after, and I ſhall ſpeak to them in their ſeaſon and order. I have done, you ſee, with that which is the main Foundation, viz. *For the great Love wherewith he loved us.* I ſhould have firſt handled the firſt Clauſe in the Verſe, viz. *But God who is rich in Mercy*; but you may remember, I told you, that Love was in this, to have the preheminence, becauſe it was an act of Love firſt taken up, and this great Love is that which guides, and ſtirs up, manageth, and ſpends, and draws out all the Riches of Mercy that is in God, towards us, when we were *dead in Sins and Treſpaſſes.* Now then there muſt be ſomething ſaid to that, that He is rich in Mercy: *But God* (ſaith he) *who is rich in Mercy.*

Theſe words (for the opening of them,) may be conſidered two ways:

1. In their relation or reference, in the Apoſtle's ſcope here.
2. Simply, as they are in themſelves.

1. In their relation or reference, they do firſt hold forth, that to ſave us, all the Riches of Mercy that are in God were neceſſary. Had not God been thus rich in Mercy, and born ſo great a Love to us, we had not been quickned, ſuch was our miſery, and ſuch was our condition. They do imply, ſecondly, That all the Riches of Mercy that are in God, and all in God, did move him thus to be merciful, and to be gracious to us. And then, thirdly, That where God doth love, there he will ſhew forth to the uttermoſt, all thoſe Riches of Mercy that are in him, he will ſpend them all to ſave us, he hath engaged them all: *God,* ſaith he, *who is rich in Mercy, for his great Love wherewith he loved us, even when we were dead in Sins and Treſpaſſes, hath quickned us, and ſaved us.*

2. If you take the words ſimply in themſelves, they import two things:

1. That God is of a merciful Nature and Diſpoſition.
2. That there are Riches of Mercy in that Nature of his.

The words imply both:

Firſt, I ſay, that he is merciful in his Nature and Diſpoſition; which I argue from two things in the Text, and in the Context.

Firſt, if you obſerve it, when he ſpeaks of his Love, he ſpeaks of it as an act taken up by God, tho he is of a loving Nature, which is the foundation of that act, *The Love wherewith he loved us*, ſaith he: But when he ſpeaks of Mercy, he ſpeaks of it, as of a diſpoſition which Love ſtirred up, which Love expendeth and commandeth, guideth and directeth: God (ſaith he) being in himſelf rich in Mercy, and in his own Nature, and having pitch'd an act of Love upon us, for that great love wherewith he loved us, (ſetting aſide that Nature of Mercy that is in him,) he hath ſaved us, and quickned us. Secondly, tho I do not much urge the Participle, ὢν, *God* [*being*] *rich*, which being in God is his Eſſence, (for tho that word [ὢν] is not always taken for *Participium eſſendi*,) yet notwithſtanding look upon the words juſt before, he ſpeaks of what we were by Nature: *We were by Nature*, (ſaith he) and by our natural diſpoſition, *Children of Wrath*; and ſo on the contrary, ſpeaking of God, *God* (ſaith he) πλούσιος ὢν, who is in his nature, in his diſpoſition, merciful, and *rich in Mercy*, *even when we were dead*, &c.

So that, I ſay, the words ſimply conſidered in themſelves, import: Firſt, That God is in his nature and diſpoſition merciful, (which is the foundation of our Salvation): And then, That the Mercy that is in him is a rich Mercy, there are Riches of Mercy in him.

I ſhall ſpeak a word or two to the firſt, It is his diſpoſition thus to be merciful. You have an expreſſion in 2 *Cor.* 1. 3. where God is ſaid to be the *Father of Mercies*; which imports, that as he is the ſpring of all Mercy, ſo it is natural to him, as it is to a Father to beget Children. He is not only ſaid to be a Father unto us, and like a Father to be merciful to us; but he is ſaid to be the Father of all the Mercies which he doth beſtow upon us, more the Father of Mercies, than Satan is ſaid to be the Father of Sin; yet he is ſaid to be the Father of Sin, and when he ſinneth, he ſinneth of his own, *John* 8. 44. I ſay, it is his Nature, it is his Diſpoſition: *God* (ſaith he) *who is rich in Mercy*; it is his Being. We are by nature Children of Wrath, he is by nature merciful.

Mercy, it is his delight, and therefore natural to him, as in all acts of Nature you know there is a delight. *Mic.* 7. 18. *He retaineth not his Anger for ever, becauſe* (ſaith he) *he delighteth in Mercy.*

The Mercies of God are called in Scripture his *Bowels*; now there is nothing ſo intimate, or ſo natural to a Man, as his Bowels are. And they are called his Bowels, becauſe they are his inwards, and all that is within him, his whole Being and Nature inclines him to it. *Luke* 1. 78. *Through the tender Mercy of our God*; ſo we tranſlate it, look in your Margins, it is the *Bowels of God*. So in *Jam.* 5. 11. he is called, πολύσπλαγχνος, *full of Bowels*. You know the Bowels are the moſt inward, and the moſt natural, more than outward Members: A Man may loſe an outward Member, and be a Man ſtill; but he cannot loſe his Inwards, his Bowels. They are ſaid to be his Bowels, becauſe all the Mercy he ſheweth, he doth it from within. *Hoſ.* 2. 19. *I will betroth thee unto me in Loving-kindneſs, and in Mercies*; in the original it is, *I will betroth thee unto me in Mercy, and in Bowels*; yea, in the Womb of Mercy, as the word ſignifies. Now, as *Sanctius* well obſerves, he doth not only make a Covenant to be a Huſband to us, and to betroth us to himſelf in Mercy; but, (ſaith he) thou ſhalt have my Bowels, thou ſhalt have the Womb it ſelf that conceives them, thou ſhalt have the Mother of Mercies, as he himſelf is ſaid to be the Father of Mercies, becauſe that Mercy is his Inwards, and he begets it, he conceives it; he is both the Womb of Mercies, and the Father of Mercies. All theſe expreſſions the Scripture hath, to ſhew how natural they are to him as himſelf: *God who is rich in Mercy*, ſaith he.

And then again, It is his Nature and Diſpoſition, becauſe when he doth ſhew mercy, he doth it with his whole heart. 1 *Chron.* 17. 19. *According to thine own heart, haſt thou done all this Greatneſs*, ſaith *David*, when he ſpeaks of God's ſhewing mercy; that is, thou haſt ſhewn mercy like thy ſelf, like the great God, *according to thine own heart.*

My Brethren, tho God is juſt, yet his Mercy may be in ſome reſpect ſaid to be more natural to him, than all acts of Juſtice it ſelf that God doth ſhew, I mean vindicative Juſtice; in them there is a ſatisfaction to an Attribute, in that he meets, and is even with Sinners; yet notwithſtanding there is a kind of violence done to himſelf in it, (the Scripture ſo expreſſeth it) there is ſomething in it that is contrary to him. And ſo many interpret that place, *I will not the Death of a Sinner*; that is, I delight not ſimply in it, I will not do it *animi cauſa*, for pleaſure's ſake, becauſe I delight in the the thing, as thoſe that are of the *Remonſtrants* Opinion ſlander the other Party, that they make God to delight in the Death of a Sinner: No, when he exerciſeth Acts of Juſtice, it is for an higher end, it is not ſimply for the thing it ſelf, there is always ſomething in his Heart againſt it. But when he comes to ſhew Mercy, to manifeſt that it is his Nature and Diſpoſition, it is ſaid, that he doth it *with his whole Heart*; there is nothing at all in him that is againſt it, the Act it ſelf pleaſeth him for it ſelf, there is no reluctancy in him. Therefore, in *Lam.* 3. 33. when he ſpeaks of puniſhing, he ſaith, *He doth not afflict willingly, nor grieve the Children of Men:* But when he comes to ſpeak of ſhewing Mercy, he ſaith, he doth do it *with his whole Heart, and with his whole Soul*; ſo the expreſſion is, *Jer.* 32. 41. And therefore Acts of Juſtice, you know, they are called, *Opus alienum*, his *ſtrange Work*, and his *ſtrange Act*, in *Iſa.* 28. 21. But when he comes to ſhew Mercy, he *rejoyces over them, to do them good, with his whole Heart, and with his whole Soul*; as it is in that *Jer.* 32. 41.

SERMON XIII.

EPHES. 2. 4, 5, 6.

4. *But God who is rich in Mercy, for his great Love wherewith he loved us,*
5. *Even when we were dead in Sins, hath quickned us together with Chriſt, (by Grace ye are ſaved)*
6. *And hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus.*

THe Apoſtle had handled in the Verſes before, and given the moſt exact Deſcription of that wretched and deplorable Eſtate which by Nature we lie in, *Dead in Sins and Treſpaſſes*, and *Children of Wrath*. And he uſhereth in our Salvation, both in the thing, and in the cauſes of it, with this [*But*] here: *But God who is rich in Mercy*, &c. Which is the greateſt Turn that ever was, that Men *dead in Sins and Treſpaſſes*, guilty of Death over and over, and *Children of Wrath by Nature*, he that is the juſt God ſhould not have deſtroyed them: No, *But* (ſaith he) *God who is rich in Mercy*, or, *God being rich in Mercy, for his great Love wherewith he loved us, even when we were dead in Sins, hath quickned us.* There was an Ambuſhment of everlaſting Love, and Riches of Mercy laid up in him, which that Love hath diſpoſed of, for the Salvation of them he hath choſen; and out of that Mercy, and out of that Love, when we were thus *dead in Sins and Treſpaſſes, he hath quickned us together with Chriſt.* Take notice of it; ſaith he, *By Grace ye are ſaved.*

His Scope is, to hold forth, and withall to magnify thoſe two great Cauſes of our Salvation, that are in God himſelf: The one is, that Act of Love wherewith he loved us, and continued to love us, which, he ſaith, is a great Love. And, ſecondly, thoſe Riches of Mercy which are in him.

The greatneſs of this Love I have endeavoured, ſo far as this Text ſets it forth, to lay open to you: I ſhall only give you in brief, the Heads of what I have ſaid concerning it, and ſo proceed to ſpeak of the Riches of that Mercy which is in God. I told you, the reaſon why I ſpake of Love firſt was this: Becauſe (as here you ſee) it is his Love, that tho it is not the cauſe of the Mercy that is in him, yet it is that which diſpoſeth of all the Treaſury of Mercy unto Sinners, becauſe he had firſt ſet his Love upon them, and ſo great a Love as he had done.

Great, firſt, in reſpect of the Subject of it, which is God; and if God will fall in love, how great will that Love be!

It is great, ſecondly, in reſpect of the Kind of it, *His Love*. The Apoſtle doth not only ſay, *For the Love wherewtth he loved us*, but, *For* [*his*] *great Love wherewith he loved us*, ſuch a Love as the Creatures bear not. And the Love, *wherewith he hath loved us*; not the Love, *wherewith he did love us*, when he did convert us, but loved us from everlaſting: *With an everlaſting Love have I drawn thee*, or rather, *have I extended towards thee.*

Laſtly; The conſideration of the Perſons upon whom this Love is pitch'd, argues the greatneſs of it, *Us*, *Us* diſtinct, *Us* by name, and *Us*, not others, tho others were Children of Wrath as well as we. *We were* (ſaith he) *by nature Children of Wrath, even as others: But God, for the great Love*, &c.

Theſe things I inſiſted largely upon in the laſt Diſcourſe.

I am now to come to ſpeak of the *Riches of Mercy* which are in God, ſo far forth as ſhall ſerve to open this Text, and ſhall be proper to that which we have in hand.

But God who is rich in Mercy, &c.

Theſe are (my Brethren) very great Expreſſions, therefore if I ſhall a little inſiſt upon them, more than I have done upon former things, or than I ſhall do for time to come, you may pardon me: Yet what belongs to this Head of *Riches of Mercy*, ſo far as this Text holds it forth, I purpoſe to diſpatch in this Diſcourſe.

The Apoſtle uſeth this high Epithite, *Riches*, when he ſpeaks of Mercy, and of Grace, five times in this Epiſtle. In the firſt Chapter, *v.* 7. you have it, *In whom we have Redemption, through his Blood, the forgiveneſs of Sins, according to the Riches of his Grace.* Then you have it here, in this 4*th* Verſe of the ſecond Chapter, *God who is rich in Mercy.* Then, thirdly, you have it in the 7*th* Verſe of this Chapter again, and there you have it with an addition, *Exceeding Riches of his Grace.* And then, fourthly, you have it in the third Chapter, verſ. 8. *The unſearchable Riches of Chriſt.* And then again, laſtly, you have it in the 16*th* verſe of the third Chapter, *That he would grant you according to the Riches of his Glory.* I ſhall not ſo ſpeak to it therefore now, but that I ſhall reſerve Matter that ſhall be proper unto thoſe Texts, when I come to ſpeak to them.

I need not then ſtand to give you any parallel Scriptures, to ſhew, that God is called, *rich in Mercy*; or, that Mercy in God is called, *rich Mercy:* it being four or five times in this Epiſtle attributed unto Mercy. I ſhall only name that in *Rom.* 10. 12. *The ſame Lord over all, is rich unto all that call upon him.* The Apoſtle indeed doth not there ſay, that he is *rich in Mercy*, but he means it; for he would have ſaid elſe, *God is good unto all:* But he thought that expreſſion too little, and therefore he comes out with this, *He is rich unto all*; that is, he is infinite overflowing in Goodneſs, he is good to a profuſeneſs, he is good to the pouring forth of Riches, he is good to an abundance. He ſpeaks of Mercy, for he ſpeaks of Salvation; and he had ſaid juſt before, *v.* 11. but only this, (and it was but a ſlender expreſſion,) *Whoſoever believeth on him, ſhall not be aſhamed*; but when he comes to prove it, then ſaith he, *The ſame Lord over all, is rich unto all that call upon him: And whoſoever ſhall call upon the Name of the Lord, ſhall be ſaved.* For the proof of it, when he comes to ſpeak of that, he ſpeaks of the moſt, tho when he ſpeaks of the thing, he ſpeaks of the leaſt.

Now Riches of Mercy in God, it is a Metaphor borrowed from other Riches amongſt Men, and he ſpeaks of God here after the manner of Men. Or, if you will, rather other things are called Riches, by way of ſimilitude from God; for as God only is good, as Chriſt ſaith, ſo only he is rich: 1 *Chron.* 29. 12. *Both Riches and Honour come of thee.* He only is good, becauſe he is the Fountain of all Goodneſs; and he only is rich, becauſe he is the Fountain of all Riches. So as indeed other things are called Riches, becauſe of a ſimilitude to what is in him. But if we take it, as moſt do, to be ſpoken by a borrowed ſimilitude from outward Riches, alas! ſtill it doth not reach it; why? Becauſe that outward Riches amongſt Men, they are all outward things, therefore they are ſaid to have Wings, and to fly away, leave the Man ſtill, for they are but accidental to him. You have the Inventory of the Riches of *Tyre*, in *Ezek.* 27. and they are all of things without. Now the truth is, that thus God is ſaid to be rich too, in reſpect of outward things, that are outward to himſelf: *The Earth* (ſaith the Pſalmiſt) *is full of his Riches*, Pſal. 104. 24. Yet theſe are all outward things unto God, even as they are unto us, tho they are his Riches properly, becauſe they all come of him. And, *Deut.* 28. 12. *The Lord ſhall open to thee his good Treaſure*; ſpeaking of God's bleſſing his People, which is but the Bleſſings of the Earth, and the Dews of Heaven. But alas! theſe are not the Riches he valueth; but, my Brethren, the Riches that he valueth, are the Riches that are in his own Nature. *Let not the rich Man glory in his Riches*, Jer. 9. 2, 3. God himſelf glories not in theſe Riches, Serm. XIII. (tho the whole Earth is his,) but that *he exerciſeth Loving-kindneſs, Judgment*, and *Righteouſneſs in the Earth*, (ver. 24.) *that he is merciful and gracious.* In theſe reſpects he is ſaid to be rich, and, *rich in Mercy.*

Inward worth, or inward excellency of any kind, it is called Riches; as in *Jam.* 2. 5. Men are ſaid to be *rich in Faith*; and in 1 *Cor.* 1. 5. *inriched in all utterance, and in all knowledge.* It is there a Metaphor borrowed from what is outward, yet applied to what is inward; and ſo here in the Text, Riches are applied to Mercy in God. Now then to open both the thing and the phraſe to you.

I ſhall chalk out to you how I mean to handle this thing, in ſuch a way as is moſt proper to the ſcope of the Apoſtle here, and I will not go out of it. There is a double way of handling the Riches of this Mercy that is in God.

The firſt is, To ſhew forth the eminent Properties and Excellencies that are in the Mercies of God, which may be called *the Riches of this Mercy*, and the Richneſs of that Grace that is in him.

Or, ſecondly, By ſhewing that there are abundance of theſe Riches in God.

Theſe are two diſtinct things; and the one will ſerve and fit the 7th verſe, for which I will reſerve it; but the other fitteth this verſe: therefore I ſhall ſpeak properly and punctually to what the Apoſtle here expreſſeth.

Richneſs is attributed both to Things and to Perſons, and in a differing reſpect.

Richneſs, or *Riches*, is attributed to Things, and then it importeth the excellency of them. As, rich Apparel, *Ezek.* 27. 24. or whatſoever elſe you will apply it unto. Yea it is applied to the exellency in Creatures, that do not make Men rich; as Wine is called *Rich Wine*; that is, that which is full of ſtrength and pleaſantneſs. It notes out, I ſay, the excellency of the thing.

But then there is Riches aſcribed to the Perſons that poſſeſs them, in reſpect of having an abundance of what is moſt excellent.

Now (mark it) Riches attributed to the thing, that is, unto Mercy it ſelf; that you have in the 7th verſe (tho the other will come in there too, yet more properly that) *That he might ſhew forth the exceeding Riches of his Grace.* There is the Riches of the thing, the Riches of the Grace it ſelf: And ſo alſo all thoſe excellent properties that are in Grace, in Mercy; the freeneſs, the worth, the value, the price, the tenderneſs, the ſweetneſs, or what you will (for the inward worth or excellency of any thing is called in uſe of ſpeech, the *richneſs* of it, as a Rich Wine, a Rich Cordial, whatſoever is pleaſant or excellent) Riches are attributed to all the properties of it. Now I ſhall not here handle the rich properties that are in Mercy, which God ſhews forth in ſaving us, I ſhall cut off all thoſe, and reſerve them for the 7th verſe. I ſhall now only ſpeak to the ſecond, namely, Riches attributed to the Perſon or Subject that hath this Mercy: for you ſee the phraſe here is, *that God is rich in Mercy*, and ſo I ſhall ſpeak of that Treaſury that is in him, and is an abundance, to flowing over. A Man may have Wine that is rich, and yet not be rich himſelf; but *God is rich in Mercy*, and hath Riches of Mercy in him.

Now in handling the Riches of Mercy that is in God, it may be done two ways.

Firſt, To handle them as they are the Cauſe and Original in God of our Salvation, as they do move him thereunto, and as they are the Spring or Mine of all the Mercies we receive. Or,

Secondly, To handle them by way of outward demonſtration, in the Effects, which may argue and evidence the greatneſs of theſe Riches.

Now this 4th Verſe and the 7th ſhare theſe two between them. The 7th verſe runs moſt upon the demonſtration, or holding forth a manifeſtation of all the Mercies that God had vouchſafed; For ſo he endeth in the cloſe of that verſe, *That in the Ages to come* (ſaith he) *he might ſhew the exceeding Riches of his Grace, in his kind-*

neſs towards us through Chriſt Jeſus: But theſe words in this 4th verſe, they come in cauſally, they come in as they are the motive in God which moved him to quicken us. And therefore that of the demonſtration of the Riches of Mercy in the Effects, that ſhall come in in the 7th verſe, for there it is moſt proper.

Here are three things which I ſhall handle in theſe words for the opening of them.

1. That Mercy is a peculiar Excellency in God, and he is therefore ſaid to be *rich in Mercy.* This I ſhall ſpeak to in general, and you ſhall ſee it will naturally ariſe from the phraſe in the Text.
2. I ſhall open the abundance of the Riches of Mercy that are in God ſubjectively.
3. I ſhall ſhew you what Riches of Mercy (as the cauſe of our Salvation) are in God, and do lie by him. *God who is rich in Mercy,* ſaith he, *for his great Love wherewith he loved us, even when we were dead in Sins, hath he quickned us, &c.* And to handle them thus it is proper; all this is natural, it is not to go out of the Text, it is but to open it: for we muſt not fetch in all that can be ſaid of Mercy when we come to expound Scriptures, which is the work we have now in hand.

Firſt, I ſay, Mercy is a peculiar Excellency in God; he reckons this of all other; he reckons this of all other Excellencies the higheſt and greateſt. You ſhall find this amongſt Men, tho they poſſeſs many Excellencies, yet they are ſaid to be rich only in what is eminently excellent; they are ſaid to be rich only in reſpect of ſomething they poſſeſs in a more peculiar manner, whether Riches be applied to inward Excellencies of the Mind, or to outward. If to inward Excellencies, let a Man have never ſo much Wiſdom, yet his Riches lie in Faith, *Rich in Faith,* ſaith the Apoſtle; it doth not lie in his human Prudence or Wiſdom, but in his Faith, for Faith is the ſuperior and ſupream Excellency in him, in reſpect of which he is ſaid to be rich; and which makes a Man differ from other Men, even as Reaſon makes a Man differ from a Beaſt. If you attribute Riches to outward things, a Man is ſaid to be rich only in that which is moſt eminently excellent; as *Abraham, Gen.* 13. 2. is ſaid to be rich in Silver and in Gold: Therefore you know Gold and Silver, and Precious Stones are in an eminent manner counted Riches, or that which will procure them; *Money,* ſaith *Solomon, anſwereth all things,* Eccleſ. 10. 19. And in *Eccleſ.* 2. 9. ſpeaking of himſelf as being a King, ſaith he, *I gathered me Silver and Gold, and the peculiar Treaſure of Kings.* It was the manner of Kings then, and ſo is now; and if you travel into Foreign parts you ſhall ſee it uſed more than with us; they have all the Rarities of what kind ſoever, which they reſerve in a Treaſury, in a Cloſet or Study, great Pearls and precious Stones, and other Rarities; theſe are the peculiar Treaſure of Kings. So it is here; God tho he hath other Excellencies in him, and all Excellencies and Perfections, yet notwithſtanding he is pleaſed to ſtile himſelf Rich in a peculiar manner in reſpect of Mercy; this is the peculiar Treaſure of the King of Kings. As *Solomon* gathered him Silver and Gold, and the peculiar Treaſure of Kings: ſo tho God hath Juſtice and Power, and all theſe things in him, yet that which he peculiarly accounteth the Treaſure of God himſelf, is his Mercy; *God who is rich in Mercy,* ſaith the Text.

You ſhall not read in all the Scripture, that I know of, that God is ſaid to be rich in Wrath, or rich in Juſtice, or rich in Power, tho all theſe are inward Perfections in him. Indeed you ſhall find this, that what is the object of his Wrath, he reckons a Treaſury for him too, but it is not aſcribed to the Attribute it ſelf; *Deut.* 32. 33, 34. *Is not this laid up in ſtore with me, and ſealed up among my Treaſures?* But what ſpeaks he of? He ſpeaks of Mens Sins, as in the verſes before, *Their Vine is the Vine of* Sodom, *and of the Fields of* Gomorrah; *their Grapes are Grapes of Gall, their Cluſters are bitter, their Wine is the Poyſon of Dragons, and the cruel Venom of Aſps. Is not this* (ſaith he) *laid up in ſtore with me?* &c. He ſpeaks of theſe but as of outward Riches to him, which will indeed one day bring in a Revenue of Glory to his Juſtice; Therefore you ſee he uſeth thoſe Phraſes that belong to external things, *laid up in ſtore with me,* ſaith he, *and ſealed up among my Treaſures.* So that indeed the Sinner is rather ſaid to treaſure up Wrath than God; Rom. 2. 5. *After thy hardneſs and impenitent heart thou treaſureſt up unto thy ſelf wrath*

againſt

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againſt the day of Wrath; that is, the Treaſury of Wrath in him; tho God reckons it alſo his, becauſe it is a prey for his Juſtice to feed upon, and to fetch a World of Glory out of it. But now you ſhall find ſtill that Riches is applied unto Mercy, and if it be not only, yet this I am ſure of, that it is moſt frequently, and I think indeed it may be ſaid only. The Scripture ſpeaks of Riches of Glory, *Eph.* 3. 16. *That he would grant you according to the Riches of his Glory.* Yet eminently Mercy is there intended; for it is that which God beſtows, and which the Apoſtle there prayeth for. And he calls his Mercy there his Glory, as elſewhere he doth, as being the moſt eminent Excellency in God. Saith he, in Jer. 9. 24. *Let him that glorieth, glory in this, that he underſtandeth and knoweth Me, that I am the Lord, which exerciſe Loving-kindneſs, Judgment and Righteouſneſs in the Earth.* Now to what doth the Apoſtle apply this, in 1 *Cor.* 1. 30, 31? Unto God's giving of Jeſus Chriſt out of his abundant Mercy, to be Righteouſneſs, and Redemption, and all things for us. So that indeed here lies that which God would have us to glory in, and which he himſelf glories in, That we know Him which exerciſeth Loving-kindneſs, and makes Chriſt our Righteouſneſs. You know *Solomon* ſaith, *Prov.* 19. 11. that *it is the glory of a Man to paſs over a Tranſgreſſion*; herein lies the Glory of God. That in *Rom.* 9. 22, & 23 verſes compared, is obſervable; In the 22th verſe, where he ſpeaks of God's making known the Power of his Wrath, ſaith he, *God willing to ſhew his Wrath, and make his Power known.* But in ver. 23, when he comes to ſpeak of Mercy, he ſaith, *That he might make known the Riches of his Glory*; there Riches comes in. And what Glory doth he mean? Certainly he means the Glory of his Grace in a more eminent manner, as appeareth by the denomination of the ſubject, *upon the Veſſels of Mercy*, ſaith he. And ſo in *Rom.* 10. 12. where he is ſaid to be *rich unto all that call upon him.* By Riches there, the meaning is, he is rich in Goodneſs, he is (as I ſaid) good to a Riches, good to a Profuſeneſs, unto all that call upon him. So that indeed, my Brethren, it is that peculiar Attribute of Mercy that Riches is aſcribed unto. There is one place, and it is in *Rom.* 11. 33. where Riches is applied to the Wiſdom and Knowledge of God: But believe it, the Apoſtle ſpeaks there of Electing Knowledge and Wiſdom, that contriveth Mercy for us, as the very words before ſhew, and as the concluſion of all his diſcourſe in the next Chapter, ver. 1. makes apparent; where having ended his diſcourſe concerning God's having Mercy upon *Jew* and *Gentile*, he ſaith, *I beſeech you by the Mercies of God.* So that indeed Mercy carries away the name of theſe Riches, at leaſtwiſe moſt frequently in the New-Teſtament.

Now do but think with your ſelves, that I may quicken your Hearts a little: There is nothing could be more comfortable to us than this, that God ſhould account Mercy, of all things elſe, to be his Riches, and himſelf to be rich in a more ſpecial manner in Mercy. You may ſee the Difference between God and Men in their Riches: Whilſt Kings and great Men account their Riches in other things, God accounts his Riches in being merciful. My Brethren, Mercy, if you conſider it, what is it? Why, it is that which God himſelf hath no need of; and therefore, when we ſay he is merciful, it wholly reſpects the Creature, and the Good of the Creature, and to deliver the Creature out of miſery. If he had ſaid, *God is rich in Love*, that is unto himſelf, for he loves himſelf; but merciful he is not to himſelf, neither is he capable of Mercy from himſelf: Therefore, when he ſaith, he is *rich in Mercy*, what can be more comfortable unto us? That that which God accounteth his only, or at leaſt, his chiefeſt Riches, is that which tendeth to our Good and Salvation. He himſelf indeed hath a Glory out of it, therefore it is called, *Riches of Glory*, v. 16. But yet take it as Mercy, and it is that which peculiarly concerns us, and our Good.

If his Riches lay in any thing elſe, we might not have ſo much hope and comfort, for he would employ thoſe Riches for the good of himſelf, as we ſee rich Men in the World do. Rich Men, tho they give away Crums from their Table, (as the expreſſion is in the Parable,) yet the chief of their Riches is all employed for themſelves, and their Children. But if any one's Riches ſhould lie only in Mercy, and in Grace, and himſelf were in himſelf perfectly happy, ſo that he himſelf hath no need of all thoſe Riches, ſurely this muſt be all for poor Creatures, who are capable of Mercy, and are the Objects of Mercy, and Sinners, they have the chiefeſt ſhare in it. It is an obſervable thing, that in *Rom.* 10.

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where God is ſaid to be *rich unto all*, not rich in himſelf, but rich unto us; ſo the Phraſe runs. If there were a Man, that were rich in all things that the World accounts Riches, and that Man ſhould account it his chiefeſt Riches to give all this away, how would all the World come to him! My Brethren, thus it is with God, he is rich in that Attribute that gives all away, for he is ſaid to be rich in Mercy. I ſhall ſpeak a little more to this in the cloſe of all, by way of Uſe, therefore I urge it now no more.

I come to the ſecond thing, *viz.* To open to you the Abundance of theſe Riches of Mercy that are in God.

This Phraſe in the Text, *God who is rich in Mercy*, take it ſimply, and it imports:

Firſt; A Fulneſs, and an Abundance of Mercy in God, even to ſuperfluity, and to flowing over. Any one, that is ſaid to be rich in any thing, he hath an abundance of it, or elſe he cannot be ſaid to be rich. *Now ye are full*, ſaith the Apoſtle, and, *Ye are rich*, in 1 *Cor.* 4. 8. If there be not a Fulneſs, there is not Riches. *O thou that art abundant in Treaſures*, ſaith he to *Babylon*, in *Jer.* 51. 13. A Man is then ſaid to be rich, when he is abundant in Treaſures, to an Over-plus. *Whoſe Belly thou filleſt with thy hid Treaſure*, ſaith the Pſalmiſt, *Pſal.* 17. 14. (for he calls all theſe outward things in the World, God's Treaſure,) *and they leave the reſt of their Subſtance* (ſo we tranſlate it) *to their Babes*; they have an Over-plus, ſo *Ainſworth*, and others read it. Now God hath Mercy in him to an abundance, to an Over-plus: 1 *Pet.* 1. 3. *Who according to his abundant Mercy hath begotten us again.* There is an abundance of Mercy in him, even to a flowing over: 1 Tim. 1. 14. *The Grace of our Lord was exceeding abundant*; it was over-full, it was to a flowing over. In *Rom.* 5. 17. it is ſaid, that thoſe that are pardoned receive abundance of Grace and Mercy. And for our comfort, it is good to compare the expreſſions of the Scripture one with another. In that *Rom.* 5. 20. it is ſaid, that *Sin doth abound:* When Sin abounded, ſaith he, the meaſure of Man's Iniquity was brim-full; but when he comes to ſpeak of Grace, he puts an ὑπὲρ upon it; ὑπερεπλεόνασε, ſaith he, *Grace did much more abound.* There was a flowing, and a flowing over of Grace, as the word there ſignifies: Grace did not only overflow, but infinitely overflow, it was over-ſuperfluous, there was more than enough of it for the Salvation of Sinners.

Now it is ſaid to be abundant,

1. In reſpect of the Multitude of the Mercies that are in God.
2. In reſpect of the Variety of them.
3. In reſpect of the Greatneſs of them, the height, the depth, the length, the breadth of them.

1. I ſay, in reſpect of the Multitude of Mercies in God. You ſhall therefore find, that the Scripture ſpeaks of Mercies under Multitudes: *Pſal.* 51. 1. *According to the multitude of thy tender Mercies, blot out my Tranſgreſſions.* Pſal. 69. 13. O God, *in the multitude of thy Mercy hear me.* Iſa. 55. 7. *Our God, he will multiply to pardon*, as the word there is, which we tranſlate, *He will abundantly pardon.*

2. In reſpect of their Variety, they are manifold Mercies. Riches lie in a variety. In *Ezek.* 27. 12. *Tyre* is ſaid to have a multitude of all kinds of Riches. Now as God hath a multitude of Mercies, ſo he hath a multitude of all kinds of Mercies. Therefore you ſhall find in the Scripture, that Mercy ſtill runs in the Plural, not only to note out that they are many, but that they are manifold, there is variety of them: *Rom.* 12. 1. *I beſeech you by the Mercies of God.* In *Nehem.* 9. 19, & 27. (a Chapter wherein God and Man ſtriveth, as it were, whether God's Mercies, or Man's Sin, ſhould outvy one another,) there is mention made of the Manifoldneſs of his Mercies. And in *Iſa.* 63. 7. there is, *The multitude of his Loving-kindneſſes*, which are there called, the *Praiſes of the Lord*, becauſe

cauſe they are his Glory. As our Hearts, and the Devil, are the Father of variety of Sins; ſo God is the Father of variety of Mercies, and they are as ſo many Children to him, which he begets. And there is no Sin or Miſery, but God hath a Mercy for it, and he hath a multitude of Mercies of every kind too; even like an Apothecary, that hath an abundance of Drugs of all ſorts, for all kind of Diſeaſes. As there is no Diſeaſe, but God hath made a Remedy for it; ſo there is no Miſery, but God hath Mercy for it. He hath found out a Remedy for Sin, the hardeſt thing to cure of all things elſe, and therefore he hath provided a Remedy for all other Miſery. And as there are variety of Miſeries, which the Creature is ſubject unto; ſo he hath in himſelf a Shop, a Treaſury of all ſorts of Mercies, divided into ſeveral Promiſes in the Scripture, which are but as ſo many Boxes of this Treaſure, the Caskets of variety of Mercies. If thy Heart be hard, his Mercies are tender; if thy Heart be dead, he hath Mercy to quicken it, as *Pſal.* 119. hath it again and again: If thou be ſick, he hath Mercy to heal thee; if thou be ſinful, he hath Mercies to ſanctify and cleanſe thee. As large and as various as are our Wants, ſo large and various are his Mercies. So as *We may come boldly, to find Grace and Mercy to help us in time of need*; a Mercy for every Need, as the Apoſtle ſpeaks. All the Mercies that are in his own Heart, he hath tranſplanted them into ſeveral Beds (as I may ſo expreſs it) in the Garden of the Promiſes, where they grow, and he hath abundance of variety of them, ſuited to all the variety of the Diſeaſes of the Soul.

Secondly; As Riches are attributed unto Mercy in reſpect of Abundance, ſo in reſpect of Hiddenneſs and Unknownneſs. We uſe to ſay of a rich Man, that he is of an unknown Wealth and Eſtate; ſo the Scripture calls it, hidden Treaſure. In *Iſa.* 45. 3. *I will give thee* (ſaith he, ſpeaking of *Cyrus*,) *the Treaſures of Darkneſs, and hidden Riches of ſecret Places.* Now the Mercies of God, they are hidden, they are unſearchable. As there are Curſes written, and not written; as in *Deut.* 28. 61. after the mention of ſeveral Curſes for Diſobedience, he ſaith, *Alſo I will bring upon thee every Plague which is not written in this Book:* So there are alſo Bleſſings which are not written; he had told them of Bleſſings that he would beſtow upon them for their Obedience, in the former part of that Chapter, but he tells them, *v.* 12. as the concluſion of all the Bleſſings enumerated afore, that he had a Treaſury to open: *The Lord* (ſaith he) *ſhall open upon thee his good Treaſure*; as if he had not mentioned half before, and that thoſe he had mentioned were but a few Inſtances of that Treaſure of Mercy he had by him. And in that reſpect, becauſe of hiddenneſs, the Riches of Mercy in God are called, a *Depth of Riches*, Rom. 11. 33. *O the depth of the Riches, both of the Wiſdom and Knowledg of God! How unſearchable are his Judgments, and his Ways paſt finding out!* If he had ſaid, *O the depth!* it had been enough; but he ſaith, *O the depth of the Wiſdom and Knowledg of God! how unſearchable are his Judgments!* For it is a Treaſury that hath no bottom, it is *paſt finding out.* He ſpeaks of Mercy, becauſe he ſpeaks of Fore-knowledg, which contriveth ways of ſhewing Mercy, as the beginning of *chap.* 12. ſhews. Now, my Brethren, if his Judgments be a great depth, as you have it, *Pſal.* 36. 6. *Thy Judgments are a great Deep*; his Mercies then are much more: For if you compare the 5*th*, 6*th*, and 7*th* Verſes of that Pſalm, you ſhall find, that by Judgments, he doth not mean outward Judgments of Wrath and Vengeance; but he ſpeaks of Mercy, and but of common Mercy neither there, the Works of his Providence, (for ſo *Judgments* is often taken in the Scripture likewiſe,) for when he ſaith, *Thy Judgments are a great Deep, O Lord,* it follows, *Thou preſerveſt Man and Beaſt*; meaning the Mercies he ſheweth to Man and Beaſt in common: theſe, he ſaith, are a *great Deep.* And the Apoſtle, in that *Rom.* 11. (which place this of the Pſalms openeth) ſaith, *They are unſearchable, and paſt finding out.* Now, I ſay, if theſe Judgments of God are a great Deep, theſe common Mercies that are exerciſed to Man and Beaſt; how excellent is his Loving-kindneſs, (for ſo it follows in that Pſalm,) or his Grace unto thoſe that truſt in him? *They ſhall be abundantly ſatisfied with the fatneſs of thy Houſe, and thou ſhalt make them drink of the River of thy Pleaſures: For with thee is the Fountain of Life, in thy Light ſhall we ſee Light, and continue thy Loving-kindneſs unto them that know thee,* &c. Clearly this is the meaning of it: If (ſaith he) thou ſheweſt ſo much Mercy, and Goodneſs, and Faithfulneſs, here in the Earth, that thy Mercy is in the Heavens, and thy Faithfulneſs reacheth unto the Clouds, and thy Righteouſneſs is like the great Mountains; and thy Judgments, and common ways of Mercy, whereby thou preſerveſt Man and Beaſt, are a great Deep: what is that Mercy thou haſt laid up for thoſe that fear thee! The Pſalmiſt breaks out, *How excellent is thy Loving-kindneſs, O Lord, to the Sons of Men that truſt in thee!* If the Earth be ſo full of thy Mercy, as indeed it is, for Riches of Patience and Long-ſuffering are the common Mercies which all the World live upon; if theſe Mercies reach to the Clouds, and are over all his Works, what hath he reſerved and laid up for thoſe that are Veſſels of Mercy, whom he hath prepared for Mercy, whom he hath widened and extended for Mercy! The Scripture it ſelf cannot hold them. There are Mercies written and unwritten; there is a Treaſury laid up in Heaven, to be broke up at the latter day, which we know not of. And what is the reaſon? Becauſe God ſheweth Mercy *according to his own Heart*, 1 Chron. 17. 19. Now if a King give, he will give as a King, according to his Riches; ſo doth God. In 1 *King*. 10. 13. it is ſaid, that *King* Solomon *gave the Queen of* Sheba *all her deſire, whatſoever ſhe asked:* So will God do; open thy mouth as wide as thou canſt, ask of God what Riches of Mercy thou wilt, he will give thee all thy deſire: *Beſides* (ſaith the Text) *that which* Solomon *gave her of his Royal Bounty:* So here, God hath Mercy to give whatſoever thou canſt ask, beſides thoſe hidden Treaſures of Mercy, which he hath lying by him, to beſtow according to his own Greatneſs.

Thirdly; Riches imply, as Abundance, and Hiddenneſs, ſo Inexhauſtedneſs. You ſhall find, in *Iſa*. 2. 7. mention made of Treaſures that have no end; for that is Riches indeed, that ſeems to have no bottom. Such is the Mercy of God, it is Riches of Mercy, Mercy that hath no end, no bottom: He can forgive great Sins, and continue to do it: *Forgiving Iniquity, Tranſgreſſion, and Sin*, ſaith the Text, *Exod*. 34. And ſo in *Mic*. 7. 18. *Who is a God like unto thee, that pardoneth Iniquity, and paſſeth by the Tranſgreſſion of the Remnant of his Heritage?* In *Mat*. 18. 24, & 27. ſpeaking there in the Parable of Forgiveneſs, he ſaith, he forgave ten thouſand Talents, which one that was brought unto him owed him; and he ſpeaks of that common Forgiveneſs of a temporary Believer too. Ten thouſand Talents is a mighty Sum; do but think what they are: *Amaziah*, in 2 *Chron*. 25. 6. hired an hundred thouſand mighty Men of Valour, for an hundred Talents; what would a thouſand Talents do then? what would ten thouſand Talents do then? All this is to expreſs the great Riches of his Mercy in forgiving. When thou waſt firſt turned unto God, what a world of Sin didſt thou bring with thee? ten thouſand Talents! He forgave them all, when he firſt quickned thee, when he firſt converted thee, and he doth continue, and will continue to do ſo too. *How oft* (ſaith *Peter*, in that *Mat*. 18.) *ſhall my Brother ſin againſt me, and I forgive him? Till ſeven times?* Thou art a Niggard, ſaith Chriſt, *Forgive not until ſeven times, but until ſeventy times ſeven.* And Chriſt there alludeth to that Phraſe of the Jews, when they would expreſs an unlimited Number, they would ſay, till *ſeven times*: Gen. 4. 24. *Cain ſhall be avenged ſeven-fold*; they went no further than to Seven, to expreſs an unknown Number: *But*, ſaith Chriſt, *I ſay, forgive until ſeventy times ſeven.* And mark, as I may ſay, the gracious Wit of the Alluſion: *Until ſeven times*, is ſpoken of Vengeance; but when he ſpeaks of Forgiveneſs, he ſaith, *Until ſeventy times ſeven*; that is, to an Infinity. So that tho his Vengeance be to ſeven times, his Mercy is to ſeventy times ſeven. His Compaſſions are ſaid to *fail not*, in *Lam*. 3. 22. and that becauſe they are *renewed every morning*. But I will not inſiſt upon opening that neither, for I think I ſpoke more largely to it heretofore, and I would ſpeak thoſe things now, which I did not ſpeak then. My Brethren, they are Mercies from everlaſting, and they will continue unto everlaſting; it is a Treaſure that can never be ſpent, never be exhauſted, unto eternity. In *Iſa*. 64. 5. *In thy Mercy is continuance*. If God will but continue to be merciful to me, will a poor Soul ſay, I have enough; why, ſaith he, *In his Mercies is continuance, and we ſhall be ſaved.* Hath God, or can God pardon thee thitherto, but now thou haſt ſinned

ned again? O do but ſtretch them out a little further: Why, he will ſtretch them out unto eternity, unto everlaſting; and if one *Everlaſting* be not enough, there are twenty ſix *Everlaſtings* in one Pſalm, *Pſal.* 136. In *Iſa.* 54. 8. *In a little Wrath I hid my face from thee, but with everlaſting kindneſs will I have Mercy on thee.*

And then again, God is ſaid to be rich in Mercy, becauſe he is rich unto all, unto Multitudes; not unto one, or unto ſome only, but unto all that do come in, that do call upon him, *Rom.* 10. 12. unto the Gentiles, as well as the Jews, as here it is. And indeed, my Brethren, when is it that that Attribute [*Riches*] began to be given unto the Mercy and Grace of God, but when the calling of the Gentiles began to be ſpoken of, becauſe it is an extenſive Riches, a Riches that ſerves all the World. I have a Treaſure of Riches by me, ſaith God, and do you think I will coop my ſelf up to the Jews only? No, *He is Lord over all, and rich unto all that call upon him.* And this is proper unto the ſcope here, (it is the Obſervation of *Cajetan* upon the place,) for you ſhall obſerve, that the Apoſtle all along, both in the firſt Chapter, and in this, had carried it both to Jew and to Gentile, that God predeſtinated the Jews, and predeſtinated the Gentiles alſo, *&c.* He ſheweth forth his Mercy unto all, he doth not do it to a few, but to all ſorts of multitudes of Men.

And ſo much now for the ſecond Head, namely, the Abundance of the Riches of Mercy that are in God.

I come now to the third, *viz.* To ſhew you, what Riches of Mercy (as the cauſe of our Salvation) are in God. This Phraſe [*Rich in Mercy*] I told you, comes in here, as the Cauſe of our Salvation. Now God, he is rich in Mercy three ways; he hath three Treaſuries (as I may ſo ſpeak) of Mercies, that do lie by him.

1. He hath the Riches of his own Nature, of the Mercies that are natural to him, as I ſhewed in the laſt Diſcourſe, that Mercy was natural to him: We were by Nature (ſaith he) *Children of Wrath*, but God is by Nature *rich in Mercy*.

2. He hath not only Riches of Mercy in his Nature, (for ſo he might have had, and never a Sinner the better,) but he hath laid up Riches of Mercy in his everlaſting Purpoſes and Decrees, as much as the Elect can ſpend, or ſhall ſpend.

3. He hath acquired Riches, purchaſed Riches; he hath all the Merits of Chriſt lying by him, that purchaſed all the Mercies that ever he meant to beſtow.

And all theſe three he had, as the Cauſes that moved him to ſhew Mercy to us: *God who is rich in Mercy*, ſaith he; rich in his own Nature, rich in his everlaſting Purpoſes of Mercy, rich in reſpect of that Purchaſe of Mercy which Chriſt brought in to him.

He is, firſt, rich, in reſpect of a Mine of Mercies which are in his own Heart, which are in his own Nature. My Brethren, this is the differenc betwixt God's Riches, and Man's: Man's Riches are gotten by receiving, (becauſe they conſiſt in outward things, they are added to a Man,) and indeed they are, if great, uſually gotten by deſpoiling of others, and others are the poorer for it; but God's Riches, they are all in Himſelf, Himſelf is the Mine of them. I ſhewed you once, (of which I will not ſpeak one whit now) the *Weſt-Indies* of all theſe Mercies, and the Proceed was this, (and I know nothing more to ſet forth the Mercy of God,) that all the Attributes that are in God, all his Wiſdom, all his Truth, all his very Juſtice it ſelf, all that is in God, moves him to be merciful. To make good this, is a great undertaking; but the Scripture is ſo clear in it, as in nothing more. Now if there were an *Elixir*, a Philoſopher's Stone, as they call it, that would turn all that a Man hath into Gold, how rich would that Man be! Why, Mercy in God turns all his Attributes to it ſelf, to thoſe that God loves. And therefore, in *Exod.* 34. it is made his whole Name: *The Lord* (ſaith he, v. 5.) *deſcended in a Cloud, and proclaimed the Name of the Lord, and the Lord paſſed by, and proclaimed, The Lord, the Lord, merciful and gracious*, &c.

I come now to the ſecond, how there is a Mine of Mercy laid up in his Purpoſes and Decrees. A Man is ſaid to be rich, that hath a Stock and Treaſure laid up by him: *Thou haſt much Goods laid up for many Years*, ſaith the rich Man in the Parable. Now God hath ſo: He is not only infinitely merciful in his Nature, that's the Mine, but in his Purpoſes and Decrees; he hath laid by as many Mercies for his Children, as they ſhall for ever ſpend, or ſtand in need of. Mercies might have been in his Nature, and reſerved to himſelf; he might have hed that Treaſure, and have hid it: No, but he took what was in his Nature, in his own gracious Diſpoſition; he found himſelf to be ſo and ſo compaſſionate to Sinners, and he decrees ſo to be in the manifeſtation of it to them. If you compare that place, in *Exod.* 20. 5, 6. with *Exod.* 34. 7. you ſhall find, that the Text ſaith, that he reſerveth or keepeth Mercy, lays it up by him as a Stock, and as a Treaſure; and for how long doth he lay it up? what for one or two Generations? So indeed he ſaith in reſpect of puniſhing, *Viſiting* (ſaith he) *the Iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me; but he keepeth Mercy for thouſands of Generations of them that love him.* So that look what proportion three or four have to millions, that proportion hath the Treaſury of Mercy to that of Juſtice and Vengeance. God ſtretcheth the Suppoſition beyond what will ever fall out; for in the Succeſſions of Men there will not be a thouſand Generations, there hath not been an hundred ſince the World ſtood: but to ſhew the great Stock of Mercy which he hath reſerved by him, he ſaith, If there were thouſands of Generations, and ten thouſand of Generations, if this World ſhould laſt ſo long, he hath reſerved Mercy enough for them all, and all this Mercy he will empty into the Veſſels of Mercy. Therefore Mercy is ſaid to be from everlaſting to everlaſting. How long hath this Stock and Treaſury of Mercy been laying up too? It hath been laying up, even from everlaſting. And therefore *David*, in *Pſal.* 25. 6. hath recourſe to the Mercies of God, which, he ſaith, *have been for ever of old.* And, my Brethren, if God have been thinking thoughts of Mercy from everlaſting to thoſe that are his, what a Stock and Treaſury do theſe thoughts ariſe to, beſides thoſe that are in his Nature and Diſpoſition! This is in his actual Purpoſes and Intentions, which he hath thought, and doth think over, again and again, every moment: Pſal. 40. 6. *Many, O Lord, are thy wonderful Works, and thy thoughts which are to us-ward*, ſaith Jeſus Chriſt; for it is a Pſalm of Chriſt, and quoted by the Apoſtle, and applied unto Chriſt, in *Heb.* 10. *How many are thy thoughts to us-ward!* (he ſpeaks it in the name of the humane Nature,) that is, to me and mine; if I would declare and ſpeak of them, they are more than can be numbred; and what is the reaſon? Becauſe God hath ſtudied Mercies for his Children, even from everlaſting. And then, *He reneweth his Mercies every morning*; not that any Mercies are new, but he actually thinketh over Mercies again and again, and ſo he brings out of his Treaſury Mercies both new and old, and the old are always new. What a Stock, my Brethren, muſt this needs amount unto! Mercies from everlaſting to everlaſting; ſo you have it in *Pſal.* 103. 17. And theſe Mercies always new, freſh every morning. Look therefore for Mercy when you come to Heaven. You have the Phraſe of *finding Mercy at that Day*, in 2 *Tim.* 1. 18. There is indeed a Stock of Mercies laid up in Heaven: *Thy Mercy, O Lord, is in the Heavens*, ſaith *Pſal.* 36. 5. And the Mercies that are in Heaven are higher and greater, infinitely greater Mercies, that we ſhall have when we come thither, than what we have here. It is a Treaſury which God hath laid up there in his own everlaſting Purpoſes, *Col.* 1. 5.

And, my Brethren, let me tell you this, That God, when he laid up Mercies for his Children, he did not ſay, I will lay up ſuch a Stock, or ſo much Mercy: This he doth indeed to wicked Men, he lays by a Pittance, an Allowance of Mercy for them, gives them ſuch a Portion of the Riches of his Long-ſuffering and Patience, (which is called Riches too, becauſe it is the Glory of God, and an eminent excellency in him): Carnal Men, I ſay, whom God means to throw away, he ſaith of them, I will lay by ſo much, and when you have ſpent this, you ſhall have a Treaſure of Wrath for it; and the truth is, when that Portion of Mercy is ſpent, they are undone. But God hath laid by Mercies for his Saints, without telling of it what his Children ſhall ſpend. They are called the ſure *Mercies of David.* And in *Pſal.* 89. where the Covenant with *David* is mentioned, If his Children forſake my Law, and walk not in my Judgments, if they break my Statutes, and keep not my Commandments, and ſuppoſe they do it (if it may be ſuppoſed) never ſo much, *Nevertheleſs my loving-kindneſs will I not utterly take from them, nor ſuffer my Faithfulneſs to fail, my Covenant will I not break, &c.* So that they are the ſure *Mercies* of *David*, for God hath laid Mercies by him unlimitted. Suppoſe they do thus and thus, and never ſo much (and his Mercy ſhall be ſure to keep them from the Sin againſt the Holy Ghoſt) let them do thus and thus, nevertheleſs I will be thus and thus merciful to them. He hath laid by in his own purpoſes an indefinite Mercy for them. Therefore now, my Brethren; if you could ſuppoſe that thoſe whom God loves, ſhould live in his World in that mixture of Sin and Grace we now are in, unto Eternity, God hath laid by Mercies enow to pardon you and to pity you notwithſtanding, and to keep Communion and Fellowſhip with you. He that pardoned the Sin of 900 years to *Adam*, he would have pardoned 9000 and 9000 after that, even unto Eternity, if he had continued, ſuch a Stock and Treaſure of Mercy hath God lying by him.

The third and laſt Stock which God may be ſaid to be rich in, is in the Mercies purchaſed, and that is by the Merits of Chriſt: For know this, that all the Merits of Chriſt they are called the Mercies of God; And why? Becauſe all the Mercies that he hath laid by, and meaneth actually to beſtow, Chriſt was to purchaſe every whit of them. In *Eſa.* 55. 3. they are called the ſure Mercies of *David:* but look in *Acts* 13. 34. where that place in *Eſa.* is quoted, and they are called the Holy things of *David* (ſo you ſhall find it in your Margents) as holding forth the Merits of the Lord Jeſus. That Righteouſneſs of his, all the holy things of Chriſt, they are called the Mercies of *David*, becauſe Chriſt purchaſed thoſe Mercies for the Elect; God therefore may well afford to ſhew Mercy. How rich muſt he be in Mercy, think you, that beſides the Mercies of his own Nature, and the Mercies of his Decrees and Purpoſes, hath the Mercies purchaſed by Chriſt? What a Stock did Chriſt bring into this Treaſury when he hung upon the Croſs! How did he fill it, even to an overflowing! That is one reaſon why God ordained that this Treaſury of the Riches of Mercy ſhould be broken open after Chriſt's Aſcenſion, when both *Jews* and *Gentiles* were to be called in: He is now rich unto all, becauſe he hath now a Stock come in by the Purchaſe of Chriſt; He may well now keep a great Houſe, for Jeſus Chriſt hath laid in Proviſion enough. They are called therefore the unſearchable Riches of Chriſt; and all thoſe Riches are *Mercies* becauſe they purchaſe *Mercy.* He hath purchaſed *Mercy* to pardon all Sin, to beſtow all Good. Nay, let me tell you this, though the *Merits* of Chriſt are not of that extent that the *Mercies* in God's Nature are, yet they are adequate to all the *Mercies* that God means to beſtow. God doth not beſtow one Mercy out of Chriſt, therefore we have Peace and *Mercy* wiſhed from Jeſus Chriſt: and you have them both in *Pſal.* 130. 7. Mercy and plenteous Redemption. God is not more merciful in his Nature by virtue of Chriſt's Death, but look what *Mercies* God meant to beſtow; Jeſus Chriſt, that was ſo rich, became poor, to purchaſe them all. And if we could ſuppoſe (as to illuſtrate it we may) that God were poor in his own Nature, yet he hath ſuch a Mine brought in by Chriſt, that he may well ſhew *Mercy*, yea it were injuſtice for God now not to ſhew *Mercy*, for Chriſt hath purchaſed at his Hands that he ſhould do it.

I ſhall give you but an Obſervation or two, which I think are natural to the Text, and ſo I ſhall conclude.

Obſerv. 1. The firſt Obſervation is this, That God ſo loveth thoſe that he means to ſave, that if they need it, all the Riches of *Mercy* that are in him, ſhall be laid out for it. God (ſaith he) being rich in Mercy, he hath quickned us, and ſaved us, and done all things for us. He hath ingaged, in his own everlaſting Purpoſes, all the *Mercies* in him, to ſave Sinners, he hath laid them all to pawn, he will do it.

And the reaſon why God will lay out, if need were, all the Riches of *Mercy* in him, for thoſe he loveth, is this: Becauſe that *Mercy* no way tendeth to profit him;

not as *Mercy*: he hath a Glory indeed out of it, but the object of *Mercy* is not himſelf, but the object of *Mercy* and of all the Riches of it, is poor Creatures, poor Sinners, whom he hath ſet himſelf thus to love. God is not ſaid to be rich to himſelf, but unto us; he is rich unto all, ſaith the Text, *Rom.* 10. 12. Nay let me tell you this further, as God needs no *Mercy*, ſo Jeſus Chriſt himſelf needs no *Mercy*. This goodneſs extendeth not unto God, nor doth it extend to Jeſus Chriſt; we muſt not ſay that he was dealt withal in a way of *Mercy*, for he could merit nothing to himſelf, as our Divines ſay, much leſs that there ſhould be need of *Mercy* for him, having right to all that Glory which is in Heaven, at the very firſt moment, which he was enriched withal as his due; Therefore all this extendeth not unto him, but to the Saints that are in the Earth, and to the Excellent, in whom is all his Delight; therefore *Mercy*, and all the whole Riches of it, is wholly for them, if they ſtand in need of it.

And then again, As *Mercy* is the Riches of God, ſo he accounts his Saints and elect Children, his Treaſure. They are a peculiar Treaſure to himſelf, and he laid up this Treaſure for that other Treaſure. *Deut.* 28. 12. If they will do thus and thus, then ſaith God, I will open my good Treaſure; He ſpeaks in the Language of the old Law, but he types out all the Heavenly Bleſſings in Heavenly Places in Chriſt. Thoſe that are his Children, he will open all his Treaſure for them, if they ſtand in need of it. In Heaven, what a Treaſury is there to be opened, and we are Heirs of all that Treaſury. Jeſus Chriſt is an Heir, but he inheriteth not Mercy; we only are Heirs of *Mercy*. *Abraham* was troubled becauſe he had not an Heir to inherit his Riches: Why God hath Riches, and Riches of *Mercy* that lie by him, and he hath Heirs to inherit it, he will not heap up Riches and have none to inherit them, as thoſe in *Pſal.* 39. but he hath thoſe that ſhall inherit all theſe Riches of *Mercy* that lye by him. His Son needs not *Mercy*, and himſelf needs not *Mercy*, as *Mercy*; therefore he hath Heirs, and all theſe Riches of *Mercy* are theirs.

Obſerv. 2.

Again, another Obſervation from hence is this. That the Saints, they do in a manner, need all the Riches of Mercy that are in God. For ſo the Words likewiſe come in, in ſuch a coherence after he had ſo ſet out our Sinfulneſs; God, ſaith he, being rich in *Mercy*. Had he not been God, and had all theſe Riches of *Mercy* in him, we had never been ſaved, but he being rich in *Mercy*, even when we were dead in Sins, he hath quickned us and ſaved us. He is rich unto all that call upon him, *Rom.* 10. 12. it is ſpoken in reſpect of Salvation, for it is written (ſaith he) *whoſoever calleth upon the Name of the Lord ſhall be ſaved.* So that to Salvation the Riches of *Mercy* that are in God are neceſſary. Leſs would not ſerve the turn; if there were but one Sinner, and one Sin (let me ſay that) that Sinner for that one Sin, needed in ſome reſpect the Riches of the *Mercy* of a great God to ſave him. *I am God and not Man*, ſaith he, *therefore ye are not conſumed*; And, *My Thoughts are not your Thoughts*; for if my Thoughts were as yours, were they not the thoughts of a God? and were not that God rich in *Mercy*, no one Sinner for one Sin could be ſaved. My Brethren, we need a Treaſury of Mercy to ſave us. There are two Treaſuries that Man hath, which muſt be taken off and bought out by two anſwerable Treaſures in God. There is firſt a Treaſure of Sin. I told you before of ten thouſand Talents: how many thouſand Talents, if they were ſummed up, doth every Man of us bring unto God? And then there is a Treaſury of Wrath. Every one is a Child of Wrath by Nature; but he goeth on treaſuring up Wrath by every Sin, if God did not put him into a ſtate of *Mercy*. Now to take off both theſe Treaſures, to outvy them, we need the Riches of *Mercy* that is in an infinite God. To forbear a wicked Man here till he go to Hell, it is Riches of *Mercy*, but to forbear ſuch a Man to Eternity, what Riches will it coſt? But not only to forbear him, but to forgive that Man, and to forgive him ſo as to remember his Sins no more, what a World of *Mercy* is there in this? My Brethren, there is a World of *Mercy* in every *Mercy* you receive from God. If thou comeſt to the Ordinances, it is *Mercy*, thou mighteſt have been in Hell; *I will come to thy Sanctuary in the multitude of thy Mercies.* If a Sin be to be pardoned by God, *Pardon me according to the multitude of thy Mercies*, Pſal. 51. 1. Waſt thou dead in Sins and Treſpaſſes? it is the infinite Riches of *Mercy* of the

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great God that quickned thee. It's true indeed, the Scripture ſpeaks both ways, it tells us there is more *Mercy* in God than we need; why? Becauſe it is the *Mercy* of an infinite God, and no leſs would ſerve to ſave us. They are not Crums (as the Woman in the Goſpel ſaid) that ſerve our turn, if there had not been an overflowing of *Mercy*, if it were not the *Mercy* of an infinite God, we had never been ſaved.

I ſhall end only with a Uſe, to quicken our Hearts at laſt. Are there all theſe Riches of *Mercy* in God, and are we the Heirs of it? Never forſake your own *Mercies*, it is a Speech that *Jonah* hath, *Chap.* 2.8. And are there theſe Riches of *Mercy* in God? Let us come unto him. *Tyre* was a rich Place, had a multitude of all kind of Riches, and by reaſon thereof ſhe had a World of Cuſtomers, ſhe was the Mart for all Nations; one Nation came and traded in her Fairs for Iron, another for Lead, and another for Tin, and another for rich Apparel. O my Brethren, is God Lord over all, and rich unto all that call upon him? how ſhould this invite us all to come unto him? And how ſhould we truſt perfectly upon theſe Riches? If a Man be rich, he is apt to ſet his Heart upon them, to truſt in them; do you truſt in theſe Riches of *Mercy* that are in God, which are all yours that do come unto him. Riches in other things make Men harſh and rough; *Prov.* 18.23. *The Rich anſwereth roughly*; Riches ſtrengthen Mens Spirits to be proud, and to carry it ſcornfully; the rich oppreſs you, ſaith *James*: but if they were rich in *Mercy* they would not be ſo. Now God is rich in *Mercy*, and therefore the more Riches of *Mercy* he hath, the more eaſy he is to be intreated. Men that are rich muſt be charged to do good, and to be rich in good Works, ſo the Apoſtle ſaith, 1 *Tim.* 6. 17, 18. for they will not do it naturally. But God he is rich, and his Riches lye in *Mercy*. If Mens Riches lay in *Mercy*, as it is a Grace, they needed not to be charged to be rich in good Works; but God's Riches lye in *Mercy*, therefore come to him, he is eaſy to be intreated, he giveth richly all things to enjoy, giveth freely, giveth bountifully like himſelf.

And ſo much now for the opening this Head, which I have not done Common-place-wiſe, as heretofore I handled it, but ſo far forth as might open the Text, and quicken our Hearts.

SERMON XIV.

EPHES. 2. 5, 6.

5. *Even when we were dead in Sins, hath quickned us together with Chriſt, (by Grace ye are ſaved)*
6. *And hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus.*

YOU may remember, how in the general Coherence, which was premiſed to the whole firſt eleven Verſes of this ſecond Chapter, at the entrance thereinto, (which the Reader may pleaſe to review,) I ſhewed, that the Apoſtle intended a Parallel, or Compariſon, between what was done to Chriſt, in bringing him to Glory, (as our Head, and as a Patern too); and what anſwerably God was doing in us, and for us, in perfecting our Salvation: And after a long and enlarged Stream of Diſcourſe, he falls ſuddenly into a ſhort winding up of it. And as in Chriſt's raiſing to his Glory, to ſhew forth the greatneſs of this Power therein, there was: 1. The *Terminus à quo*, the ſtate from whence, *Raiſed from the dead*. 2. The *Terminus ad quem*, the ſtate whereto he was raiſed, that Glory deſcribed, *v.* 21, 22, *&c.* So anſwerably in us, and our Salvation, to ſhew forth the *Riches of God's Grace*, (which was the principal Attribute in our Salvation to be illuſtrated,) he ſets, 1. The *Terminus à quo*, the ſtate from which, a ſtate of Death and Wrath, in and for Sin, *v.* 1, 2, 3. And, 2. After magnifying the Riches of Love and Mercy of the Raiſer of us out of this eſtate, he comes here to ſet out the *Terminus ad quem*, the ſtate to which we are by degrees to be advanced, in theſe words: Which is the *Third General Head*, of this firſt part of this Chapter, ſhewing, how all this is and ſhall be perfected, according to a correſpondence and proportion with that he wrought in Chriſt. Now this perfecting of our Salvation, or the whole Work of God upon us, in a correſpondency to that in Chriſt, he ſums up in two Heads, which contain in them three parts, or degrees thereof.

Firſt; To two Heads: As,

1. What is already in this Life begun, and to be done in us here perſonally, *We are quickned with Chriſt*.
2. What remains yet perſonally to be perfected in us in the World to come, yet at preſent is repreſentatively done in our Head: *Raiſed up*, and *ſitting in heavenly Places*.

Secondly; Theſe two, comprehending three eminent parts or degrees of our Salvation.

1. *Quickning*, which is put to expreſs all the whole Work of God upon our Souls here, until Death, in a conformity to Chriſt.
2. Raiſing up our Bodies, and our whole Man, as he did Chriſt's.
3. Glorifying us with him, in the ſame Place, and with the ſame Glory, for the ſubſtance of it.

Thirdly; You may obſerve, that all theſe three are ſaid to be done *with Chriſt*, and *in Chriſt*; ſo compleatly making up the *Redition*, or other part of that Compariſon between us and Chriſt, namely, how the Work in us is conformable to that on Chriſt: *Raiſed*, as he, *v.* 19. *Set in heavenly Places*, as he, *v.* 20.

This in general of both thoſe Verſes, I come particularly to the fifth Verſe.

VERSE 5.

Even when we were dead in Sins, hath quickned us together with Chriſt: (By Grace *ye are ſaved.)*

Theſe words, they are a redition to the *19th* Verſe of the firſt Chapter, and do refer thither. He had ſhewn what a Power and Glory was exerciſed in raiſing up Chriſt when he was dead, and ſetting him up in heavenly places, and had ſaid, the ſame Power works towards us: Now ſaith he, Ye are dead, and *dead in Sins and Treſpaſſes*, and he hath *quickned you*, and he hath *ſet you together with Chriſt in heavenly Places.* And whereas in the *19th* Verſe of the firſt Chapter, he had attributed it to the Power of God, he alters the caſe here, he attributes it unto Mercy, and he attributes it unto Love, and he attributes it unto Grace, becauſe (as I ſhewed you in the Obſervations upon the *4th* Verſe,) that all Attributes do but ſubſerve Love and Mercy, in whatſoever they do for us; and therefore he names them. If he would have made it up according to the courſe and way of Speech, he ſhould have ſaid, Look what great Power wrought in Chriſt, in raiſing him up from the dead, wrought in you, in quickning you when ye were dead in Sins and Treſpaſſes: But he mentions not Power, but, *God who is rich in Mercy, for the great Love wherewith he hath loved us, even when we were dead in Sins, hath quickned us.*

There are three things in this Verſe:

I. A ſhort Repetition of, and minding them again of that Condition God found them in, by intimation of the main thereof, ſo to remember the whole: *Even when we were dead in Sins.*

II. The firſt Benefit beſtowed, the firſt Degree and Foundation of Salvation laid in this Life, *Quickned.*

III. A quick and moſt piercing Note of Obſervation of the Apoſtle by the way, as an Inference from both, being put at once together, (*By Grace ye are ſaved:*) Which, like the Top and Point of a burning *Pyramis*, or great Flame of Fire, hath all the ſtrength of Heat that ariſeth out of the whole centred in it. And to ſet the more remark upon it, it is brought in by a Parentheſis, and comes not in by continued Coherence, to affect the more, like a hand in the Margin. He would have them, above all elſe in his Diſcourſe, have this in their eye.

I. The Repetition, *Even when we were dead in Sins.*

There are three things in thoſe words.

1. The Conſideration of the *Emphaſis* put upon this Repetition; for it is not a bare Sentence of Repetition, but with an emphatical Note and Particle, *Even when*, as the word καὶ implies.
2. The Condition it ſelf repeated, *Dead in Sins*; and that ſingled out, as more properly referring to *Quickning*, ſo more pertinently to illuſtrate that firſt Benefit.
3. The Perſons it is beſtowed upon, [*Ye*] and [*We.*]

1. *Even:* This word καὶ here, ſome would have to be redundant; others would have it to be [*but,*] as in *v.* 4. And ſo *Grotius*, whoſe Opinions engaged him to leſſen the greatneſs of this Death in Sin, that the more might be given to Man's Will in his quickning. But it has a double force in it, as it comes in in this Coherence:

Firſt; As it ſerves fitly for a Particle of Repetition, to ſuperadd an *Emphaſis*, to ſet out the depth of our Miſery, and inability to help our ſelves out of it; and is all one with *Inquam*, as *Eſtius* well, or as our Tranſlators, *Even when dead*, thereby to ſet out the Love and Mercy of God, as *v.* 4. and *exceeding Greatneſs of his Power working in us*, as *chap.* 1. *v.* 19. ſhewn in quickning us here. In the firſt verſe, that Particle καὶ is rightly rendred, [*And*,] for there it comes in as a Particle of Tranſition to a new matter, from that which he had ſaid of Chriſt, to that other part of the Compariſon, what concerned us. But here,

Secondly; It is a Particle of brief Repetition, referring to all that which was largely ſaid before, in *v.* 1, 2, 3. ſuch as the long Sentences there uſed are, to uſher in the dependency of new matter; but it is not a bare Repetition, but with an advantage, to illuſtrate the Mercy of being quickned.

Even when we were dead.] ὄντας, *being dead*, or, *when we were dead.* It implies the very condition God then took us in, when we were in the depth of it. And tho the Apoſtle repeats but a part of that condition we lay in, (he doth not go over all which was ſaid thereof in the three firſt Verſes,) yet his meaning ſurely was, that in their thoughts thereof, they ſhould take in afreſh all that he had ſaid thereof before. Yea, he cuts ſhort even what he repeats: for whereas he had there ſaid, *Dead in Sins and Treſpaſſes*; here only, *Dead in Sins*, that Hint being enough to bring on the other; but there he had further added, *Wherein we walked according to the courſe of this World*, &c. whereas here he leaves out all that, and mentions this of *Dead in Sins*, for all the reſt, as it were with an *Et cætera*.

Thus often in our Prayers or Meditations, after ſet and particular Confeſſion of Sin, we find it uſeful in the other part of Prayer, as in craving Mercies, or Aſſurances of God's Love, and Forgiveneſs, and giving Thanks for Benefits; even in the midſt thereof, to have ſome ſhort recollection of our Sinfulneſs, which yet, by the help of the Spirit, do give us a renewed proſpect of the whole thereof; which was alſo *Paul's* ſcope here. And ſo we often find, that in a more brief Reviſe of larger thoughts, by a ſtrange miraculous Beam, (which carries in it the Species and Strength of all,) the Spirit of God preſents in a Glance all together at once to us, and gives us a comprehenſive Light, that works more on the Heart, than all the the more ſet and enlarged thoughts we had.

This *Repetition* argues likewiſe, that of all the Characters of Sin and Miſery, which in the foregoing Verſes he had given of an unregenerate Eſtate, he eſteemed this of all other the deepeſt, that they were *dead in Sins*, which ſome would ſo much diminiſh, and bring low, of all other Points concerning that Eſtate.

Thus much for the firſt Branch, the *Repetition* of their being *dead in Sins*.

2. The Perſons he applies it unto, are next to be conſidered.

We.] In this word he ſums up both Jews and Gentiles, to have lain in this their natural Condition before Converſion. I take notice of this, becauſe ſome Interpreters make a miſ-repreſentation of the Apoſtle's Sence; for they reſtrain this only to the Jews, and the reaſon is this: He had ſaid in the firſt Verſe, *Ye were dead in Sins and Treſpaſſes*; now ſpeaking of the Jews, himſelf being a Jew, he ſaith, *When we were dead*: So they make the Particle καὶ only a Particle of compariſon, we Jews, as well as ye Gentiles. But, Brethren, it is true, in all the foregoing Chapter, by *We*, he means the Jews, himſelf being a Jew; and by *Ye*, the Gentiles: But when he comes to wind it up, upon the cloſe of all, here by *We*, he means we all, Jews and Gentiles, we are all alike *dead in Sins and Treſpaſſes*, and when we were ſo, he *quickned us*.

How ſhall we prove, that he intends to involve the Gentiles as well as the Jews, when he ſaith, *When we were dead*?

It is clear, becauſe in the next words he applies it to the Gentiles, *By Grace ye are ſaved*; his meaning is this: Ye being quickned together with us Jews, and

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Another reaſon ſhews it, in the tranſpoſing the word in the Greek, it is this; it is not, ϗ ἡμᾶς ὄντας, but it is, ϗ ὄντας ἡμᾶς.

So now I have done with that, and the only Obſervation that I will make from thence, is this:

That now when it comes to the enjoyment of the Privileges of the Goſpel, Converſion, and Heaven, and Chriſt, and the like, Jews and Gentiles are all one: *When we were dead in Sins and Treſpaſſes, he quickned us*, and ſet us Jews and Gentiles all together in Chriſt, in heavenly Places. I ſhall not need to ſtand on it.

The Obſervations from both theſe two put together, are theſe:

Obſerv. 1. First; *That God in his wiſe Diſpenſation is pleaſed to permit many, if not moſt of thoſe he loves, and ſhews mercy unto, that live up to years, to continue in an eſtate of Unregeneracy.* That *de facto* it was ſo in the days of the Apoſtle, in the Gentiles condition, is clear, out of the examples of the *Romans*, *Rom.* 6. 17. That Doxology the Apoſtle there uſeth, *God be thanked, ye were the Servants of Sin*, &c. I might give as many Inſtances of it well nigh as there have been Converts, (whoſe Story is recorded in the New Teſtament,) from *John* the Baptiſt's time downwards, throughout all the Epiſtles: *Such were ſome of* [*you,*] ſaith the Apoſtle to the *Corinthians*, 1 *Cor.* 6. 11. (when juſt before he had named all ſorts of Sins and Sinners,) [*You*] *were ſometimes Enemies*, &c. ſays he to the *Coloſſians*, *Col.* 1. 21. And to the *Epheſians* he ſaith, [*You*] *were dead in Sins and Treſpaſſes*; and when we all were dead, and ſo here. And that *de facto* it was true of the Jews, is alſo evident, in that the Miniſtry of *John* the *Baptiſt*, as Chriſt's much more, was, to *turn the diſobedient Jews to the Wiſdom of the Juſt*, Luke 1. 17. And yet they were circumciſed, as we all are baptized; and their Circumciſion was the Seal of the Righteouſneſs of Faith, even as our Baptiſm is; and yet thoſe needed a being born again, as Chriſt told *Nicodemus* for all the reſt, *John* 3. I mention this thus briefly, to make way for a ſecond Obſervation, which holds forth the glorious Ends which God hath in this Diſpenſation towards his Beloved ones.

The ſecond Obſervation, from this emphatical Repetition of the Miſery of our natural Condition, and that in this order and placing, is evidently this:

Obſerv. 2. That the deplorable Miſery of our Condition by Nature, doth infinitely ſerve to ſet out and illuſtrate, both the Glory of that Condition and Salvation God hath ordained us unto, and alſo to magnify the Greatneſs of that Love, Riches of Mercy, *&c.* that are in God, manifeſted therein towards us. This reiterated mention thereof, you ſee, is placed in the midſt, between an extolling of his great Love, *&c. v.* 4. and an accurate enumeration of the degrees of our Exaltation in the Salvation beſtowed upon us, the fruits of that great Love; and this on purpoſe to add a luſtre unto both. This Obſervation, in both the Branches of it put together, is another Rivolet, that contributes its Stream to that main Ocean, into which all the whole Current of the Apoſtle's Diſcourſe doth flow, namely, the demonſtration of the Greatneſs of God's Love. I told you, when I opened the Greatneſs of God's Love, *v.* 4. that beſides that it was ſet out, as there, by this, that he had ſingled out ſome Perſons he had ſet himſelf to love, as ſimply ſo conſidered, *Us*, not others. It was yet further to be illuſtrated by the Condition thoſe Perſons were in, the Sin and Miſery they lay in, when God came to ſhew them Mercy. I could not ſpeak to it then, becauſe it comes in more properly, and in a more ſet and explicit intendment here. And in this way of interpreting this Scripture, κατὰ πόδας, I muſt take things in that order the Holy-Ghoſt hath been pleaſed to ſcatter them. The reminding us of this our natural Condition comes in again at the 11*th* verſe, *Wherefore remember, ye are Gentiles in the Fleſh*, &c. Yet there, to provoke us to Duties anſwerably, it comes upon good Works; of which in that place, as the *Coronis* of this firſt part of my Expoſitions. But here, as it ſerves to magnify God's Love, and the Glory of that Condition God hath raiſed us to; it ſeems to ſet out the Glory of that Eſtate and Salvation we are brought into. God hath, in bringing any of the Sons of Men to any eminent height, laid the foundation of it in a Lowneſs and Miſery; and theſe proportionable to that height of Happineſs he meant to raiſe them up to, out of it. And accordingly, when the Scripture would ſet out the Grace of that Advancement, it withall mentions the low Condition from whence it had its riſe, as emphatically as the Glory after. Take two Inſtances; the one in an earthly, the other by an Advancement heavenly; and both the higheſt, and one the Type of the other. *Pſal.* 78. 70, 71. ſpeaking of *David*'s exaltation to a Kingdom, ſee how great things is ſpoken of it, *Pſal.* 89. *I have exalted one choſen out of the People, I have found* David, *my Servant:* v. 19, 20. *I will make him my Firſt-born, higher than the Kings of the Earth.* All which was firſt true of *David* in the Type. Of all the Kingdoms ſet up in thoſe Ages of the World, before *Shiloh* came to take up the Scepter, the Throne of *David* was, for true Excellency and Glory, the moſt tranſcendent. It was a Dominion over God's own People, his only People in the World; but all other Kingdoms over Mountains of Prey, as the Pſalmiſt ſpeaks, in compariſon of it, over wild Beaſts; this over Saints, *Hoſ.* 11. 12. You have ſeen his Exaltation. Now ſee, how in another Pſalm the Holy-Ghoſt, to greaten this, gives us exact notice of the lowneſs of his Condition he was taken out of, and that holding a like proportion of lowneſs and meanneſs afore, to this height after, *Pſal.* 78. 70, 71. *He choſe* David *his Servant, and took him from the Sheep-folds, from following the Ewes great with young: He brought him to feed* Jacob *his People, and* Iſrael *his Inheritance.* As in the former Pſalm he took his Elevation; ſo here he fathoms, as with a line and meaſure, his Depreſſion, and proportions them. He was afore but a Shepherd over ſilly Sheep; yea, lower yet, he was but the Shepherd's Boy, (the Holy-Ghoſt intimates it,) he took him *from after the Ewes*; ſo you have it in your Margins. The Shepherds themſelves (in *Judea*) did uſe to go afore the Sheep: So Chriſt, ſpeaking according to the Cuſtom of that Country, *John* 10. 3. *The good Shepherd he goes afore his Sheep, and leads them out.* See alſo *Pſal.* 80. 1. He was the younger Brother, that as the Servant followed the Sheep, his elder Brethren were the Shepherds. But inſtead of following Sheep, God made him a Shepherd over his own Inheritance, πόιμενα λαῶν, as *Homer* calls Kings. And the Pſalmiſt's alluſion is ſuitable, *To feed* Iſrael, *his Inheritance, and to go in and out before them.* You have the very ſame, in the ſame expreſſions, 2 *Sam.* 7. 8.

From *David*, the Shadow, let us come to Chriſt, the true King indeed, who is made as the Pattern of ours here, (and therefore is the moſt punctual Inſtance can be given, how high he is aſcended,) you have heard from thence, *To ſit at God's right hand*, &c. v. 20, 21. Now to make this the more glorious, ſee his Deſcenſion alſo, ere ever he aſcended, as it is fathomed by this our Apoſtle, in this Epiſtle, *chap.* 4. 9, 10. and foreſeen by *David* in his Prophecy which he expounds: *Now in that he aſcended, what is it, but that he deſcended firſt into the lower parts of the Earth? He that deſcended, is the ſame alſo that aſcended far above all Heavens.* The Terms from and unto which, are, the one the loweſt, the other the higheſt: the lower parts of the Earth, the one; and far above all Heavens, the other: the one as deep in lowneſs, as the other in heighth. It imports, lower he could not go, and higher he could not aſcend; and that his Deſcenſion might illuſtrate the height of his Aſcent, he ſays, he firſt deſcended. If you would conſider then his height, go down in your thoughts firſt into the Womb, unto the Croſs, into the Grave, yea, to Hell, the Wrath of God coming over his Soul, when on the Croſs; think what a poor, low, ſorry Man God firſt made him; and then read, and think over again his Super-exaltation, in the firſt Chapter, and then make up the Parallel, as our Head. So we that were dead in Sins, Children of Wrath, and ſo in our deſert laid as low as Hell, are quickned, raiſed, and made to ſit in heavenly Places and Glories, in and with Chriſt. Place one part of the Compaſs of your thoughts in the nethermoſt Hell below, from thence ſtretch the other part to the higheſt Heavens above, and then you have the true diſtance of the Height and Depth of your Salvation, and of God's Goodneſs in it. And uuto that Emphaſis the Apoſtle gives there concerning Chriſt the Head, *He that deſcended, is the ſame alſo that aſcended*, that is, the very ſame Perſon, the Subject of both; lay to it the like Emphaſis the Apoſtle puts here, *Even when we were dead, he quickned us*; and you have the full of the Apoſtle's Scope, and the Parallel made compleat.

To add that ſtrange Thankſgiving, that of the Apoſtle, *Rom.* 6. 17. *God be thanked, that ye were the Servants of Sin*; had the Apoſtle ended there, it had ſeemed half Blaſphemy.

The only Corollary or Inference I ſhall make from all this, is:

How much do they injure, yea, and fruſtrate this great Deſign of God to magnify his Love and Grace, that do climb up preſently ſo high, and immediatly into God himſelf, ſimply in himſelf conſidered, that they will not condeſcend to look down (as yet God doth) upon theſe things here below, namely, to what they are, or were in reſpect of Sin; but have forgotten their old Sins, yea, and their need of Chriſt, as an Advocate to God for them. Surely God having loved us with a Love of ſo long continuance, as from everlaſting; and there having not been a moment of all that vaſt ſpace of time, wherein he hath not loved us with ſo great a Love, had it not been that he had a mighty deſign upon them in permitting this, which in the end, by the diſcovery of it, ſhould take up and fill their Hearts (whilſt in the Fleſh at leaſt) with the contemplation of his Love, ſet off by the deep and continued ſence of their own Sinfulneſs, ſo long before continued: Surely he that loved them ſo, would never have ſuffered ſuch Multitudes of thoſe he loves, to continue ſo many years in this ſtate of Death, and Rebellion againſt him, and therein to wrong him ſo all the while; and that himſelf, (who delights to manifeſt his Love infinitely more than we do where we love,) ſhould ſuffer himſelf to be bound up from diſcovering in the leaſt. His Love would never have endured him to conceal it ſelf ſo long, had it been that the Glory of all this Love (ſo deſigned this way to be ſet out) muſt inſtantly be forgotten by them that are the Subjects of that Love, much leſs would he have ordered our Salvation to be accompliſh'd by putting his own natural Son to death, and to offer up his Soul a Sacrifice for Sin; if this his great Love, and this ſore travail of his Soul, ſhould be ſo ſoon forgotten, and ſwallowed up through the Joy of our enjoying God immediatly without him; and this even whilſt the Remainders of that Sin cleaves to them, to mind them of him that redeemed them from all Iniquity, by his ſo precious Blood. God might (according to this Religion) have ſpared his Son of that ſore Pain and Grief himſelf put him unto, and himſelf the many Provocations from us he loved ſo, beſides the trouble of his own concealing and keeping in his Love ſo long afore our Converſion, as afterwards; and have at firſt immediatly brought them at a cheap rate, (even as Creatures that never ſinned) into that immediate Communion with himſelf, without any need of his Son's Mediation at all; yea, *Paul* might have ſpared this Epiſtle to theſe *Epheſians*, as Patterns of Grace herein to all ſucceeding Ages, *v.* 7. in the Privileges of which he ſo glories, *Chap.* 3. 4. And ſurely God would have taken that courſe and way much rather, had it not been, that to commend his Love hereby was the great delight of his Soul; the Glory of his Grace being his chiefeſt Glory.

I come now, in the third place, to ſpeak a little to the Condition of them here, as it hath relation to quickning.

When we were dead, he quickned us.

There is a peculiar relation; tho he intend to take in our natural Condition, yet there is a peculiar reference, why he ſingles out *being dead*, when he ſpeaks of *quickning*. I will not ſtand to inſiſt largely, to ſhew how we are dead in Sins and Treſpaſſes; I did it when I handled the firſt Verſe, only I reſerved one thing till now.

When he ſaith, *We are dead in Sins*, and thereby would ſet out the Power of God in quickning us, he means this: We were as utterly unable to help our ſelves, to do any thing of ſpiritual Life, as a dead Man is for to quicken himſelf, or to ſtir a Finger, or to roll about an eye, or to perform any Action that is truly good.

That that is his Scope, it is plain and clear; for afterwards he ſaith, *Even by Faith we are ſaved, not of our ſelves*, the very Faith we believe withal, *it is the Gift of God:* Why? Becauſe we were dead in Sins and Treſpaſſes; and, ſaith he, we need as true new Life and Soul to be put into us, before we can ſtir to any actions of Life, as a dead Man. And it is clear, that it is aimed at peculiarly by the Apoſtle, becauſe he refers us in theſe words to *chap.* 1. 19. where he ſpeaks of the Power of God upon us in working Grace, he ſaith, it is the ſame that raiſed Jeſus Chriſt; therefore he ſpeaks in reſpect of ſuch a deadneſs, in reſpect of the Power of Sin, and our Inability to believe, as Chriſt's Body had to be quickned to that glorious Life.

Brethren, theſe Phraſes, *Dead in Sins and Treſpaſſes*, we urge againſt the *Remonſtrants*, that therefore Man hath not ſpiritual ability, till God quicken him; and they diſtinguiſh, and would ſhew ſome diſſimilitude, between natural Death and ſpiritual; and indeed and in truth they would as it were make Man half-dead, and that there are certain kinds of ſparks of Life in every Man; there is a natural knowledg of God, and a natural ſorrow for Sin, and a natural deſire of Happineſs, and all theſe the Holy-Ghoſt hatcheth up to make a new Creature, as they would ſeem to make it. But, Brethren, the Apoſtle, who certainly ſpake appoſitely, and when he would ſet out our Miſery, and yet the Love of God to the full, he doth not talk of being half-dead, that had derogated from the Love and Grace, and exceeding Greatneſs of Power, that, he ſaith, wrought in Chriſt when he was raiſed! I ſay, it makes the Apoſtle not to ſpeak appoſitely, if that were the meaning; no, we were dead. And whereas they make a diſſimilitude between bodily and ſpiritual Death, yet the truth is, to raiſe a Man from ſpiritual Death, is made the greater work, for it is parallel'd here with the raiſing of Chriſt from the dead; and you ſhall find, *John* 11. 25. that when *Martha* doubted of the Reſurrection of *Lazarus*, meerly of the Reſurrection of his Body, how doth Chriſt raiſe her Faith? Saith he, Why doſt thou ſtick at my raiſing of his Body? I will do more, I ſhall raiſe Mens Souls; for ſo he ſaith, *v.* 25. *Jeſus ſaith, I am the Reſurrection, and the Life; he that believeth in me, tho he were dead, yet ſhall he live; and whoſoever liveth, and believeth in me, ſhall never die: Believeſt thou this?* Doſt thou ſtick at my raiſing this Man's Body? *Behold*, as he ſaith, *John* 5. *the time is coming, that the dead ſhall hear the Voice of the Son of God, and live.* I quicken Mens Souls. If it be a greater Work, certainly it is a greater Death: therefore we muſt needs be as utterly void of Life, in reſpect of ſpiritual Life, as a Man's Body when he is dead, till he be raiſed again, is void of natural Life.

And then again, it is parallel'd with the raiſing of Chriſt out of the Grave; and our Death is compared and parallel'd with that natural Death of Jeſus Chriſt's Body. It's true, God did not ſuffer his Body to ſee Corruption; but there was not one jot of life, it was cold and ſtiff certainly as others, tho no way corrupted. What ſaith the Apoſtle, *Rom.* 6. ſpeaking of the Body of Chriſt? He ſaith, Death had dominion over him: *In that he died, he died to Sin once, Death had no more dominion over him*; therefore it had dominion over him whilſt he was dead. If he would have us liken our ſelves, to be tranſplanted into Chriſt's Reſurrection; if there had been any ſpark of Life, it might have been blown up, as they would make Men believe; no, there is no ſpiritual Life in us.

Now, as I ſaid, it is objected by ſome, That there is this difference between the natural and the ſpiritual Death, that the Underſtanding and the Will remains, a Man is ſtill a free Creature, a living Creature.

For Anſwer: He is ſo, he is a living Creature to Sin, he is dead and living, both in reſpect of Sin. But the queſtion is, in what reſpect of ſpiritual Life, in reſpect of ſpiritual Life, there is nothing at all of the Spirit, in that reſpect a Man is wholly dead till he be called. Brethren, it is not a phyſical Death of the Soul, whereby the faculties of the Soul periſh; but I ſay it is a moral Death. Whereas now when the Body is dead, all the parts of the Body remain when the Man is dead, yet he is wholly dead in reſpect of the Life he had before: So tho there be a natural vivacity, and livelihood that is natural to the Soul, in the Will and Underſtanding, yet ſpiritually there is none.

Again likewiſe, whereas they object, Why then doth God uſe Exhortations to Men? ſince they are dead, and have no power to ſtir, why doth he bid them ariſe? *Awake thou that ſleepeſt, ſtand up from the dead, and Chriſt ſhall give thee light?*

That Place certainly is meant of regenerated Men, that kept company with wicked Men, and were aſleep. I let that paſs.

But I anſwer, Why did Chriſt ſay to *Lazarus*, *Ariſe?* Why did he ſpeak to a dead Man? If any Man elſe had ſpoken it, he had ſpoken fooliſhly; but if Chriſt ſay it, and give power with the Word that goes forth, dead Men ſhall live. So *the dead ſhall hear the Voice of the Son of God, and live*, John 5. 25.

But they ſay, There is a deſire of Happineſs left in Man, and a knowledg of God, and preparations for the Work of the Spirit upon Man's Heart, and is this Man wholly dead?

Brethren, I anſwer, let a Man have never ſo much activity, and that towards things that are Spiritual: I mean in this Sence, out of ends of ſelf-Love, and the like that they are wrought upon, yet notwithſtanding, ſtill ſay I, *that Man is dead*, in reſpect of that wherein Life lies. For when we ſay a Man is dead in Sins, you muſt not underſtand it, in reſpect of the Life of his own kind. How then? In reſpect of Spiritual Life, in reſpect of ſuch a Life, as knits him to God and Chriſt; in reſpect of ſuch a Life, as raiſeth up the leaſt affection of love to God above the love to a Man's ſelf; in reſpect of any knowledg that is Spiritual, of God and of Chriſt in a ſpiritual way; in reſpect of this Light and Life, he is utterly dead, though he may acknowledg a God, and have a deſire after Happineſs and the like. So let the Compariſon run, in the ſame reſpect and kind; and then a Man though he have never ſo much moral good in him; this is no part of a Man's Life, though Self-Love never ſo much ſtirr, if it be only Self-Love, though to ſpiritual things, all riſeth not to Spiritual Life; there is no degree of Spiritual Life all the while.

Brethren, to illuſtrate my meaning, (or elſe the compariſon will not hold, it is but a ſuppoſition, it is that that will never be done) a Man hath a reaſonable Soul as he is a Man: ſuppoſe the reaſonable Soul it ſelf ſhould be taken out of a Man, and yet Man ſtill retain the ſence of hearing and ſeeing, and the quickneſs of his Fancy: Such as Apes and Beaſts and ſuch Creatures have; certainly this Man would be ſaid to be dead as a Man, if the reaſonable Soul were gone, in reſpect of that Life that a Man hath, as a Man hath a reaſonable Life, though the brutiſh Life were left; yet take him as a Man he hath no Life at all left in him, if the reaſonable be departed and gone, and the ſenſitive only left.

So Brethren it is here, take a Spiritual Man that hath Union with God and Chriſt, and Life flowing thence, and raiſing his Heart to God out of Love, if all this were gone, though a Man ſhould have left ſuch a Principle, as may be wound exceeding high otherwiſe; yet in reſpect of Spiritual Life he were utterly dead.

I might enlarge much this way, in opening and clearing this; It is evident that all that is left in Nature, though it be wrought on never ſo much, it cannot unite us to Chriſt, nor to God; and then certainly there is no part of Life. Why, becauſe all the parts of the Spiritual Life, lye in our Union with God and Chriſt. Now let a Man have never ſo many Preparatives, all unite him not to Chriſt, till

Faith come, and the Holy Ghoſt quicken his Soul,in order to Eternal Life. Therefore all preparatives to Grace, are not a leſs degree to the ſame kind. We hope better things of you, and ſuch as accompany Salvation, ſaith the Apoſtle, having ſpoken of glorious enlightnings; So the leaſt Dram of Grace and quickning, it is a thing of another kind from all preparatory Works and enlightnings, and in reſpect of an holy Life, Man is dead.

I come now to the Benefit.

Even when we were dead in Sins and Treſpaſſes; *He hath quickned us together with Chriſt.*

Here are three things to be ſpoken to.

1. The benefit it ſelf.
2. The Author, the principal Author of it, God the Father, that is fetched in, in the coherence from the verſe before, *God hath quickned us.* Then,
3. The Perſon with, and by whom, and by Fellowſhip with whom he hath quickned us; *He hath quickned us together with Chriſt.*

Theſe three things I will ſpeak to as briefly as I can.

Firſt, For the Benefit it ſelf.

I will ſpeak a little in General, and then particularly deſcribe it to you.

Firſt, In general, by *quickning* here is meant quickning out of Death, that is clear, for *When we were dead he quickned us.* The Word is ſo taken, *Rom.* 4. 17. *Rom.* 8. 10. *He ſhall quicken your mortal Bodies.* Now indeed the Word is uſed ſometimes for things that are not raiſed from the dead, and yet it is called quickning, a giving Life, ſo the Word ſignifies making to live; that is the proper ſignification of the Word,it is applied to all things living, 1 Tim.5.13.*God that quickneth all things*, all things that live God quickens. And *Adam* might be ſaid to be quickned when he had the Breath of Life, that is, God made him to live, ſo the Word ſignifies. Now I will not ſtand upon it.

Now the next thing in General that I am to open is this,by quickning (I take it) is meant the whole Work of God on us, the whole Work of God is called quickning. My reaſon is, becauſe though he principally aim at Converſion, *When we were dead in Sins and Treſpaſſes*, he begins to do it, yet he names this as the firſt degree, which ends in Glory, as it is *ver.* 6. So he familiarly includes and comprehends all that whole ſtate of Grace, and the Works of it; it is called quickning, though principally and eminently, the firſt putting in of the Holy Ghoſt, and a principle of Life into a Man.

You ſhall find in Scripture, that the whole ſtate of Grace is called Life; as Glory alſo, ſometimes is nothing but Life. Life is uſually put for Glory, and it is uſually put for Grace; therefore when he would expreſs the difference between the one ſtate and the other, he ſaith, We are paſſed from Death to Life; *By this we know that we are paſſed from Death to Life.* And when Chriſt would expreſs a Man that hath no Grace, that is not in the ſtate of Grace, he expreſſeth it by the contrary, he hath no Life in him: *And he that eateth not my Fleſh, hath no Life in him,* Joh. 6. that is, he hath no Grace, nothing that belongs or pertains to the ſtate of Grace.

Brethren,you ſhall find this, that Grace is ſo properly compared to Life,and the working of Grace on us, that when the Scripture compares the People of God to dead things, for other reſpects; yet he brings the Word living too: as for example, They are Stones, and precious Stones, 1 *Pet.* 2. but he adds *living Stones*, when he calls them Sacrifices,that uſed always to be dead things,he calls them *living Sacrifices*, *Rom.* 12. 1. They are Trees, but *Trees of Life*; and their Graces are compared to Waters, but *living Waters*, and Waters of Life: Still he runs upon the

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Serm. XIV. the Notion of Life. For Brethren, all in Chriſtians, as they are conſtituted Chriſtians, is Life, Life clearly; it quickneth, he hath made us alive, all is Life.

But you will ſay, Is not the Work of Grace called Mortification, a dying to Sin?

It is true, but let me tell you, this Mortification it ſelf, dying to Sin; that that is true Mortification, it ariſeth from a Spirit of Life, it is a conſequent of Spiritual Life. The meaning is not, that firſt God kills a Man's Sin, and then puts a principle of Life in him; but by a principle of Life he kills Sin. A Man may have a great deal of deading to the World, (as much as another Man) from terror of Conſcience or the like. But here is no Life, the whole of Grace is Life, take it in it ſelf, and deadneſs to Sin is but the conſequent. Therefore at their firſt Converſion, when Men's Luſts have a blow, they are more dead to the World, and to Sin; they find more of Mortification, than of Quickning and Life, they think; why? becauſe there is an additional kind of deading Mens Hearts to the World, from Terror of Conſcience, that yet hath an impreſſion upon Mens Spirits; but ſaith the Apoſtle, *Walk in the Spirit*, &c. *and ye ſhall not fulfill the Luſts of the Fleſh*, Gal. 5. 16. So the not fulfilling the Luſts of the Fleſh is a fruit of living, and walking in the Spirit, it is the fruit of this Life.

Therefore when he ſpeaks of all the Grace a Man hath, how doth he expreſs it? 2 *Pet.* 1. 3. *He hath given us all things belonging to Life and Godlineſs.* So that all the Life a Man hath is Godlineſs, and Godlineſs is Life, the one is put for the other.

And Brethren, hence now what ſhould you learn? Put not your Grace to lie in Humiliation, in thoſe Works, Grace doth not lie in that, your Grace lies in Life and Quickning, therefore you ſee, *He quickned us, when we were dead in Sins and Treſpaſſes, together with Chriſt.* Humiliation goes not to the mortifying of Luſts, no, but you may be joined to a Principle of Life, that mortifies Luſts, therefore look how much Grace you have, ſo much Life; ſo much Grace, ſo much Quickning. When you come to the Ordinances, ſo much Grace and Good you get, as your Hearts are quickned, not as you perform Duties; and value Quickning more than Ordinances: *Luke* 12. 23. Chriſt ſaith, *Life is better than Meat:* So Quickning is better than Sermons, and than all things in the World. I ſpeak it, that you may know what to put Religion and Grace in. Food is the means of Life, yet Life is better than Meat: So this Life is better than all Ordinances and Duties; as far as you are quickned, you have ſpiritual Life, and your Affections are ſtirring, and all the Sacrifices you offer to God are acceptable, as far as they are living, *Therefore quicken me in thy way*, ſaith *David*, Pſal. 119. 137. If he went in the way of God, and was not quickned, his Spirit was troubled, *Pſal.* 80. 19. but he prays that he might be quickned. I ſpeak it for this, that you are to look upon that to be Grace in you; ſo much Grace, ſo much Life; ſpiritual Life it lies in quickuing.

Notwithſtanding, on the other ſide, conſider it is quickning. The truth is, he uſeth the loweſt expreſſion that can be, if there be but a Spirit of Life; ſuppoſe thou haſt not attained Strength, yet if thou haſt Life, he calls all that we receive in this Life but quickning, if you take it in the ordinary way of Phraſe. We are but as Children in the Womb quickned, all the ſtirrings of Grace are but ſuch as of an Infant at beſt. Saith he, Col. 3. 3. *Your Life is hid in Chriſt with God*, where (as it were) he compares God and Jeſus Chriſt to the Root in which the Sap is; and it is Winter with us, as it were, in compariſon of what it ſhall be, when we ſhall be raiſed together with Chriſt, and ſit in heavenly places perſonally with Chriſt. Now we are in Chriſt, when we ſhall ſit together with Chriſt. As now we are in Chriſt, what ſhall this Life be? But in the mean time, if we be but quickned, if there be but the leaſt degree of Spiritual Life, that thy Heart is raiſed to God, and ſpiritually ſuited, for a Spiritual Mind is Life, if there be the leaſt Spiritual Life, though there be not that ſtrength, nay though it cannot be called a Birth, though thou canſt not ſay, thou haſt all the parts of the new Birth, yet if there be quickning, there is a new Life, the Apoſtle deſcends low, this is a Seed that will riſe to Eternity.

So much in general for the explaining this Quickning.

But now if you would know, what kind of Life this is, Brethren, you may take much help from what Death is. When I opened the firſt Verſe, our being dead in Sins, I told you, the Fountain of all ſpiritual Life was God, ſo he was to *Adam*; therefore carnal Men are *Strangers to the Life of God.* We are ſaid to be *dead in Sins,* why? becauſe Sin cuts us off from God, ſo all ſpiritual Life lies in God.

Now conſider, what it is to be dead, and what it is to be living. I will only give you ſummarily, all the ways of quickning that God begins in this Life: ſummarily all the Works of Grace, from the firſt to the laſt, till it come to Glory, is here to be underſtood: *He hath quickned us.*

Now, firſt, How is Man dead?

Firſt; In reſpect of Sin. He is caſt out of the favour of God, which is his Life; to be in the favour of God, is to live. *O that he might live in thy Sight;* it is the Scripture-Phraſe: *In thy favour is Life,* Pſal. 63. Now for a Man to be caſt out of the favour of God, is to have the Sentence of Death upon him, it is to be dead in the Guilt: On the other ſide, for a Man to be in the favour of God, and to have an Abſolution from God, and to have all his Sins pardoned, this is to be quickned, this is one part of it.

I ſhall give you Scripture for it by and by: *John* 5. 24. ſaith he, *He that heareth my Word, and believeth on him that ſent me, hath everlaſting Life, and ſhall not come into Condemnation, but ſhall paſs from Death to Life.* His paſſing from Death to Life is expreſs'd negatively, by not entring into Condemnation, the Sentence of Condemnation is taken off from him. Now compare it with *John* 3. *He that believes in the Son of God hath eternal Life; he that believeth not in the Son of God, the Wrath of God abides on him.* Here, the Wrath of God abiding on a Man is oppoſed to having Life. Now therefore, in *Rom.* 5. 18. our being juſtified from all our Sins, is called the Juſtification of Life; a Man is made, of a dead Man, of a condemned Man, a living Man in the Sight of God.

Now to come home to the Point, *Col.* 2. 13. where the Apoſtle uſeth the ſame expreſſion, *He hath quickned us with Chriſt;* what doth he underſtand by *quickning* there? namely, Having forgiven you all your Treſpaſſes; there lies the greateſt of our Life and Quickning, it is the Life of Juſtification, that by Faith God giveth us.

Again, in the ſecond place, there is all the Joy, and all the Evidences that God gives us of his Favour, and the Aſſurance of his Love in quickning alſo. I told you, I cannot ſtand upon the Order. Now you ſhall find in Scripture, that freedom from Trouble, by contrary Joy infuſed by God, is called Quickning; you have an expreſs place, *Pſal.* 143. 3. *Quicken me, bring my Soul out of Trouble.* Pſal. 119. *My Soul cleaveth to the Duſt, quicken me.* When his Soul did cleave to the duſt, under the ſence of Death, and the Wrath of God, he calls for quickning: *Quicken me;* with what? with his *Loving-kindneſs,* as it is in another Verſe; and, *according to thy Loving-kindneſs:* And, Pſal. 63. *Thy Favour is better than Life.* So you have it in *Rom.* 8. 6. for I can but quote Scriptures, *To be ſpiritually minded is Life and Peace;* having ſaid before, *The carnal Man cannot pleaſe God.*

In the third place, all the fellowſhip the Holy-Ghoſt vouchſafes us in this Life, with God and Chriſt, and the enjoyment of them in themſelves, and their own Excellency, which beſides are diſtinct from the aſſurance of his Love and Favour. Many times theſe are called Life: *Pſal.* 22. *Your Hearts ſhall live, and ye ſhall eat of the Fat, and abundantly enjoy God. He ſhall ſhew me the Path of Life,* Pſal. 16. *Fulneſs of Joy is at thy right hand.* I will give you but a Scripture or two: *John* 14. 1. Chriſt's Diſciples were troubled, ſaith he, *I will give you the Comforter; and becauſe I live, ye ſhall live:* And what follows? *In that day ye*

Serm. XIV. *ſhall know; for I will be but a little while away, and I will ſend you the Comforter: And at that day ye ſhall know, that I am in the Father, and you in me, and I in you. And I will love him, and manifeſt my ſelf to him*; as it is in *verſ.* 21. Another place is, 1 *John* 1. 2. There he calls Jeſus Chriſt, *our Life: And that Life was manifeſted, and we have ſeen, and bear witneſs, and ſhew, that eternal Life was in the Father, and is manifeſt unto us.* Here Jeſus Chriſt is called, eternal Life; and the Incarnation is called, the Manifeſtation of that Life; and the Evidence, the Communion and Fellowſhip that the Apoſtles had with him, that is called, a being manifeſted to us: and what follows? *That which we have ſeen and heard, declare we unto you, that you may have fellowſhip with us; and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt.* So all Fellowſhip with God the Father, and with his Son Jeſus Chriſt, it is the manifeſtation of this Life, as it was manifeſted to the Apoſtles themſelves.

So now, in the fourth place, the Image of God wrought in us, is alſo a Principle of Life; we are quickned in that Image of God, in Holineſs and Righteouſneſs, by which we live to God: The want of it is called Death. On the other ſide, inherent Holineſs is called Life: *Rom.* 8. 7. *The ſpiritual Mind is Life. Rom.* 8. 2. ſpeaking of the inherent Holineſs in Chriſt's Heart, he calls it, *The Law of the Spirit of Life, that is in Chriſt Jeſus.* It is evident it was ſo, for he oppoſeth it to the Law of Sin and Death that was in our Hearts, he ſhould be free by the Law of the Spirit of Life that was in Jeſus Chriſt. Now then, to have therefore a vital Principle of the Image of God, whereby a Man is made fit and capable of Communion with God, ſuitable to God and Jeſus Chriſt, and all holy things, that cauſeth him to draw near to God, and to have ſuch an inward quickning Principle in his Soul, that enables a Man thus to converſe with God, as the reaſonable vital Principle enables him to commerce with Men; this alſo is Life, and a great part of Life.

In *Rev.* 11. when the Witneſſes are raiſed, how is their Reſurrection ſet forth? *A Spirit of Life came into them*; it is an alluſion to the Reſurrection of Men, a new Life was ſhot, a vital Principle through all the Man; ſo here is a Principle ſuitable to all ſpiritual Objects: It is not as if an Angel ſhould take a dead Man, and act him, without putting in a Principle of Life; but when the Holy-Ghoſt is given, it comes and quickens a Man; he not only acts the Soul poſitively, but he puts in a living Principle, by which the Soul joins with the Holy-Ghoſt in activeneſs: Therefore all his Performances are called, *living Sacrifices*; why? becauſe all his Actions do not proceed from the Holy-Ghoſt only, ſimply, but from the Image of God which the Holy-Ghoſt works in him, and acts and operates in him, ſo his Sacrifice; as the Holy-Ghoſt is a living Principle for his part, ſo it is a Principle to make a Man alive to God.

It is an excellent expreſſion of Jeſus Chriſt, *Rom.* 6. 10. How is Jeſus Chriſt's Life expreſs'd there? *In that he liveth, he liveth to God.* What doth Jeſus Chriſt in Heaven, to mind the things of God, to govern the World ſo as God may have Glory, and to diffuſe Grace into the Hearts of the Saints in Heaven and Earth, that God may have Glory? He lives to God, that is all his Work; it is an active Life that carries all in the Soul to God, as living in God, ſo living to God.

There is the like Phraſe, *Gal.* 2. 20. to live in God as a Man's Element, and to God as his End; he ſavours the Word of Life, he lives in the Promiſes, by theſe things Men live. The Promiſes of the Word are the Savour of Life; to a Man that hath a Principle in him, they are the Savour of Life; the Promiſes of Heaven, and Grace, and Happineſs, and Salvation, are reliſhed in a ſpiritual way; that he purſues it, it is from a ſpiritual Life.

So that is the fourth thing that I mention, of what is meant by Life.

A fifth thing that is the root of all, is this, That the Holy-Ghoſt dwells in the Heart, as the Soul in the Body, and becomes a Man's Life. He that is joined to the Lord is one Spirit, being made the Temple of the Holy-Ghoſt; for the Spirit is the foundation of all ſpiritual Life, the Spirit quickneth, the Godhead of Chriſt quickneth, and is united to us, dwelling in us; it quickneth the Spirit, and he is the great Quickner, and the Foundation of all Life. *Rom.* 8. when he had deſcribed the ſpiritually-minded Man, and ſaid that he was Life, *The ſpiritual Mind is Life*; whence doth this ſpiritual Man come to have this Life? *Verſ.* 9, 10. ſaith he, *Ye are not in the Fleſh, but in the Spirit, if the Spirit of God dwell in you: And if any Man have not the Spirit of Chriſt, he is none of his: And if the Spirit of Chriſt dwell in you, he that raiſed Chriſt from the dead, ſhall alſo raiſe your mortal Bodies, by his Spirit that dwelleth in you.* What will be the Life of our Bodies at the laſt Day? The Holy-Ghoſt; not only our own Souls, but the Holy-Ghoſt ſhall poſſeſs us more than our own Souls; he that ſhall be the Life of our Bodies then, he is the Root of our ſpiritual Life now. The ſpiritual Mind is Life, becauſe the Spirit dwelleth in you.

Let me add this, All actings of the Holy-Ghoſt, the ſtirrings of the Affections, the enlightning of the Mind, ſpiritually to know God, and Chriſt, and a Man's ſelf, all growings up, all are quicknings; in all the Ordinances, all the Life you receive not only at the firſt, all are quicknings with Chriſt: You come to Sermons, and your Hearts are quickned, ſpiritual Affections are ſtirred, and you mortify the Deeds of the Fleſh, and aim at God, all this is quickning, it is being quickned with Jeſus Chriſt; all the ſpiritual Life that you have, and is encreaſed in you, it is called, the *Light of Life*, John 8. All your walking in the Spirit, and your acting that proceeds from the Spirit, in *Gal.* 3. *If ye live in the Spirit, walk in the Spirit*; all thoſe Walkings come from the habitual indwelling of the Holy-Ghoſt.

So much for the opening of that Life, *We are quickned.*

The next thing I am to ſhew to you, is this, which I will make an end of; *We are quickned*

Together with Chriſt.

There are ſome Interpreters, that would extenuate and enervate that which is our infinite great Comfort; for they refer the word [*Together*,] that is, we Jews and Gentiles, whereas in truth the ſcope of the Holy-Ghoſt is, *We are quickned together with Chriſt*: In all our quickning he quickens us together with Chriſt; ſo our Tranſlation rightly reads it.

Beſides, it is all reaſon, that Chriſt being made our Head, *chap.* 1. God hath quickned him, and raiſed him firſt, and ſo us; and that he ſaith after, *We are ſet in heavenly Places with Chriſt*, and *are now in Chriſt*. Beſides thoſe Arguments, this makes it clear and plain, in the *Coloſſians*; theſe two Epiſtles are as two Evangeliſts, the one explains the other: *Col.* 2. 13. he ſaith, *He hath quickned us together with him*; namely, with our Lord and Saviour Jeſus Chriſt; not only as Jews and Gentiles are quickned, but we are quickned with Chriſt.

This being laid for the ſcope of the Words, I will in a word open, how we are ſaid to be quickned with him.

You muſt know, Brethren, God the Father, who is the great Quickner, he is the Author, the great Fountain of Life; and Jeſus Chriſt, as God-Man, hath Life given from the Father to him, that he might raiſe us. You have two places, *John* 5. 24, 25. At the 26*th* Verſe, *As the Father hath Life in himſelf, ſo he hath given to the Son to have Life in himſelf.* The Father hath Life in himſelf, he is the Original of Life only; tho the Son have Life in himſelf, yet he hath not this Life of himſelf, but from the Father, the Father is the Fountain of Life. And in John 6. 57. *As the living Father hath ſent me, and I live by the Father: So,* ſaith he, *he that eats my Fleſh, ſhall live by me.*

So that now it is plain, that God having infinite Happineſs and Life; for what is the Life of God, but his own Holineſs and Happineſs, and the Entireneſs of his own Nature, for his own Bleſſedneſs, for his own Pleaſure? God hath ordained, and laid up eternal Life in his Decree; but Jeſus Chriſt is to be eternal Life,

to

to communicate that Life that is in himſelf to us, 1 *John* 1. 1. Chriſt is called eternal Life, as he was with God; and he was incarnate, and took Fleſh on purpoſe that this Life might be communicated: 1 *John* 5. 11. *The Father hath given us eternal Life in his own Decree.* Firſt, God purpoſed, that Man ſhould live in Union and Communion with him, and partake of that Life that he himſelf lives and communicates it as far as the Creature is capable: *He hath given to us eternal Life:* Well! where hath he put it for us to have it? *And,* ſaith he, *this Life is in his Son, that he might unite them to him.* John 17. 2. *Thine they were, thou gaveſt them me, that I might give eternal Life to as many as thou haſt given me.* So he gives it to them, he living by the Father, they are given to him; he beſtows Life on them, they live by him.

So that to expreſs it more fully, the Godhead dwells in the humane Nature of Chriſt, and is a quickning Spirit to him, and by virtue of our relation to him, having Union with him, he quickens us, and never reſts till he hath brought us to that Union with God, in our meaſure and proportion that Chriſt hath. *Col.* 3.3. our Saviour Chriſt is ſaid to be our Life: *Our Life is hid with Chriſt in God, and when our Life ſhall appear,* that is, Chriſt; therefore we are ſaid to be quickned with Chriſt, as the Author of our quickning. That is the firſt Sence that is put upon it, ſo ſome Interpreters carry it, tranſlating it properly.

In the ſecond place, when it is ſaid, *We are quickned together with Chriſt,* it being a quickning out of Death, as I told you, it evidently implies, That this Lord of ours, Jeſus Chriſt our Life, was alſo dead; ſo by virtue of his dying, and being quickned, we are quickned together with him. 1 *Pet.* 3. 18. it is ſaid, *He was put to death in the Fleſh, but quickned in the Spirit*; that is, raiſed by the Godhead, being put to Death. He had quickning and dying, and by virtue of that quickning and dying of his we are quickned; ſo we are quickned together with him, both by his Death and Reſurrection.

We are quickned by his Death, to purchaſe that Life and Quickning that we were to have; therefore you read in *John* 10. and in *John* 5. 21. and many places, That he gave his Life for the Life of the World; and his Fleſh, as crucified and broken, is that that hath purchaſed Life. I ſhall not need to ſtand to give you Places.

Again, on the other ſide, by virtue of his Reſurrection we are alſo quickned; therefore it is called, *The Virtue of his Reſurrection,* Phil.3.10. In *Iſa.* 26.19. there is a Prophecy of the Converſion of the Jews: *Thy dead Men ſhall live, together with my dead Body ſhall they ariſe.* Here is quickning together with Jeſus Chriſt; his Body was dead, and roſe again; ſaith he, *Thy dead Men ſhall live*; ſpeaking to that Nation that were ſcattered all the World over. How do we know, that their Converſion is called a Reſurrection from the dead? How come they to riſe, and to be quickned? *With my dead Body,* by virtue of my Reſurrection; he ſpeaks of a Dew afterwards, there is a Dew falls from the Reſurrection of Chriſt, a virtue which quickneth us: So we are quickned with Chriſt.

Again, in the third place, We are ſaid to be quickned with Jeſus Chriſt, becauſe the ſame life that Jeſus Chriſt is quickned with, we are; it is called the *Life of Jeſus,* 1 Cor. 4. Tho *Paul* ſpeak of the life of the Body, it is called the life of Jeſus: *We are delivered to Death, that the Life of Jeſus might be manifeſted in us.* As he lives in the favour of God, as he lives to God, ſo we live to God; it is the ſame life; the ſame Spirit that quickned him, quickneth us, *Rom.* 8. 10. The ſame Spirit that raiſed his Body, quickens our Souls; if we be quickned truly, we live with the ſame life that Jeſus Chriſt did.

Laſtly; We are ſaid to be quickned with him in this ſence, becauſe when he was raiſed and quickned, we were ſaid to be raiſed and quickned in him, as a Perſon repreſentative; ſo by virtue of that we are now quickned perſonally. What ſaith the Apoſtle? *Rom.*6.11. *Reckon your ſelves alive to God, as Chriſt is*; why? Becauſe when Jeſus Chriſt was quickned, when he aroſe, ye did riſe; when he was quickned, you were quickned in him, and ſhall have it compleat in your ſelves. Therefore tho it be imperfect quickning, it is thy comfort that thou art quickned with Chriſt, and in Chriſt as an Head firſt; and as his life was perfect, ſo ſhall thine be; and in the mean time, tho thou canſt not ſay, it is wrought in me, thou mayeſt ſay, it is wrought in my Head for me, I may ſay, it is perfect in him: *Your*

Life is hid with Chriſt in God. I have not all my life, my life is hid with Chriſt in God. Alas! you have but a little degree, but reckon your ſelves alive to God, as Chriſt is. When he ſhall appear, that life that he hath in Glory, you ſhall have by virtue of his being quickned.

So now you have what is meant by being quickned with Chriſt.

Now, Brethren, here lies plainly the comfort of a Chriſtian, That we are quickned together with Jeſus Chriſt, therefore this life ſhall never die; for we are quickned together with Jeſus Chriſt, and in him as our Head, and as a Perſon repreſentative of us. Here is our comfort, our life is bound up in the bundle of the life of our Lord and Saviour Jeſus Chriſt. Therefore now, if Jeſus Chriſt live; if I live, ſaith he, you ſhall live; if I never die, you ſhall never die. He is ſo quickned, that Death hath no more Dominion over him, *Rom.* 6. 10. So ſaith he to *Martha*, when ſhe doubted of the Reſurrection of her Brother, *He that believeth in me ſhall never die, believeſt thou this?* It is a Point of thy Creed, as true as any Article of thy Creed, believe it, there is nothing truer; what is the reaſon? Becauſe we are quickned with Chriſt, our life is bound up with his; and as it is in 2 *Cor.*4.14. as Chriſt did riſe up by the Power of God, ſo ſhall we.

Now then I ſhall end in a word. The laſt thing that I am to ſpeak of, is the Scope of the Apoſtle, to ſhew the Greatneſs of the Work of God, and our Lord and Saviour Jeſus Chriſt upon us; and his Love, in that he hath quickned us. You ſee the Greatneſs of the Grace, and Love, and Mercy of God, that he hath quickned us with Jeſus Chriſt. But that ſhall be the Obſervation, it is the Apoſtle's ſcope, and the main thing he aims at.

In the firſt place, if God had quickned us with this life, as he did *Adam*, for *Adam* was quickned, what an infinite Goodneſs had it been! if there had been ſuch a life as a Saint hath, to grow up to eternal life; but he did it when we had forfeited all, and were dead in Sins and Treſpaſſes.

If you had ſeen *Adam*'s Body, whilſt it was making of Clay, and formed by degrees, as God did the World; and when that Body of Clay was made, God put and breathed into it ſo glorious a Soul as it was, how ſhould we have admired this infinite Work upon him! But, Brethren, that when we had loſt this, and were dead in Sins and Treſpaſſes; that *when we were in our Blood, God ſaid, Live, Ezek.*16.6. That he ſhould forgive us all our Sins (for quickning always carries Pardon of Sin); he hath quickned us with him, forgiving all our Sins. And as he ſhewed his Mercy and Grace in pardoning, ſo his Power in putting into us a Principle of life, in communicating a greater Power than to raiſe the dead, the ſame that raiſed Chriſt; what infinite Grace and Goodneſs is this?

And then, if we reckon that our quickning with Chriſt coſt Chriſt's death, and that we are quickned for ever with him,and ſaved; take that in *Acts* 3.15. *Ye have killed the Prince of Life, and him God raiſed:* That the Prince of Life muſt be put to death, and quickned, that we might live! Our Life coſt God dear, when it was bought with Chriſt's Life. All the Life of Men and Angels, if they had never ſinned, it was but as the Life of a Slave to the Life of a King. Do but conſider, he is the Prince of Life; what a Life he had, and what it was for him that was the Prince of Life to be put to death; and put to death he was, that you might have life.

And not only ſo, but as your quickning lies, that being condemned, and then being juſtified, a Sentence of Condemnation being upon you: ſo Chriſt was not put to a bodily Death only, but he had our Sins laid on him; he was made a Curſe, and then he was juſtified in the Spirit, abſolved from all our Sins, and this was his quickning; and by virtue of his quickning, we are quickned, in the life of Juſtification. I might enlarge this: *Rom.* 5.8. Chriſt's love was commended in this,that he died for us: *Greater Love hath no Man, than that he lay down his Life,* &c. *Joh.*15.13. Let a holy Heart, that is affected with the love of Chriſt, and of God, conſider this; for Words and Rhetorick cannot expreſs it to a carnal Heart; but to expreſs it to a ſpiritual Heart, how wonderfully will he ſtand admiring the Love and Grace of God, and of Chriſt.

Again, in the third place, do but conſider the Excellency of this *Life*: It is a greater life than when we were in *Adam*, infinitely greater; we are quickned with Chriſt, with the ſame life that Chriſt is quickned with. Alas! when *Adam* was quickned, he was quickned by the Law; but Jeſus Chriſt is our life, *Adam's* life was nothing: *John* 10. 10. *I came that you might have Life, and have it more abundantly.* Therefore indeed and in truth we explain this *Life* to you: by our Death in Sin we cannot do it; why? becauſe our Death in Sin is a deprivation only of that we had in *Adam*, but it is reſtored infinitely. *I am come to give you Life, and to give it more abundantly.* It is a higher Juſtification, living in the eternal favour of God, *Adam* was but in the temporal favour of God.

Laſtly; To end all, it is evident here, that the Apoſtle principally means our Calling, the firſt Infuſion, the Holy-Ghoſt putting in a Principle of life, and making us new Creatures. Therein is infinite love, next to the Death of Chriſt, that he quickned us when we were dead: *God that is rich in Mercy hath quickned us.* There are three Acts of God, wherein his love is:

The firſt is, his love from Eternity.

The other, when he gave Jeſus Chriſt for us.

The third, when he called us firſt, and converted and turned us.

What is the reaſon that we ſhould account it ſo great a Work? The reaſon is, becauſe then we were quickned with Jeſus Chriſt. Let the Principle of life be never ſo ſmall, it is the Seed of God, that ſhall riſe to eternal life, therefore he that believeth hath eternal life; what ſaith the Apoſtle in the next words? *By Grace ye are ſaved:* He ſaith not, ye ſhall be, but ye are ſaved; for this life hath eternal life in the ſeed, and ſhall be raiſed to eternal life.

Therefore when God calls a Man, all the thoughts of love that he had from Eternity, all the thoughts of love he had when Chriſt came in the Fleſh, all that ever he means to do for a Man, is before him, and he eſtates this Man in all; all that God hath done, and will do, are in that Act concentered, when he quickens him; for then a Man hath poſſeſſion and right of all: And this ſhall go on, till it come to the height of perfection, as the Scripture holds it out; to *ſit together in heavenly Places in Chriſt Jeſus.*

SERM.

SERMON XV.

EPHES. 2. 5.

——*By Grace ye are ſaved.*

THE Words of this 5*th verſe*, fall into theſe three particulars. Here is,

1. A repetition of our condition, which we were in by Nature, to illuſtrate Grace the more, *When we were dead in Sins* (ſaith he) *He hath quickned us together with Chriſt*. Here is,

2. The firſt Benefit beſtowed upon us, and that in this Life, which is the Seed of Glory, *our being quickned*, and that *with Chriſt*. Then,

3. The Apoſtle's Note, by way of Obſervation upon it, (in a Parentheſis) whereby he ſets a Mark, as it were a Finger in the Margent, to note this as a reſult from hence; *By Grace ye are ſaved.*

I opened the Benefit, which is here beſtowed upon us, in the laſt Diſcourſe. I ſhewed what was meant by quickning. And why it is ſaid, *we are quickned together with Chriſt.*

Firſt, I ſhewed what was meant by quickning, and went over all thoſe particlars. Both

1. In reſpect of Juſtification. I ſhewed you according to the Scripture Phraſe, that it is a quickning, a giving Life: So in *Col.* 2.13. *He hath quickned you together with Chriſt, having forgiven you all Treſpaſſes.* And

2. I ſhewed you how that all the fellowſhip we have with God, and his fulneſs; it is in the Scripture called *Life* and *Quickning*. All the Joy we have in the Favour and loving kindneſs of God, which is better than Life; it is called quickning. And then

3. The Image of God which conſiſteth in Holineſs, it is a Spirit of quickning. And

4. The putting in the Holy Ghoſt into our Soul, and his dwelling there for ever, as a Soul in our Soul, and the union of the Godhead of Chriſt to us, of Chriſt who is our Life; by this alſo we are quickned. And then

5. And laſtly, Every ſtirring of the Regenerate part, every Spiritual Affection, every Holy End and Purpoſe, that is raiſed up in the Heart of a Believer, throughout the whole courſe of his Life, all theſe are quicknings, and they are from our having been quickned together with Chriſt. Pſal. 80. 18. *Quicken us, and we will call upon thy Name:* the ability which a Man hath to pray in a Spiritual way, it is a quickning.

Secondly, I ſhewed you, how we are quickned together with Chriſt; and how our quickning dependeth upon his being quickned. For he was put to Death in the Fleſh, and quickned in the Spirit, as the Apoſtle *Peter* ſpeaks, 1 *Pet.* 3. 18.

I added a third, which is the ſcope of the Apoſtle here, and that is the greatneſs of this Work. For I take it that quickning here, contains not ſimply only our firſt Converſion, though eminently that, but all that is done upon us in this Life; as on the other ſide thoſe that follow in the 6*th verſe*, are the Works, which God will work in our Perſons, one day in the World to come. The greatneſs of this Work, I demonſtrated by ſuch things as are proper to the Text. As

Serm. XV.

1. That he quickned us thus when we were dead; as in Ezek. 16. 6. *I ſaid unthee, in thy Blood, Live:* It was not only a Child caſt forth in its menſtrous Blood, but a dead Child too. And ſo likewiſe,

2. In that it is called quickning, and quickning having thoſe relations to Death, it importeth a mighty Work of Power. In *Rom.* 4. 17. it is made a great matter in *Abraham*'s Faith that he believed in God *who quickneth the dead*, but yet it was but the quickning of the dead Womb of *Sarah.* There goes an infinite deal of Mercy to quicken the dead Heart of a Believer; nay to quicken his Graces, which are not dead in Sin, but they are dead of themſelves, without the quickning of the Holy Ghoſt. Pſal. 119. 156. *Great are thy tender Mercies, O Lord, quicken me,* ſaith *David.*

3. It is a great Work likewiſe, in reſpect of the Life which we are quickned unto, and of which it is the beginning: it is the beginning of all that Life of Glory which we ſhall have hereafter. It is not only quickning us unto that Life which *Adam* had, but it is quickning us unto that Life which Chriſt himſelf leadeth, *who is our Life*, Col. 3. 4. And therefore in 1 *Cor.* 15. there is a compariſon made between *Adam* and Chriſt, *The firſt Man* Adam (ſaith he *ver.* 4, 5.) *was made a living Soul, the laſt* Adam *was made a quickning Spirit.* The compariſon lies not only in this, that Jeſus Chriſt can raiſe up a dead Creature, a dead Soul, and a dead Body, but the compariſon is of the Life it ſelf, with which both the one and the other are endowed, for the excellency thereof; as appears evidently by what he ſaith of the Body there: that from a natural it is raiſed to a ſpiritual Life; and it holds much more in the Soul. Therefore in *Joh.* 10. 10. Chriſt ſaith, *I am come, that they might have Life, and that they might have it more abundantly.* Now then do but conſider; If thou feeleſt the beginnings of ſpiritual Life, the leaſt ſtirring that is in thee, though it be but in a way of quickning (for ſo you ſee he expreſſes it by that which is the loweſt) think what this quickning is, the beginning and Foundation of. When *Mary* did feel her ſelf quick with the Son of God, little thought ſhe what a Life that quickning was the firſt motion of, even of that Life which the Son of God now leads in Heaven, which was his due then. *Your Life* (ſaith he, *Col.* 3. 3.) *is hid with Chriſt in God.* The truth is, we have little of that Life which we ſhall have hereafter; it is but quickning here, we may be ſaid only to live hereafter: *Your Life* (ſaith he) *is hid with Chriſt in God: and when Chriſt who is our Life ſhall appear, then ſhall ye alſo appear with him in Glory.* Here it is but a Seed of Life, buried to grow up hereafter, it is a drop of Life to be ſwallowed up in that Sea, in that Ocean of Life hereafter. And then likewiſe conſider, it is a *quickning together with Chriſt*, the ſame that Chriſt hath, our Lives are bound up with his, and in his.

But now the chief is *the Mercy* (for that is the Apoſtle's ſcope to exalt) the Mercy of it doth lye in this; That Jeſus Chriſt muſt die, and be quickned again out of Death, before ſuch time as this Life ſhall be given us. In *Joh.* 12. 14. Chriſt compares himſelf to a Grain of Corn, which *except it fall into the Ground, and die, it abideth alone; but if it die, it bringeth forth much Fruit:* If I had not dyed, ſaith he, I had been in Heaven alone, none had ever had any quickning by me, I had not brought a Soul to Life, if I had not died: That is the Mind of Chriſt's compariſon there. And

This leads me now to that which is a 4*th* thing to be conſidered here in this place, which I mentioned not in the laſt Diſcourſe. I told you, when I handled and opened to you the greatneſs of the Love of God to us, that I would keep to ſuch things as the Text affords, to ſet it out unto you ſtill, as they fall in my way. I ſhewed you how great a Love it was.

1. From the Subject of it, *God.*
2. For the kind of it, *His Love.*
3. For the time he hath born it to us, *even from everlaſting.*
4. From the Perſons, *Us, Us* nakedly, and diſtinctly, and indefinitely; and *Us*, not others.
5. From our condition, *when we were dead.*

And now (which I will but ſpeak to in a Word) the greatneſs of this Love is ſet out by this, that to the end we might be quickned, he gave his Son to Death.

It is but couched in the Text, and therefore I will but briefly ſpeak to it and ſo proceed.

My Brethren, when the Scripture would ſet out the Love of God to us, it ſpeaks not much of it, but the chief and eminent thing it holds forth is this, that God gave his Son, and gave his Son to Death for us. You have it in Rom. 5. 8. *God commendeth his Love towards us* (or as the Word ſignifies, he makes it noble and illuſtrious) *in that while we were Sinners, Chriſt died for us.* It is not only that when we were Sinners, he loved us, or quickned us when we were dead, but that he gave his Son to dye for us, to effect this, there lies the Emphaſis, that is more than quickning, and more than all the Benefits we have by Chriſt. You have the like in 1 *Joh.* 4. 9. *In this was manifeſted the Love of God towards us, becauſe that God ſent his only begotten Son into the World, that we might live through him*; we had never had any of this Spiritual Life elſe. *And herein is Love* (ſaith he *ver.* 10.) that is ſet out by two things, *not that we loved God, but that he loved us*; ſo that God loved us from everlaſting, and began to love us firſt; and then it follows, *and ſent his Son to be the propitiation for our Sins.* Herein is Love: that is, in this is the higheſt manifeſtation of the Love of God; it is ſuch a Phraſe as that in Rev. 14. 12. *Here is the patience of the Saints*, that is, here it is tryed, here it is ſeen. You know it was the higheſt trial of *Abraham*'s Love to God, that he had a Heart to give his Son for him; *Now I know* (ſaith God, Gen. 22. 12.) *that thou feareſt God* (that Word *Fear* is put for Love, and for all Religion, according to the Language of the Old Teſtament) *ſeeing thou haſt not withheld thy Son, thine only Son from me*; you ſee how God was taken with it, though it was but in the purpoſe of *Abraham*'s Heart to do it. But how much more is it for God actually to give us his Son! In Joh. 3. 16. it is ſaid, *God ſo loved the World, that he gave his only begotten Son*: Still you ſee the Scripture runs upon it. He loved, and he gave for Love preſently thinks of giving, and if it be a great Love, it will expreſs it ſelf by Gifts anſwerable: Now God had a Son, and he ſo loved the World, that he gave this Son. The truth is that God himſelf could not do a greater Act, nor give a greater Gift. I may ſay of this Act, as it is ſaid, in *Heb.* 6. 13. that *When God made Promiſe to* Abraham, *becauſe he could ſwear by no greater, he ſware by himſelf*; ſo becauſe he could manifeſt his Love no greater nor higher way, he gave his Son, and his only begotten Son: you ſee there is a [*So*] put upon it, *he ſo loved the World*, that is, his Elect in the World (for ſo I take it, it is meant.) Such Expreſſions have an import in them of unexpreſſibleneſs; as, *So great Salvation*, Heb. 2. 3. and, *Such contradiction of Sinners*, Heb. 12. 3. If Satan ſay, thou haſt *ſo ſinned*, reply again, God hath *ſo loved the World, that he gave his Son for us.* The Apoſtle putteth an unexpreſſibleneſs upon the Love of God, in making of us his Sons, 1 Joh. 3. 1. *Behold what manner of Love the Father hath beſtowed upon us, that we ſhould be called the Sons of God?* What manner of Love then is this, that God hath given us his only Son? You have it again, in *Rom.* 8. 32. emphatically mentioned, where the Apoſtle ſpeaks with an amazement; as if he had even run himſelf out of Breath: *What ſhall we then ſay to theſe things?* (having ſpoken of the Love of God) ſuch a Sea of Love came upon him, as overcame him: And what follows? *He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo, freely give us all things?* Do but conſider the Words a little. He ſpared not his Son, the Word implies, that God was ſenſible enough what it was to give ſuch a Son, it implies the greateſt tenderneſs; he felt every blow, yet he gave the blows himſelf: Even as when of loving Parents, 'tis ſaid they do not ſpare their Children, when out of the greateſt tenderneſs they do correct them. And he is ſaid not to ſpare *his own Son*, who is more *his own Son*, than our Sons can be, which are differing from our ſelves, but Chriſt of the ſame Subſtance with himſelf. And the truth is, none knows how to value the Gift, but God himſelf that gave him, and Chriſt himſelf that was given. And he did do it freely too; the Word that is uſed χαρίσεται imports it, with him he ſhall graciouſly give us; he gives Chriſt and all things elſe freely with him, therefore it implies, that he gave him up freely alſo. *Abraham* gave his Son, but he was commanded to do it; but God gave his Son freely, and it pleaſed the Lord to bruiſe him. And to ſhew that this was the greateſt Gift that God could give, or had to give; what follows? Now he had given us his Son, take all things elſe ſaith he: I do not value Heaven, now I have given my Son for you, therefore take that, I do not value Grace nor Comfort, nor Creatures, take all freely even as you had my Son. *If he ſpared not his Son* ſaith he, *how ſhall he not with him alſo freely give us all things?* He hath given the greateſt Pawn of his Love, (in giving us his Son) that ever was. Take another Scripture, in 1 Joh. 3. 16. *Hereby perceive we the Love of God, becauſe he laid down his Life for us.* Do but conſider whoſe Life it was that was laid down. The Apoſtle greatens this Love, from the Perſon, the owner of this Life. Was it the Life of Men? Alas! what is the Lives of Men? they are but as the Lives of Gnats and Flies; ſuch as came out of nothing but the other day: no, but this is the life of God. The life which God, dwelling in a human Nature hath, and is due to that human Nature, God dwelling there; the Apoſtle puts an Emphaſis upon that, that it was the life of God, and his own life, and ſo dear to God in the proportion of it, as the lives of Creatures are in their ſeveral Degrees of Excellency and Happineſs they enjoy, to each of them. The life of a Man, is more dear to a Man, than of a Beaſt, to a Beaſt: of a Fly, to a Fly. And among Men; of a King, to a King, than of an ordinary Man, to Himſelf: Becauſe he hath more of an outward *Life* and *Happineſs* to loſe. And look how much reaſon, God hath to love his own *Life*, more than Men their own; By ſo much was it greater love in God, to lay down that life; a life ſo dear to him, that none knew how to value this life of God, but God himſelf, and Jeſus Chriſt, who is God, and dwelt in that human Nature.

All this (my Brethren) God did, when he could have ſaved the World otherwiſe too, (let me put that in) and this when all our Lives, and all the Glory he ſhall have from us, is not worth that Life, that Glory of Chriſt, that was debaſed. And yet God, he found a ſweet ſmelling ſavour in it, he did ſo heartily and freely offer him up. The ttuth is, this love cannot be ſet out, unleſs God ſhed it abroad in the Heart of a Man, by the Holy Ghoſt, who knows the Heart of God, and knows the valuation of this Gift; and who by his Report of it, takes the Heart with it: all the Diſcourſes in the World, otherwiſe will do a Man no good. And ſo much now for that Head likewiſe, the greatneſs of this love, that *we are quickned together with Chriſt*, and ſo he muſt die, and then be quickned, before we could be quickned; *We are quickned together with him*, ſaith he.

Now I come to the next Words, the third thing here in this verſe, and that is this,

By Grace ye are ſaved.

The Apoſtle brings this in, as an Inference from both the other, that *when we were dead in Sins and Treſpaſſes, God did then quicken us together with Chriſt:* and he brings it in, by way of Parentheſis, as ſetting a mark on it, as making it that thing he would have them, as the reſult of all, obſerve and carry in their Eye. Three things are to be conſidered in it.

1. The manner of his bringing of it in.
2. The occaſion.
3. The matter it ſelf.

All theſe are worthy our obſervation, and will afford Obſervations to us. I ſhall handle the ſecond, *viz.* the occaſion laſt of all.

I. For the manner of his bringing of it in.

He brings it in here abruptly, and in the midſt of a Sentence, before he had made an end of ennumerating the Benefits we have in and by Chriſt. And he repeats it again in the 8*th verſe*, in ſo many Words: Inſomuch as ſome have thought that it did creep into the Copy, by the addition of ſome Writer, and that it was not the Apoſtles own. But far be it from us to think ſo; for by ſaying this of whole Sentences, aud eſpecially of ſo rich Sentences as this is, is to open a gap for all Hereſy, and to make of the Scriptures what they pleaſe, and to have no Foundation for our Faith therein; for the like exception may be made of any. But my Brethren, it is the Apoſtle's indigitating here, in this Diſcourſe, this thing again and again. To ſay, *By Grace ye are ſaved*, and to ſay it again; to ſay it briefly firſt, and largely afterwards to open it, to that end they might have in their Eye this as the chief reſult and ſcope of all his Diſcourſe: for him to do ſo, it is no wonder. He did ſo in mentioning our loſt condition; firſt he mentioneth it largely, in the 1, 2, and 3. *verſes:* and yet he repeats it again, to ſet the conſideration of it the more upon our Hearts, in this 5*th verſe*. Anſwerably, when he would ſpeak of that Grace, by which we were delivered out of this condition, he gives us in the beginning here a brief touch of it, *By Grace ye are ſaved*, and then inſiſteth largely upon it afterwards, in the 8*th verſe*. It was meet that this Seal ſhould have a double Impreſſion upon the Wax, to make it the deeper, for it is God's Seal; it is that Grace, by which he knows who are his. It is the firſt great end and deſign of God. So *ver.* 7. you have it, *That in the Ages to come, he might ſhew the Riches of his Grace.* It is both the firſt cauſe, and the middle cauſe, and the ultimate cauſe of our Salvation; and therefore no wonder the Apoſtle mentioneth it three times. And then,

2. Why he ſhould bring it in by way of Parentheſis, in the very midſt of his Diſcourſe, of the Benefits we have in and by Chriſt; before he goes on to ſpeak of the reſt, having ſpoken only of quickning; for him to ſay, *By Grace ye are ſaved*, by way of Parentheſis, it argues that he had this thing in his Thoughts, his Thoughts were full of it; and it breaks out preſently upon the firſt juſt occaſion. He had but mentioned the firſt degree of Salvation, *he hath quickned us*; yet becauſe whoever hath that degree, his Salvation ſhall be compleated, he preſently crys out, *are ye quickned? Ye are ſaved*; he ſpeaks as if the whole Work were done, for done it ſhall be: he cryes out, *ye are ſaved*, upon the very mention of the firſt degree of Salvation; and he tells them by what: *ye are ſaved by Grace*, ſaith he. You have juſt ſuch a Parentheſis, in *Hab.* 1. 12. where the Prophet, in the name of the People of God, prays unto God; *Art thou not from everlaſting, O Lord, my God, mine holy One?* what follows? *We ſhall not die.* He did preſently gather that from it, and it came in as a Note by the way: he had no ſooner ſaid, *Thou art my God from everlaſting:* but, *We ſhall not die:* and then he goes on in his Prayer. So here, when the Apoſtle had but named that Work, which enſureth Salvation to us, and that engageth God for ever to go on; and that he that hath begun a good Work, will perfect it: he preſently brings this in by way of Parentheſis, *By Grace ye are ſaved:* And ſo putteth a more real Emphaſis upon Grace, than in the former upon Mercy and Love, ſimply and alone conſidered. He gives them greater Epithites indeed; and yet he gives Grace the ſame afterwards too. But he brings this in here as an eminent Obſervation by the way, as that which he would have them of all things obſerve. And ſo thereby he gives it a more real exaltation than the other. And then,

3. If any one ſhall ſay, Is there any difference between his ſcope in bringing it in here, and in the 8*th verſe?* I anſwer, Yes, and this I deſire you to obſerve and remember, for it ſhall ſteer me in the handling of it; for ſome things are proper to this place, and other things that are proper to what belongs to this Sentence, in the 8*th verſe*. To ſhew you the difference then. It comes in here by way of general Premiſe, as a touch by the way, of what he would more largely open, and particularly ſpeak of. It comes in here, as the chief cauſe of Salvation ſimply conſidered, a cauſe of all thoſe Benefits which we receive, that we are quickned, and raiſed with Chriſt, and ſit in heavenly places with him; it is placed in the midſt of them, as the Sun is in the Firmament. But in the 8*th verſe*, it comes in there comparatively, and more largely; it comes in there, excluding what may ſeem to put in as cauſes of our Salvation: if you will make them cauſes that are not cauſes, and yet will go about in the Hearts of Men to ſhare the honour with free Grace. *By Grace ye are ſaved*, ſaith he, *through Faith, and that not of your ſelves, it is the Gift of God, not of Works, &c.* He brings it in there, I ſay, by way of excluſion, by way of cutting off the Pleas, of whatſoever would pretend to any Title or Honour herein; or which the Hearts of Men are apt to mingle with, and aſcribe Salvation unto. You ſee clearly then, the differing way of handling and

Serm. XV. ſpeaking to theſe Words here, and in the 8*th verſe*. Here I muſt ſpeak of it ſimply as it is the cauſe of our Salvation: But there I muſt ſpeak of it, as it is a cauſe of our Salvation, excluding all things elſe. There is nothing hath been more corrupted in all Ages, than the cauſation that free Grace hath, in the Salvation of Men; by Papiſts, and by Remonſtrants, and by Legaliſts, and by carnal Hearts; that ſtill will mingle with it ſomething of themſelves. Now all theſe things I muſt ſpeak to, as the Text ſhall give occaſion, when I come to the 8*th verſe*. Only that which I am now to do, is to ſhew you, and that in a more general way, how that Grace, and free Grace is the cauſe of all Salvation. And herein, I will obſerve this method.

1. Open to you, what is meant by *Grace*.
2. What is held forth under this Word, being *ſaved*, as here it is brought in.
3. I ſhall put them both together, *By Grace ye are ſaved*; and ſpeak to them jointly.

There is an Obſervation which I ſhould have mentioned, drawn from the manner of the Apoſtle's bringing this in here, *By Grace ye are ſaved*; by way of Parentheſis, in the midſt of his Diſcourſe: and then that he ſhould afterwards ſo largely inſiſt upon it again and again, it holds forth this to us.

That the dependency our Salvation hath in the whole, and all the parts of it, upon free Grace, is the greateſt thing in the Goſpel. It is that which the Apoſtle would have theſe *Epheſians*, above all things elſe take notice of, he ſets therefore this Mark upon it, by this Parentheſis; as if he had ſaid, *remember this*, ſaith he, as the great reſult of my Diſcourſe, to hold forth this to you, to beget thoughts of this in you, that *By Grace ye are ſaved*. But of this, when I come to the 8*th verſe*.

At preſent, I ſhall enquire,

Firſt, what is meant by *Grace* here.

To be ſure, it is not meant the Graces in us, though they have alſo the name given to them. The Papiſts they run altogether upon that, if you read their Books of the Attributes of God, you ſhall not find, as I remember, that Title, *De Gratia Dei*, or in any one of them: No, they run upon the Grace that is in us. Indeed the Graces that are in us, are called Grace in the Scripture, as in 2 Cor. 8. 1, 7. *We do you to wit, of the Grace of God beſtowed upon the Churches of* Macedonia. And ver. 7. *As ye abound in every thing, in Faith, and Utterance, and Knowledg, and in all Diligence, and in your Love to us, ſee that ye abound in this Grace alſo.* So in 2 Cor. 9. 8. *God is able to make all Grace abound towards you*; and ver. 14. *We long after you, for the exceeding Grace of God in you.* But yet the Graces that are in us, they are called Graces, meerly becauſe they are the Gifts of an higher Grace, by which higher Grace we are ſaved; and Salvation is never attributed to our own Graces. Or indeed and in truth they are part of Salvation it ſelf; even as the Benefits that God beſtows upon us out of Love, they are called Love; ſo in 1 *John* 3. 1. *Behold what manner of Love the Father hath beſtowed upon us, that we ſhould be called the Sons of God.* There Adoption and Sonſhip is called the Love of God, which he hath beſtowed upon us, becauſe it proceeds from Love; ſo theſe are called Graces, becauſe they flow from that Grace: Even as Regeneration, the thing begotten in us, is called Spirit in us, becauſe it is begotten by the Spirit; ſo theſe are called Graces, becauſe they are the Gift of Grace. And therefore in *Acts* 11. 23. the Effects of the Grace of God are there called Grace: *When he had ſeen the Grace of God, he was glad*; that is, he had ſeen Men turned unto God; for he ſpeaks of the Converſion of Souls, and of the Graces of God wrought in them. My Brethren, they are but improperly called Grace. It is that which hath miſled the Papiſts, and Schoolmen; and you may ſee how dangerous a little Miſtake is: They thought to call it Grace, becauſe it made us accepted, and rendred us gracious in the eyes of God, therefore they called it, that

Grace by which we are accepted. But the truth is, theſe are only called Graces, becauſe they are the Gifts of Grace; and therefore in that place I quoted afore, 2 *Cor.* 8. 1. it is called, *The Grace beſtowed upon you.* And you ſhall ſtill find, that when our Grace is ſpoken of, the word [*given*] is mentioned: as in *Eph.* 3. 2. and twenty ſuch Inſtances more there are, which I could give you. They are called Graces, I ſay, becauſe they are beſtowed by Grace. They are not *Gratiæ gratum facientes*, but *Gratia gratum facientis*, that is, the Grace of God making us gracious. And therefore the Holy-Ghoſt hath invented a word for it, which we find uſed in no Heathen Author, (as the Learned have obſerved) he calls them, χαρίσματα, that is, Gifts out of Grace, and out of Favour. And in *Rom.* 5. 15. there is mention made of the Grace of God, and of the Gift by Grace, which indeed is plainly meant only of the Righteouſneſs of Chriſt; yet in relation unto us, and as flowing from that original Grace in God, it is called the Gift by Grace, or the Gift of Grace. So that now you muſt take the Favour of God, that which is in the Heart of God towards us, which is called in that *Rom.* 5. 16. in diſtinction from all Gifts given by God, yea from Chriſt himſelf, ἡ χάρις τοῦ θεοῦ, the Grace of God, to be that which the Apoſtle means here in the Text; and tho he hath given the Graces in us the Name of Grace, yet, as I ſaid afore, he never attributed Salvation to them.

And that here Grace is ſo taken, I ſuppoſe I ſhall not need to ſtand long in it. You ſee the Apoſtle brings it in here as a cauſe of Salvation, together with Mercy and Love in God, therefore the Grace here meant is the Grace of God alſo. And ſo, *v.* 7. *That he might ſhew the exceeding Riches of his Grace.* It is not the Grace in us, but Grace in God, which he calleth alſo *Kindneſs* in the ſame verſe. So that in a word, by *Grace* here is meant this, the Favour of God freely accepting of us: *Epheſ.* 1. 6. *To the Praiſe of the Glory of his Grace, whereby he hath made us accepted*; accepted with himſelf: This is the great Grace that is here intended. I could give you another place for it; it is in *Rom.* 3. 24. *Being juſtified freely by his Grace.* There is, firſt, his Grace; and ſecondly, to ſhew that it is not any thing in us, he addeth the word [*freely*] to it: He doth not only call it Grace, but *his Grace*, by way of diſtinction; and then he adds [*freely* to it, to cut off all things from it.

The Obſervation from hence by the by, is only this:

Obſerv. That we ſhould now have our Heart ſet upon ſeeking of the Grace and Favour of God, as the higheſt, ſupream, and chief Cauſe of all; and to ſeek Graces as the Fruit thereof: To pray, tho for inherent Grace to be wrought in us, yet chiefly to ſeek after the Favour of God, to have our Hearts affected with it. To apprehend, and ſeek after, and to have our Hearts taken with the Favour of God, and to be the Subject of it, is in it ſelf infinitely more, than to be taken with the Fruits of it. And ſo likewiſe, to ſeek after the viſion of this Favour in it ſelf; as *Moſes*, *Shew me thy Face*, ſaith he: God knew what he meant, and therefore anſwers, *I will be gracious to whom I will be gracious*; and I will be gracious unto thee. Our Hearts now, and our Comfort ſhould be pitch'd upon the Grace that is in God.

You ſhall find the expreſſion in 2 *Theſſ.* 2. 16. (I ſhall but quote it to you.) *Now our Lord Jeſus Chriſt himſelf, and God, even our Father, which hath loved us, and hath given us everlaſting Conſolation, and good Hope through Grace.* What is it that will be everlaſting Conſolation, that will never fail you? And what is that good Hope that will be everlaſting? It is, when as the Grace of God is ſhed abroad in our Hearts, and the Love of God is ſhed abroad in our Souls, in a more immediate manner. That he ſpeaks of that Love, is clear; for he ſaith, God that hath loved us with an infinite Love, and ſaved us with his free Grace that is in himſelf, out of that Love he hath given us eternal Conſolation, and good Hope in that Love, and in that Grace.

Now then, this being cleared and opened to you, I come in the ſecond place, to ſhew you, what this expreſſion of *Grace* doth ſuperadd to Mercy and Love; for you ſee here he brings in three Cauſes of our Salvation. Therefore as I have opened the thing it ſelf, I ſhall in the ſecond place open it, as it is a cauſe of Salvation,

vation, diſtinct ſome way from Mercy and Love: *Exod.* 34. 6. *The Lord gracious and merciful*; he makes Grace a diſtinct thing from Mercy. It is the ſame for the ſubſtance with Love and Mercy, yet it holds forth ſomething more eminently than both.

1. It noteth out, not ſimply Love, but the Love of a Sovereign, tranſcendently ſuperior, one that may do what he will, that may wholly chuſe whether he will love or no. There may be love betwixt Equals, and an Inferior may love a Superior; but Love in one that is a Superior, and ſo ſuperior, as he may do what he will, in ſuch an one Love is called Grace: and therefore Grace is attributed to Princes, they are ſaid to be gracious to their Subjects. Subjects, tho they love their Princes, yet they are not ſaid to be gracious to them. Now God, who is an infinite Sovereign, who might have choſen whether ever he would have loved us or no, for him to love us, and to love us with a ſpecial Love, this is Grace. In that of *Exod.* 34. 6. when God proclaims his Name, what is the firſt word? *The Lord, the Lord,* and *gracious* is the next: *The Lord, the Lord, gracious:* I am the Sovereign Lord of all the Creatures, if I love, if I ſhew Mercy, this is Grace. And in the Chapter before, *v.* 19, he ſpeaks like a King, and like the Lord of Heaven and Earth, *I will be gracious to whom I will be gracious.*

2. Grace here, as it is in God, notes out not ſimply Love, but the height of Love, a Love that will ſhew all its Goodneſs: *Exod.* 33. 19. *I will,* ſaith he, *ſhew thee all my Goodneſs*; what follows? *I will be gracious to whom I will be gracious.* For God to be gracious to us, is ſo to love us, as to beſtow all that becomes Creatures to have from him, all that is ſuitable to the condition of Creatures. When the Apoſtles therefore would wiſh all good to thoſe unto whom they wrote, ſtill they wiſh Grace, becauſe it brings the utmoſt good with it, it is Love extended to the utmoſt; if it be Grace, they ſhall have his Son, and all things with him: *He will graciouſly with him give us all things.* So I told you the word ſignifies, in that *Rom.* 8. 32.

3. Hence therefore, thirdly, it notes withall the greateſt Freeneſs. You have the Phraſe in *Hoſea* 14. 4. *I will love them freely.* Where God loves, he loves freely; and Grace denotes the Freeneſs of that Love, it ſuperadds in the ſignification of it, Freeneſs; and Love in that reſpect is called Grace, and Grace is but free Love. You ſhall find it in *Rom.* 3. 24. *Being juſtified freely by his Grace.* And therefore where the Apoſtle uſeth the word *Grace*, or God is ſaid to give us out of this Grace, our Interpreters often render the word, to *give us freely.* Thus in 1 *Cor.* 2. 12. *The things that are freely given to us of God*; the word is, things given to us out of Grace, or graciouſly. So in the place quoted even now, *Rom.* 8. 32. *He will with him give us all things freely*, or graciouſly, as the word ſignifies.

Now for God to give freely, it implies theſe ſix things, that I may open them diſtinctly to you.

Firſt; To ſet his Heart and his Love on us, meerly out of his own good Motion, and good Will. Mark therefore how they are joined together, in *Epheſ.* 1. 5, 6. In the 5*th* Verſe he had ſaid, that God *predeſtinated us unto the Adoption of Children, according to the good pleaſure of his Will*; and in the 6*th* Verſe he ſaith, *To the praiſe of the Glory of his Grace.* When he doth it thus in a freedom, meerly out of the motion of his own Will, this is Freeneſs, and this makes it Grace. Grace implies more than to give, tho it implies that too; and tho ſtill you ſhall find both joined, it implies to give freely.

Secondly; It is not only ſaid to be Grace, in regard of the Freeneſs of it towards us, but in reſpect of the Sovereignty of God's Will, that he may chuſe to love whom he will, and do what he will, meerly as a Sovereign; for ſo it is moſt certain, that all that *Adam* had might be called Grace in that reſpect; for what God did for *Adam*, all the Holineſs he had, it was freely done, which yet in the Scripture is not called Grace. It might have been ſaid unto *Adam, Who made thee to differ from another?* It was the free Will of God: *And what haſt thou that thou didſt not receive?* So that Grace here implies more than meerly the Freeneſs of a Sovereign, that God doth it meerly out of his Superiority. But we find, that

Grace, it is oppoſed to all that Dueneſs, which in a way of Juſtice becomes God to reward the Creature with, under the Covenant of Works. In *Rom.* 4. 4. you ſhall find, that Grace is oppoſed to ὀφείλημα, to a Debt, or a Due; the Apoſtle, ſpeaking of the Juſtification of a Sinner, oppoſeth to it the Juſtification by Works, *To him that worketh* (v. 4.) *is the Reward not reckoned of Grace, but of Debt.* I take it, that there by *Debt*, is not meant, as if the Creature under the Covenant of Works could oblige God; or, that God was a Debtor, ſtrictly taken, to the Creature: For that of the Apoſtle is certain, in *Rom.* 11. 35. *Who hath firſt given to him, and it ſhall be recompenſed unto him again?* But yet this we may ſay, That there was a dueneſs, and a meetneſs, between God as the Creator, and the Creature: That if the Creature were holy, (as it was meet God ſhould create him, if he made him reaſonable,) and if he continued in that Holineſs, it was meet, it was according to the Law of Nature between the Creator and the Creature, he ſhould live, and be eſteemed righteous, and be in God's favour, and have his Approbation in ſo doing; and likewiſe, that God ſhould make a Promiſe, that he ſhould do ſo. It was meet, that God, ſeeing a Holineſs in *Adam*, and ſeeing him to continue in that Holineſs, ſhould approve him, and juſtify him, as a Creature that was holy, and continued holy, as a Creature under that Covenant. But the Grace which the Goſpel ſpeaks of, and by which we are ſaved, is a Grace oppoſed to this Dueneſs, that is between the Creator and the Creature, ſimply ſo conſidered. Therefore now God, that he might make way for this Grace, which was in the Purpoſes of his Heart, and to lay the Creature low in it ſelf, and to manifeſt the Riches and Greatneſs of his Grace and Love, downs with *Adam's* State, he ſuffers that to be ruined: *Adam* forfeited that Bond which was between his Creator and him, and it is a Forfeiture that cannot be reſtored again, no, not by God himſelf, to a ſinful Creature, as the ſtate of Innocency cannot. Now then, when God had diſſolved that Dueneſs, that Debt, (as I may call it,) that Obligation, which according to the Law of Nature, in a way of Meetneſs and Comelineſs, it was fit for God as a Creator, to deal with a Creature, there is now room for Grace; for now he is not only free as he is a Sovereign, but he is free as a Judg, in reſpect that he is free as to that his own Law, which (tho Sovereign of the World) he had condeſcended unto, by reaſon of the relation of being a Creator. He is not only free in reſpect of Prerogative, as a King is over his Subjects, and is therefore ſaid to be gracious; but he is gracious now as a King unto Trators. In *Rom.* 3. when he comes to ſpeak of being juſtified freely by his Grace, which he doth *v.* 24. how doth he make way for it? He tells us before, that all Men were become guilty before God; ſo *v.* 19. *That every Mouth may be ſtopped,* ſaith he, *and all the World may become guilty before God:* All had their Necks upon the Block. Now, ſaith he, if ever theſe be ſaved and juſtified, it muſt be by Grace: So you have it after that Diſcourſe, at the 24*th* Verſe, *Being juſtified freely by his Grace, through the Redemption that is in Chriſt Jeſus,* when we were thus obnoxious, and were all become guilty before God. Grace hath a further freedom therefore.

Thirdly; The Freeneſs of this Grace lies in this, That God's Reſolutions of Love are firm, and is ſo free and noble, that nothing ſhall divert him; Grace always hath a Generouſneſs accompanying it: That as God is the King of all the World, and will be gracious to whom he will be gracious; ſo he reſolveth for ever to be ſo, and nothing ſhall hinder him from being ſo. There ſhall be neither *Ifs* nor *Buts*: *If my People forſake my Laws*; what then? *I will not take my Mercy away from them for all that,* he ſaith in *Pſal.* 89. 33. And ſaith *Paul,* in 1 *Tim.* 1. 13. *But I obtained Mercy for all that, tho I was injurious, and a Perſecutor,* &c. And then,

Fourthly; It is free in this, becauſe he caſts it upon what Perſons he will: Therein is Freedom of Grace alſo, whereas there was no difference, as the Apoſtle ſaith, *Rom.* 3. 22. *But all have ſinned, and come ſhort of the Glory of God*; then comes in, *Being juſtified freely by his Grace.* He hath here a freedom now, in reſpect of Perſons, to this or that Perſon, and not to others. Therefore again, in *Rom.* 11, 5. they are ſaid to be a *Remnant according to the Election of Grace*; that whereas all were in a like condition, this free taking of a Remnant, this chuſing of theſe, and not others, is out of Grace, it is therefore called, the *Election of Grace.*

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And then, in the laſt place, as it reſpects no Perſons, ſo no Conditions upon which he gives Salvation to us, Pardon of Sin, Juſtification, and Heaven at laſt; I ſay, that he doth it freely without conditions. There is indeed a Freedom that God hath given away, and that is, by having made Promiſes to his People; but it is free Grace that made him promiſe. There is alſo a declaration of his Will, that without ſuch a thing he will not beſtow another thing, which yet he beſtows, both the one and the other, out of Grace: Without Holineſs no Man ſhall go to Heaven, *&c.* But yet they are not Conditions, they are indeed the Effects of this Grace, as the Apoſtle terms them: *The Grace of God was exceeding abundant in Faith and Love*, 1 Tim. 1. 14. that is, in working Faith and Love. And indeed, that I may ſpeak more plainly, what is Faith, and Love, and Repentance, and all theſe, to Salvation? They are Salvation it ſelf, they are part of it. When God requires of you, that you ſhould believe, and repent, and mortify Sin, and walk holily, doth he require theſe as Conditions? No, he requires them as parts of Salvation it ſelf, as the Eſſentials to Salvation. My Brethren, they are the Eſſentials unto Salvation it ſelf: For what is Faith and Holineſs, unto Glory and Salvation to come? It is as Reaſon is to Learning. All the World muſt needs ſay, that Reaſon is a part of that Knowledg a learned Man hath, or he would never be learned; it is not a condition ſo much of his being learned, as it is a part of it: So when God bids us believe, what is it? It is to bid us be ſaved, it is to bid us have eternal Life, and the Comforts of eternal Life in our Hearts; it is to tell us, I will give you my Son freely, I would have you marry him, I would have you believe in him, I would have you be one with him. As if a Man ſhould ſay, I will give you Meat upon condition you eat it; why, he hath no ſweetneſs in it, unleſs he eat it, it will do him no good elſe: So ſaith God, I will give you my Son, believe in him. Is Faith ſuch a great condition, think you? It is that without which Chriſt cannot be yours, you cannot poſſeſs him elſe, you can have no ſweetneſs by him, he will do you no good elſe. They are, I ſay, Eſſentials to Salvation, eſſential Requiſites. But perhaps I ſhall ſpeak a little more to this, when I come to the 8*th* Verſe. My Brethten, this is certain, that look whatever Contrivements free Grace in God could have, that might not imply a contradiction, that might ſtand with Holineſs, that might ſtand with the Wiſdom of God, that might effect the thing, *viz.* to ſave Men; all that Advancement of his free Grace, he hath ordered, and deſigned, and plotted, in all the Works of our Salvation. In *Rom.* 5. 21. it is ſaid, that *Grace reigned through the Righteouſneſs of Chriſt, unto eternal Life.* It reigneth, mark it, of all things elſe God hath ſet up his free Grace as a Monarch, and hath ſo ſet it up, as that it ſhall reign; and there is no Work of Man, or any thing in Man, that ſhall in the leaſt impair the Sovereignty of it. If a Sovereign have the making of his own Laws, he will be ſure to make himſelf Sovereign enough; why free Grace is a Sovereign. We are therefore ſaid to be *under Grace*, in *Rom.* 6. and that therefore *Sin ſhall have no more dominion over us*, becauſe we are under the dominion of Grace, implying, that Grace is a mighty King and Sovereign. If Grace therefore have the making of his own Laws, if he have the contriving of all the things in our Salvation, doubtleſs he hath contrived it ſo, as that himſelf will be the immediate Beſtower of all, and that all that cometh ſhall come immediatly from free Grace, and ſhall be ſo acknowledged, and thereby be magnified. It is the property of Kings, if they do any great good, they will do it themſelves; ſo free Grace being this great Lord and Sovereign, it will, tho it may uſe Inſtruments, yet uſe them ſo, as it ſelf will have the glory; it is like Majeſty, it cannot endure any thing elſe to come up into the Throne. Saith the Apoſtle, in *Rom.* 4. 16. *Therefore it is of Faith, that it might be by Grace.* He ſpeaks as if Grace had a deſign ſtill to keep cloſe to that end, that he will have it by Grace. He hath taken in Faith indeed, why? Becauſe Faith will magnify and apprehend that Grace, it is a pure receiving thing, as afterwards I ſhall open. I quote the place only for this, that free Grace hath deſigned the way ſo, as that ſtill it ſelf might be magnified in all. And therefore, whether Faith, and Repentance, and Holineſs, *&c.* be conditions, or not conditions, we need not diſpute it much; they are parts of Salvation, (I would ſalve it ſo) they are that indeed, without which no Man ſhall be ſaved: *Without Holineſs no Man ſhall ſee God*; and without Faith no Man is actually juſtified in his own Perſon, he may be juſtified repreſentatively in Chriſt. But I ſay, there are parts of Salvation it ſelf, therefore when he ſaith, *He hath quickned us together with Chriſt*, he preſently addeth, *By Grace ye are ſaved*, for quickning is a part of Salvation. So that this is the thing I aim and drive at, that God hath ſo ordered all the Buſineſs of Salvation, that free Grace ſhall be magnified.

So much now for the opening of this firſt thing, what is meant by Grace, both ſimply in it ſelf conſidered, and as it is a Cauſe of Salvation, that hath ſomething in it, ſome kind of Notion, ſuperadded to Love and Mercy.

Now I come to the ſecond, and that is, *Saved.*

I will not ſtand much upon the opening of that, only this: *Saved*, is oppoſed to what is loſt: *Save and ſeek that which is loſt*; ſo the Scripture-Phraſe is. Saved, and Grace here, they are well joined together; for when we were loſt, free Grace then ſhewed it ſelf, it entred then upon the Throne. The Apoſtle had ſaid, *Dead in Sins*, and *Children of Wrath*, and oppoſitely ſays, *Saved*, which imports a Life; σωτήρια, *Vita*, (and ſo the *Syriack* and *Arabian* often tranſlate it) σωτήρια. All Salvation hath a Life ſuppoſed to be ſaved, but not *è contrà*; the Angels live, yet are not ſaid to be ſaved. And the Holy-Ghoſt calls that Bleſſedneſs of the old Covenant of Works *Life*, but never *Salvation*, for you are ſaved by Grace; and accordingly uſeth a word in the Hebrew, peculiar to the Grace by which we are ſaved, importing Mercy, which he uſeth not of that Favour which giveth Life by the Law.

But the thing I would eſpecially note out of that word, *Saved*, is this, That we are ſaid to be ſaved now, now at the preſent. He had no ſooner ſaid, *We are quickned together with Chriſt*, but inſtantly he cries out, *Ye are ſaved.* I will give you but one parallel place for it, it is in 2 *Tim.* 1. 9. *Who hath ſaved us, and called us with an holy Calling, not according to our Works, but according to his own Purpoſe and Grace.* God hath called us according to his Grace, and hath ſaved us.

Now what is the reaſon that we are ſaid to be ſaved, when called?

I will give you two Reaſons, and thoſe are both in the Text, tho I could give you more; as, becauſe Calling is the beginning of Salvation, and makes the Work ſure, and gives us a right to it: *Behold what manner of Love the Father hath beſtowed upon us, that we ſhould be called the Sons of God! Now are we the Sons of God, and it doth not yet appear what we ſhall be; but we know, that when he ſhall appear, we ſhall be like him.* All that we ſhall have in Heaven, is but the appearing of what we now have, and are. But to let that paſs. Some would interpret the words thus, *We are ſaved by Hope:* But the Apoſtle's ſcope is not here to ſhew what our Hopes are, but what is; and inſtead of ſaying, *By Hope ye are ſaved*, he plainly ſaith, *by Grace ye are ſaved.* Now I ſay, there are two reaſons in the Text plainly and clearly.

Firſt, we are ſaid to be ſaved now, becauſe we are now actually under the Dominion of Grace (for ſo I may expreſs it) which hath undertaken to make our Salvation perfect. Let Grace look to it now, for it is engaged, and in that reſpect Grace is not free (as I ſaid before) and it is well for us, that Grace hath not that kind of freedom. If our Salvation depended upon any thing in us, the Apoſtle could not have ſaid, *ye are ſaved*; but put Grace and Salvation together, and he might well ſay it. And the Apoſtles meaning is this, as if he had ſaid, you have had experience in your quickning and converſion, and hitherto of the Grace of God towards you; in quickning you together with Chriſt, and ſo in drawing you into Union and Communion, with himſelf and his Son. Now faithful is he that hath called you into fellowſhip with his Son; as 1 *Cor.* 1. 9. and he that hath begun will perfect it; as Phil. 1. 5. *And if when we were Enemies, we were reconciled to God by the Death of his Son, much more being reconciled we ſhall be ſaved by his Life.* So if Grace have wrought in you this great Work, quickning you; you may

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conclude from thence, that now ye are quickned, *By Grace ye are ſaved:* the thing is as good as done, for Grace hath undertook it, and this is one property of Grace to be immutable: Rom. 4. 16. *It is of Faith that it might be by Grace, to the end the Promiſe might be ſure.* In 2 *Cor.* 12. when the Apoſtle was in a mighty great Temptation, and did not know what would become of his carnal Heart, or at leaſtwiſe fearing leſt he might be overborn by the Temptation: what anſwer hath he? *v.* 9. *My Grace is ſufficient for thee,* my Grace hath undertook to ſave thee, therefore do not thou fear, that is ſufficient, and that will look to thee, and take care and order for thee. But might *Paul* ſay, or another ſay, I ſhall Sin and run out grievouſly againſt Grace? But if Grace will pardon thee, what is that to thee? And beſides that, Grace will reduce thee, and perhaps keep thee, and prevent it; however conſider, If Grace be able to ſave thee, if there be any ſufficiency in Grace, it ſhall. So that, I ſay, a Man may reckon, that if Grace be King, it will prevail over all. Grace reigneth, ſaith the Apoſtle, and nothing ſhall hinder, neither Guilt of Sin paſt or to come; ſtill you ſhall have Grace that will look to pardon you, and will look that you ſhall not run into ſuch Sins, as ſhall put you out of Grace; for this King that made theſe Laws and Principles of remaining in the ſtate of Grace, looks to all its Subjects; if they be under his Dominion, they ſhall not be under the Dominion of Sin. If Grace therefore be the undertaker, the Apoſtle might well ſay, *that being quickned, ye are ſaved.*

But there is a ſecond reaſon why he ſaith, *Saved*, in the preſent Tenſe, becauſe in the next Words he tells us, we are *raiſed together with Chriſt, and ſit with him in Heavenly Places:* In your Head, ſaith he, ye are in Heaven repreſentatively; and are as ſure to be in Heaven, as if you were now there. Therefore the Apoſtle having told them that they were quickned with Chriſt, gives them aſſurance of Salvation, *Ye are ſaved*, ſaith he, for you may ſee your ſelves *quickned together with Chriſt, and raiſed up with him*, repreſentatively, and therefore you ſhall one day *ſit with him in Heavenly Places* alſo. So much now for having explained this Word, *Saved.*

I ſhall now come to the third thing, *viz.* to ſpeak to theſe two jointly and together, *By Grace ye are ſaved.* And this is plainly the meaning and the ſum of it, which you may make an Obſervation, or an Interpretation of as you will. All our Salvation firſt and laſt, the whole and all the parts of it, they are to be attributed ſolely to the free Grace of God, and not to any thing in us. This latter [not to any thing in us] and how it is abſtracted from all things in us; I ſhall ſpeak of when I come to the 8*th verſe.* But I ſhall ſpeak now a little to the former, and then I think I ſhall have opened theſe Words fully. I ſay, the whole buſineſs of Salvation, firſt and laſt, and all the parts of it, they are all attributed unto Grace. The free Grace of God, or that free Favour that is in the Heart of God, it is, I ſay, the ſole cauſe of all the Parts and Degrees, and Benefits of Salvation. They are attributed unto Grace, in three reſpects.

1. In reſpect of God's everlaſting Purpoſes, looking to nothing in the Creature, and decreeing and purpoſing all Benefits to them out of Grace; ſo that every Benefit when it ſhall be beſtowed upon us, it ſhall flow from that everlaſting good Will and Purpoſe of his. You have this, in 2 *Tim.* 1. 9. a place pat to the purpoſe; *Who hath ſaved us, and called us with an holy Calling, not according to our Works, but according to his own Purpoſe and Grace, which was given us in Chriſt Jeſus, before the World began.* There now the Love of God ſet upon us freely, is called a Gift, and every Fruit of it in them, is according to that Grace, becauſe out of that Grace. My Brethren, let me give you but this Notion by the way: Though God hath ſubordinated in the way, in the Chain of our Salvation, one thing to another; as thus, actual Juſtification of our Perſons upon our believing (for it is clear, we are not juſtified in a true ſenſe till we believe, and then we begin to be juſtified in our own Perſons, yet we are repreſentatively juſtified in Chriſt from Eternity.) Here he makes Juſtification to follow upon Faith, or to be concomitant to Faith; and ſo Heaven and Glory the conſequent of Grace, *without which no Man ſhall ſee God*; yea he hath made all theſe to depend upon Chriſt meritoriouſly.

Yet notwithſtanding, take all theſe, Chriſt, and Faith, and Juſtification, and Heaven in the end, they are all co-ordinate, and from his own free Grace; that is, they do all immediately flow from his own Purpoſe and free Graces to us without dependance one on another, in reſpect of his Purpoſe I ſay. And therefore it is ſaid, that out of his Love he gave Chriſt and the like; and in *Heb.* 2. it is ſaid, that *Jeſus Chriſt died by the Grace of God.* What was the cauſe of the Death of Chriſt for us? It was the free Grace of God in his everlaſting Purpoſe, *Rom.* 8. 32. *Having given us his Son, how ſhall he not with him alſo freely give us all things?* So that Chriſt though he was the more excellent Gift, yet he was a Gift, and all was given with him. He gave Chriſt out of Grace, and with him gives all things alſo out of Grace; and though in execution they are all to be conveyed to us through Chriſt, yet in reſpect of his Will, and in reſpect of his Purpoſe, they are all, even Chriſt himſelf and all, co-ordinate from that Grace of his. So that in that reſpect firſt, becauſe of his everlaſting Purpoſes, all doth thus depend immediately upon free Grace, originally upon an abſolute freedom in God: hence therefore, we are ſaid to be ſaved only by Grace. All the things we have, are in this reſpect, ſaid to be graciouſly given us by God; ſo the Word is in 1 *Cor.* 2. 12. becauſe as it is *ver.* 9. *God hath prepared them for thoſe that love him.* Therefore he is called, the *God of all Grace*, 1 Pet. 5. 20. even as he is called, the *God of all Comfort*: for of all the Grace that he beſtows upon us, he is the Fountain, and the immediate Fountain; it was meerly out of his Grace; and this was before we had done good or evil, *Rom.* 11. 6. Now then the Grace of God towards us, upon which our Salvation in all the parts of it depends, that Grace whereby we are ſaved, it is a Soveraign: ſo that though the Grace that is in Jeſus Chriſt, as God, Man, and Mediatour, is taken up into partnerſhip with the Son of God, and therefore our Salvation is attributed to his Grace, 1 Tim. 1. 14. *The Grace of our Lord is exceeding abundant*: yet if you compare this in order of our Salvation, to the original Grace in God himſelf, it is but a Gift of Grace. The Apoſtle (as *Zanchy* well obſerveth, upon *Rom.* 5. 13.) ſpeaks of the Grace of God, and of the Gift by Grace: what means he by the Gift by Grace? Even that very Redemption of our Lord and Saviour Jeſus Chriſt himſelf, for it was the free Grace of God that did order that as a Gift to us, for our Salvation and Juſtification. So that in this reſpect we are ſaved by Grace, this original Grace of God; and the Grace that is in Jeſus Chriſt, take it as it is for us, it is but a ſecond Grace, it is but a Gift of Grace, this is the Fountain, it is Grace given us in Chriſt, 2 *Tim.* 1. 9. And this is the firſt reſpect in which we are ſaid to be *Saved by Grace.*

2. In reſpect that God hath laid up all our Salvation, and all the Grace by vertue of which we are ſaved, in another, namely in his Son. So that indeed when we come to the point of Salvation, it is Grace ſtill, take it at the ſecond hand, as it is in Chriſt; take it in oppoſition to what is in us, or in oppoſition to what is a due or a Debt, to what was in the Covenant of Works, I ſay that Grace we are ſaved by, it is laid up in another, and it is a Gift of Grace (as even now I ſaid) not only ſubordinate to that original Grace in God, but the Grace by which we are ſaved, and to which our Salvation is attributed. So that we are never ſaid to be ſaved by the Grace that is in us, but by the Grace that is in him for us. It is true, we ſhall go to Heaven, and that is Salvation, but it is not by vertue of our Grace, but by virtue of that Grace given to Jeſus Chriſt for us, to ſit in heavenly places, and to poſſeſs Heaven for us and in our room, till we come thither. So likewiſe, we ſhall riſe again, but it is becauſe there was that Grace given to Jeſus Chriſt for us, that he roſe in our ſtead. Therefore the Words alſo follow in this verſe, *he hath raiſed us up together with him.* So we are juſtified by a Righteouſneſs, but it is that Grace of Righteouſneſs which is graciouſly laid up for us in him. It is not our Holineſs but Chriſt's, it is the Spirit of Life that is in Chriſt, *Rom.* 8. 2. We are Sons, it is true, but it is ſtill by virtue of the Grace of Son-ſhip that is in Chriſt, which I ſay (as by virtue of it we are Sons) is a Grace for us, and it was a Grace to the humane Nature to be united to the Son of God, and in that reſpect it is a Grace to him too, though he be the natural Son of God. Therefore we are ſaid to be made gracious in the Beloved, *Eph.* 1. 6. Though we have the counterpain of all Grace that is in Chriſt; yet notwithſtanding our Salvation is by the

Grace that is in him, which is the other counter-pain: and notwithſtanding what is in us, our acceptation is by his Grace and his Favour. Oh! how far are we removed off from having any thing in us that is the cauſe of Salvation? You ſee firſt here is the original Grace of all; and Jeſus Chriſt himſelf is but a Gift of that Grace. And then take all the Grace that is in Chriſt, our Salvation when it is attributed as to a Cauſe, it is attributed unto that, it is Grace in another, and not in our ſelves. And take our Graces themſelves, they are all parts of our Salvation.

3. Let me add this to it too, if I may be diſtinctly underſtood. All parts of Salvation, when they are wrought in us, though one may be ſubordinate to another, that is thus far; that God will not work and beſtow this, unleſs withal he beſtows this, as I ſaid before; *Without Holineſs no Man ſhall ſee God*: Yet when God beſtows any one of them, he doth it out of that original Grace he purpoſed towards us at firſt, they are the fluxes and renewings of that Grace. Though God hath obliged himſelf by a Promiſe, and though he will never beſtow one Gift of Grace till he beſtow another, yet when he beſtows both, the one and the other, they have all an immediate dependance upon, and are the immediate fluxes of that everlaſting Love of his, that concurreth with all this. Whatſoever a Chriſtian is, in the whole, or in parts, or whatſoever he ſhall be, flows immediately from that Grace. When God converts a Man, it is as if he new choſe him; and Jeſus Chriſt he is an Inſtrument of this Grace and Mercy. You have a fit place for it, in Rom. 15. 8, 9. *Jeſus Chriſt was a Miniſter of the Circumciſion for the Truth of God, to confirm the Promiſes made unto the Fathers*: to make them all good, *that the Gentiles may glorify God for his Mercy.* Go over all the parts of Salvation, you ſhall ſee this to be true.

The firſt ſtep of Salvation is Quickning, Converſion; It is wholly by his Grace. *He hath called us with an holy Calling according to his Grace*, 1 Tim. 2. 9. And Gal. 1. 15. *It pleaſed God who ſeparated me from my Mothers Womb, and called me by his Grace*: that is, he did put forth a freſh Act of that Love and Grace, as freely as when he firſt choſe him; though between that Act and God's choice, Jeſus Chriſt came in between to purchaſe it. So in *Eph.* 3. 7. where he ſpeaks of his Miniſtry (I may ſay the like of our Calling, as he doth of the Gifts of his Miniſtry, for indeed in the *Galatians*, he meaneth both) *Whereof I was made a Miniſter, according to the Gift of the Grace of God given unto me, by the effectual working of his Power.* When God means to convert a Man, what ſets his Power a work? It is the original Grace of God, continued and renewed to that Man ſtill.

So take Juſtification. *Tit.* 3. 7. we are *juſtified freely by his Grace.* Take the whole ſtate we ſtand in afterward, take in all; what is the whole ſtate of a Chriſtian after his Calling in this Life? It is called a ſtate of Grace. What, of his having Grace in himſelf? No, it is of being under the Grace of God; *You are under Grace*, ſaith the Apoſtle, and Rom. 5. 2. *We have acceſs by Faith into this Grace wherein we ſtand*; ſtand, how? having Peace with God by Faith at firſt, we ſtand in the Preſence and in the Favour of God: it is the Scripture phraſe, when it ſpeaks of God's acceptation, ſo Pſal. 1. *The righteous ſhall ſtand in Judgment*, that is, they ſhall ſtand in the Grace and Favour of God; ſo the whole ſtate of a Chriſtian is a ſtanding in Grace and in the Favour of God: ſo in Gal. 1. 6. *He hath called you*, unto what? *Into the Grace of Chriſt*; and in *Rom.* 6. 12. we are ſaid to be under the Dominion of Grace. Hence therefore all that followeth to a Chriſtian after his Converſion, it is as freely from Grace, as the firſt Work. One thing may make way for another, that I acknowledg, and God will not beſtow one thing without another, yet ſtill they are all co-ordinate and from Grace, and are the immediate Effects of Grace; even in ſuch things wherein our Will co-works with it; yet ſtill the Text ſaith, *It is not we but Grace in us.* Take all the good a Man doth after he is turned unto God, they are all quicknings, and quicknings by Grace. 2 *Cor.* 8. 1. When they of *Macedonia* had given Alms, they had done it out of Love unto God, and to give away their Eſtates, this would ſeem a mighty good Work, and to have ſomthing in it ſelf; what ſaith the Apoſtle of it? *My Brethren, we do you to wit of the Grace of God beſtowed on the Churches of* Macedonia: and the Grace there he ſpeaks of, is that God had enlarged their Hearts to give away their Eſtates even to Penury. So Phil. 2. 13. *It is God that worketh in you both to will and to do of his good pleaſure.* If we work out our own Salvation, yet it is of his good Grace, it is his good pleaſure that worketh both the Will and the Deed. Take one place more, 1 Cor. 15. 10. *By the Grace of God I am what I am*; it is a Speech ſomewhat near that Name given to *Jehovah*: I *Paul*, ſaith he, whole *Paul*, take me with all my Prayers and all my Sermons, and all my Sufferings, all that I am and ſhall be it is all *by the Grace of God, and though I have wrought more abundantly than all the Apoſtles, yet not I, but the Grace of God that is in me.* And then laſtly, for Heaven, it is true Holineſs muſt go before, but when God comes to beſtow Heaven, he doth it out of the ſame Grace, by which he choſe a Man at firſt, and as freely; and therefore *Rom.* 6. *ult.* *Eternal Life* is called, *a Gift of Grace*; and if you will have a more expreſs Scripture, 1 Pet. 3. 7. *Heirs of the Grace of Life*; though they are Heirs and cannot be diſinherited (that freedom God would not keep to himſelf,) but eſtated it on us by Promiſe; elſe it were not an Inheritance: yet it is wholly Grace in the Promiſe, and in the beſtowing. So that Salvation is in all the parts of it attributed unto the Grace of God.

I ſhall end this particular with a Meditation, and that is this.

Is Salvation and all the parts of it, in the whole and in every part of it, nothing elſe but the Grace of God towards us, implying the Favour of God which he beſtows upon us, out of his own Heart, freely? Then let all our Obedience, and all the parts thereof be nothing elſe but thankfulneſs unto God, let it be in that reſpect *Grace*; the counter-pain of his Grace. In 2 *Cor.* 1. 12. we ſhall ſee how Grace was the ſpring of the Apoſtle's Obedience, *We have not walked*, ſaith he, *in fleſhly Wiſdom*, that was not the Motive that ſtirred me (for he ſpeaks of Motives) *but the Grace of God*, ſaith he; I have not been moved by ends of my own, but the great Wheel that hath moved me, *hath been the Grace of God towards me in Jeſus Chriſt.*

Thus now you have had opened to you, what is meant by *Grace*, what by being *Saved*, and why *Saved* now, and alſo how *By Grace we are ſaved.* I have one Obſervation which I will end withal. I told you of it at the beginning. The Apoſtle you ſee makes this the main ſcope of all, from the 1*ſt* verſe of this Chapter even to the 11*th*. Though he ſpeaks of our Death in Sin, and our quickning with Chriſt; yet all this is to have them take notice, that *By Grace they are ſaved*: he brings it in by way of Parentheſis, and repeats it twice, yea thrice. What is it then I obſerve from it? Plainly this;

That our whole Salvation by Grace, it is the greateſt thing of all others, of the greateſt moment for Believers to know, and to be acquainted with. The Apoſtle you ſee he cannot hold ſpeaking out his whole Sentence before he brings in this: as ſoon as ever he had ſaid, *We are quickned by Chriſt*, he comes in with, *By Grace ye are ſaved.* He would ſet the ſtamp of this Seal with a treble Impreſſion on upon their Hearts. This is the great Axiome, The great Principle he would beget in all their Hearts. And it is to advance the deſign of God, the Glory of his Grace, ſo you have it, *ver.* 7. This is the ſum and ſubſtance of the Goſpel, and it is the ſum of the great deſign of God: For as I ſaid, a Soveraignty of Grace was ſet up, and what is the Goſpel? It is the Laws and Statutes this great Soveraign hath made, and Grace will be ſure to make ſuch Laws as ſhall advance it ſelf. Obſerv.

Therefore you ſhall find, that when a Man doth ſtep out of the Way and Road of free Grace unto any thing elſe, he is ſaid to turn from God. A Man may ſtep out of the Way, from Truths to other Errors, and not ſtep out from God; but ſee what the expreſſion is, in Gal. 1. 6. *I marvel that you are ſo ſoon removed from him that called you*; (it was becauſe they did not hold the Doctrine of free Grace) *into the Grace of Chriſt, unto another Goſpel*: implying that it is a ſtepping aſide from God. It was God's great deſign to advance Grace, and therefore he calls their ſtepping aſide from the Doctrine thereof, a fruſtrating of the Grrce of God, Gal. 2. *ult.* which Men do by mingling any thing with it; it is a fruſtrating of the Grace of God, becauſe it fruſtrateth the great deſign of God, for to fruſtrate is to make void a Deſign. This was the great deſign of God, which he had in his Heart, by mingling any thing with it, you fruſtrate the deſign of God, and you turn from him, and not only turn from him,but turn from him to another Goſpel; for what is the Goſpel? but the Laws and Statutes of the great King, free Grace: therefore it is called the Goſpel which bringeth Salvation, as being the matter of it. And the Goſpel is ſaid to have two that are the Subject matter of it, the one is Chriſt, therefore it is called the Goſpel of Chriſt, and the Word of Chriſt: the other is Grace, and therefore likewiſe the Goſpel is called the Word of his Grace, and the Goſpel of his Grace: and the Miniſtry which *Paul* had received, what was it? To teſtify the Grace of God. And to divert from it the Apoſtle interprets it to be a turning to another Goſpel, and he pronounceth a Curſe to any that ſhall do it, even unto Angels themſelves.

How are Chriſtians deſcribed,their Perſons,and the Work of Grace upon them? Read the New Teſtament, how are their Perſons expreſſed? *They that receive abundance of Grace*, Rom. 5. 17. He might have ſaid Believers; No, but *thoſe that receive abundance of Grace*, and he oppoſeth it to Unbelievers and Men condemned: they are free Grace Receivers, you may well call them ſo. And ſo in *Acts* 16. 7. they are called ſuch as believe through the Grace of God. And then how is the Work of God upon them deſcribed? how is the Work of Converſion deſcribed? *Col.* 1. 6. *Since ye knew the Grace of God:* yea he doth diſtinguiſh, as we uſe to diſtinguiſh upon the Work of Grace, in ſaying, there is a counterfeit Work, and a true Work; ſo he likewiſe by way of diſtinction, calls it the knowledg of the Grace of God in truth; *Since ye knew the Grace of God in Truth*, ſaith he, for it is a hidden Miſtery to entertain it in the true Notion of it, and therefore he makes it proper to a ſaving Work: So in Eph. 4. 21. *If ſo be ye have heard him, and been taught by him, as the Truth is in Jeſus.* It is the greateſt thing in the World to ſettle Men's Hearts in *the true Grace of God*, as the expreſſion is, 1 *Pet.* 5. 12. to have a right knowledg of it, as Salvation is attributed to it, and to ſever it from what ever is in a Man's ſelf, and yet to give that Due, to what is in a Man, that belongs to it. My Brethren, to truſt perfectly in the Grace that is offered (ſo indeed the Original rather reads it, in 1 *Pet.* 1.) That is brought to light in the Revelation of Jeſus Chriſt, to truſt perfectly in it, not by halves, but fully, and to have the right Art of doing it, and not to turn this Grace into Wantonneſs, to ſettle the Goſpel upon a right Wheel, for it runs upon free Grace, and yet to ſay, that Works, and Faith, and Holineſs is required, to do this practically in a Man's own Spirit, is the hardeſt thing in the World. Therefore the Apoſtle *Peter* ſaith, *I have written to teſtify to you, this is the true Grace in which ye ſtand*; that is, I have opened the Goſpel to you. But let me tell you, there is nothing the Heart of Man is apter to divert from, Gal. 1. 6. *I marvel, that you are ſo ſoon removed from him, that called you into the Grace of Chriſt.* Men are eaſily put by; for carnal Reaſon that comes, and that would mingle Works, and ſomething in a Man's ſelf with it: And then Self-Love will come, and turn the Grace of God into wantonneſs, and make a clean other Goſpel of it.

This very little Sentence, *By Grace ye are ſaved*, is the main thing of the Goſpel; now what to attribute unto Faith and Holineſs, you ſhall ſee when we come to the *8th verſe*. In the mean time let this ſuffice, I have ſpoken.

SERMON XVI.

Ephes. 2. 6.

6. *And hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus.*

HEre are two Benefits more, two parts of that Salvation ſpoken of before, *By Grace ye are ſaved.* As the Apoſtle ſaith, there were three cauſes of Sin in us (in the 1, 2, & 3. verſes) the World, the Devil, and the Fleſh or corrupt Nature: So he ſaith, there are three cauſes of our Salvation in God there is *Mercy*, *Love*, and *Grace*; *For his rich Mercy, and great Love wherewith he love d us*; *By Grace ye are ſaved.* So there are three parts of our Salvation, which is perfected by degrees.

1. Our quickning, *He hath quickned us together with Chriſt.*
2. *He hath raiſed us up.* And
3. *Made us ſit together in Heavenly places.*

Theſe two latter they are parts of our Salvation, and they anſwer and correſpond to what was done in Chriſt, who is our Pattern and Head. If you read, *Chap.* 1. *ver*, 10. he ſpeaks of a *mighty Power, which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right hand in heavenly plaees.* Here he ſaith, making up the redition in this verſe, *He hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus.*

The Difficulties of theſe Words, they are indeed great; I ſhall endeavour by way of Interpretation to aſſoil them as I am able.

The firſt Difficulty is this. How to deſtinguiſh that work of quickning, metioned in the 5*th* verſe, from what is here, *hath raiſed us up together.* Whether this Work of Reſurrection, as here it is mentioned, is intended that of the Soul which we partake of here, or that of the Body, or of the whole Man rather, in the World to come? Or more generally, whether that theſe two here that now follow, are Works wrought in this Life in us? Or whether thoſe, which his Power is engaged to work in us, in the World to come?

Now that which makes the Difficulty, are theſe things.

Firſt, In that we are ſaid, as well to be raiſed with Chriſt in this Life, both in reſpect of Sanctification and Juſtification, as that we are ſaid to be quickned by him. I ſhall not need quote many places, that in *Rom.* 6. makes it clear and evident that it is ſo, where we are ſaid to be *planted into the likeneſs of his Reſurrection:* And you know, the Reſurrection of the Soul is called the firſt Reſurrection. And ſo now [*hath raiſed us up together*] ſhould be but the ſame thing with what formerly he had ſaid, [*hath quickned us.*] And *Muſculus*, in his Comment upon this place, gives this reaſon why the Apoſtle addeth to quickning, *hath raiſed us up*, here in this Life; namely, to explain the Words: For ſaith he, Men or things may be ſaid to be quickned, which were never dead; there may be a quickning, without a Reſurrection: as it is ſaid, in 1 *Tim.*6.13. that God is he who quickneth all things, that is, that doth put Life into all things: now all things were not dead, before ſuch time as they had Life put into them. *Adam* might be ſaid to be quickned, Serm. XVI.

ned, when he had the Breath of Life breathed into him, yet he could not be ſaid to be raiſed again; therefore (ſaith he) for more diſtinct explication ſake, after the Apoſtle had ſaid, *He hath quickned us*, he addeth, *and hath raiſed us up*, to ſhew that it is a quickning by way of Reſurrection, we being dead in Sins and Treſpaſſes. So that indeed the word [*quickned us*] ſaith he, noteth out the ſubſtance of the Work of God upon us in this Life; but this [*hath raiſed us up*] noteth out the *Modus*, the Manner, that is by reſurrection of them that are dead. And ſo he would have Quickning and Reſurrection here to be both one, and to be both meant of the Soul; as elſewhere the Reſurrection of the Body is called quickning: *Rom.* 8. 11. *He that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal Bodies*; that is, (ſaith he) ſhall raiſe them up. And ſo it is uſed of Chriſt, 1 *Pet.* 3. 18. *He was put to death in the Fleſh, but quickned by the Spirit.*

And that which yet ſtrengthneth the Objection more, *viz.* That the Reſurrection of the Soul ſhould be here intended, is this: Becauſe that that parallel Epiſtle to this, the Epiſtle to the *Coloſſians*, (which we have ſo often had recourſe unto, to interpret things in this Epiſtle,) when it ſpeaks of Quickning, and of Reſurrection with Chriſt, (as it doth in *chap.* 2. *v.* 12, 13.) it makes them both to be Works of God upon us in this Life: *You are riſen with him, through the Faith of the Operation of God: And you being dead in your Sins, hath he quickned together with him.* You ſee he mentioneth both, as he doth here; and it is evident, he ſpeaks of the Reſurrection which we have through Faith, through the Work of God upon us here in this Life. And that the Work of Faith is a Reſurrection, I remember I opened at large, upon the 19*th* Verſe of the firſt Chapter.

And that which yet addeth to this Difficulty is this, That the Apoſtle here ſpeaks of this Reſurrection, as a thing that is already done, like as he did of quickning before: *He hath quickned us*, ſaith he, *and hath raiſed us up, and he hath made us ſit together in heavenly Places.*

But yet for all this, I find that moſt Interpreters, (and I confeſs my ſelf of that Mind alſo) do judg it to refer rather to that glorious Reſurrection of the Body, which is to come; the which, why it is ſaid, *Hath raiſed us up*, as a thing for the preſent, or as a thing paſt rather, I ſhall give you an account of anon. And the Reaſons are theſe:

Firſt; Becauſe the Apoſtle's ſcope is, to comprehend the whole Work of God upon us, wherein we are made conformable to Jeſus Chriſt, yea, unto Jeſus Chriſt in Glory. And his ſcope is to ſhew, that that Power which wrought in Chriſt that Reſurrection of his Body, which raiſed him up to that Glory which he hath in Heaven, the ſame Power works in us, this whole Work enumerated here. It relateth to, and correſpondeth with the whole Work upon Chriſt, ſpoken of in the firſt Chapter, *verſ.* 18. and ſo on; where he ſpeaks of Chriſt, (who is there made the Pattern of this Work upon us,) and ſaith thus, *According to the working of his mighty Power, which he wrought in Chriſt, when he raiſed him from the Dead, and ſet him at his own right hand, in the heavenly Places.* Therefore now in making up the Redition, or the Parallel upon us, and of the Mercy and Grace towards us, which he works in us, conformable to what he wrought in Chriſt, he muſt intend the whole Work of our Salvation firſt and laſt, and eſpecially that in Glory, becauſe he ſpeaks of that mighty Power which wrought in Chriſt, in raiſing him up to Glory. He ſpeaks there alſo of a Power which is begun in us, that ſhall go on, and never leave us, till it hath made us like to Chriſt in all things; a Power towards us, which begins in working Faith, and in quickning, begins there, and hath engaged it ſelf to do all that for us, which it did in our Head Chriſt Jeſus. Now then the raiſing up of our Bodies at laſt, and the glorifying of them in Heaven, it is the great Work of Power; and therefore he, ſpeaking of the whole Power that works in us, anſwerable to the whole Work that is in Jeſus Chriſt, he muſt mean the whole Work of Salvation under theſe three Heads, of quickning, and raiſing us up, and making us ſit in heavenly Places in him.

Secondly; That theſe two Works, *Hath quickned*, and, *Hath raiſed us up*, are diſtinct, there are theſe three clear Appearances for it, from the Text here.

1. Do but conſider, that he ſevers, as it were, quickning from being raiſed; for when he had ſaid, *Hath quickned us together with Chriſt*, he comes in with this Parentheſis, (*By Grace ye are ſaved*,) as putting not only a Period, but a Partition there, e're he went any further, by that Parentheſis, as a Note upon that, then ſhewing them thoſe two parts of Salvation which are to come, (whereof he had ſpoken, when he had ſaid, *By grace ye are ſaved*,) that at the Reſurrection, and that in Heaven. And then,

2. Having ſevered them thus by a partition, you ſee he yokes and joins theſe two, [*Hath raiſed us up, and made us ſit together in heavenly Places*,] together, as Works and Benefits of a ſort and kind: And therefore, as *ſitting in heavenly Places*, pertains to the Glory to come; ſo alſo, *hath raiſed us up*, refers to the Reſurrection of the Body, which is the foundation of that Glory, and indeed is the preparation to, and foundation of it.

And further, to ſhew that he did intend this diſtinction, when he ſpeaks of quickning, he addeth, τῶ χριςῶ, *Together with Chriſt*; but when he comes to ſpeak of theſe two, to ſhew that they are Works of a kind, he doth not ſay, *Hath raiſed us up together with Chriſt*, a ſecond time; but he defers the mention of Chriſt, till he added the other, which is of the ſame kind with it, *Hath raiſed us up together, and made us ſit together in heavenly Places in Chriſt Jeſus*; that ſame [*in Chriſt Jeſus*] referring to both in common. Whereas if that quickning and raiſing up had been all one in his intention, he would have added [*with Chriſt*] after this word [*raiſed us up*,] or in common added here rather than with quickning, and ſo have made the Period there: But you ſee, he doth not only ſever them thus by a Parentheſis, making a full Period of the other, *viz.* of quickning, and adds [*with Chriſt*] to it, and then joins theſe two together, but he brings in [*in Chriſt*] in common as to both. So that now, as we are ſaid to *ſit now in heavenly Places in Chriſt Jeſus*, in reſpect of that Glory we ſhall one day have; ſo we are ſaid to be *raiſed up alſo in Chriſt Jeſus*, in reſpect of that Reſurrection we ſhall then likewiſe have. But,

Thirdly; That which moſt of all convinceth me, is this: That when the Apoſtle ſpeaks of theſe two latter, [*raiſed us up, and made us ſit together in heavenly Places*,] he adds the Phraſe [*in Chriſt Jeſus*]; but when he ſpeaks of the other, *viz.* of quickning us, he doth not put in ἐν τῶ χριςῶ, *hath quickned us together in Chriſt Jeſus*, but, *hath quickned us together with Chriſt Jeſus.* Which evidently and critically intendeth to hold forth this, as a main and eminent difference between theſe two latter Works, and that other of quickning, which is worthy your obſervation: That when he ſpeaks of quickning, it is a Work already done in us, as it was once done in Chriſt for us, ſo it hath had its accompliſhment in a meaſure, therefore we are ſaid ſo to be quickned together in Chriſt, as alſo with Chriſt, (for that is a true Rule, that thoſe Works which were done in Chriſt for us, after they are begun to be wrought in us, we are ſaid to have them wrought in us together with Chriſt, as I ſhall ſhew you anon.) But when he comes to thoſe Works which yet are to be wrought in us, (as this Reſurrection, and this ſitting in heavenly Places is, which are but in hope,) of theſe he only ſaith, that they are wrought for us in Chriſt, but not they are wrought in us with Chriſt, becauſe that we are not yet actually in our Perſons Partakers of them, but only as yet in our Head; but when he ſaith, *We are quickned together with Chriſt*, (as likewiſe in *Col.* 2. the Phraſe is,) his meaning is, that we have been actually Partakers in our own Perſons of quickning, as well as Chriſt was; but I ſay, when he comes to ſpeak of theſe, he ſaith only *in Chriſt.*

And let me throw in another Obſervation towards it.

What is the reaſon, that the Apoſtle in the beginning of his Speech, at the 19*th* Verſe of the firſt Chapter, wereof this is the concluſion, ſpeaks of the mighty Power of God, which works in them that believe; and here in this place, when he comes to make up the Return and the Reddition, he ſpeaks of Grace, and Mercy, and Love? The reaſon is plainly this, becauſe tho his Power is engaged by Grace, and Mercy, and Love, to this Reſurrection to come, and to ſetting of us in heavenly Places in Chriſt; yet notwithſtanding his Power is put forth only in quickning of us; but Grace, and Mercy, and Love, is put forth both in quickning of us, and in raiſing us up again, and making us ſit in heavenly Places in Chriſt; by Grace we have theſe two latter now: We are not only quickned by his Power already working in us, but by Grace we are raiſed together in Chriſt, and by Grace we ſit in heavenly Places in Chriſt; but by Power we do not yet, that is, the Power that hath engaged to work it one day, it hath not already wrought it, not wrought it with Chriſt, only wrought it for us in Chriſt our Head.

And this is a far better and more obſervable Criticiſm, than that of *Muſculus*'s; for it notes out one of the greateſt Truths of the Goſpel, that is, the Repreſentation of Jeſus Chriſt for us: That he as a common Perſon hath received all Benefits for us, and we in him are ſaid to have received them; for that is ſaid to be done for us in Chriſt, which yet is not wrought upon us.

And as for that which he obſerves, That [*hath raiſed us up*] is added by the Apoſtle, to ſhew that it is quickning from the Dead; there needed no ſuch addition, becauſe he had ſaid in the words before, *When we were dead, he quickned us.* Now a Man cannot be quickned when he is dead, but it muſt needs be a Reſurrection; and therefore the Reſurrection of the Soul in this Life is fully included in thoſe words, and theſe words [*hath raiſed us up*] needed not be added to ſhew the manner of quickning, as he would have it. And ſo it is an Argument rather for the contrary; for he would not have repeated the ſame thing again, if he had meant by quickning and raiſing again, one and the ſame thing.

And for that in *Col.* 2. where *riſing with Chriſt*, and *quickned with him*, are both mentioned as here, and both as paſt: I anſwer; Firſt, It is not ſaid there, we are *raiſed in Chriſt* only, as here, but *with Chriſt.* And beſides, the Apoſtle here puts a diſtinction alſo, to ſhew the difference; for he ſaith, *We are riſen with him, through the Faith of the Operation of God.* If he had ſaid ſo here indeed, we muſt needs have concluded, that [*hath raiſed us up*] is meant of that Reſurrection of the Soul, which is all one with quickning.

So that to conclude, tho that quickning of us, and raiſing us again, are Terms equivalent, and one is often put for the other in the Scripture, (as was obſerved before, and is plain in *John* 5. 21.) yet there is a double Reſurrection, and a double Quickning: the one of the Soul in this Life, and that the Apoſtle means, *v.* 5. and the other of the Body after this Life, and that the Apoſtle intends here in this Verſe. You ſhall find them both in *John* 5. 24, 25 verſes compared. There was a double Reſurrection wrought in Chriſt; there was one of his Soul, as I may ſo ſpeak, when it was made heavy to the Death, when the Brunt of his Father's Wrath was over, when he cried, *It is finiſhed*, (for I take it, that word, *It is finiſhed*, hath relation to that Conflict he had with his Father, which began in the Garden, and ended upon the Croſs: and indeed as thoſe Pangs that ſeized upon his Soul, which made him ſay, *My Soul is heavy unto the Death*, were the greater of the two; ſo, that Reſurrection was the greater of the two.) Then he had a Reſurrection of his Body, which was raiſed up the third day, and I take it, both theſe are included in *Acts* 2. 24. as I ſhewed in handling the 19*th* and 20*th* Verſes of the firſt Chapter. Now then, the Apoſtle here intending to ſhew, how that we are raiſed up anſwerably to Jeſus Chriſt, firſt, he mentions the Reſurrection of the Soul in this Life, under that of quickning; and then brings in the Reſurrection of the Body under this Phraſe, *And hath raiſed us up*; and then the Glory of Heaven in this, *Hath made us ſit in heavenly Places in Chriſt.*

And ſo much for the firſt Difficulty.

The ſecond Difficulty is this: How the Apoſtle can ſpeak in the time preſent, or in the time paſt, and intend the Reſurrection of the Body to come, and our being in Heaven, and ſay, *Hath raiſed us up, and hath made us ſit together in heavenly Places in Chriſt?*

To aſſoil this Difficulty alſo:

Firſt; *Jerome*, and others upon this place, they refer it to God's Decree; ſay they, What God hath decreed to be done, tho it be to come, the Scripture ſpeaks of it as if it were now preſent, yea, as if it were paſt. As in *Rom.* 8. 30. *Whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.* Becauſe in God's Decree theſe things are ſo ſure, as if they were done at the preſent, yea, as if they were paſt, they are *tanqaam præteritum*, as things paſt, which cannot be undone again.

But tho this be a truth, yet it is not ſo ſpoken here, in reſpect of God's Decree only or chiefly, that we are ſaid to be *raiſed up again*, and to *ſit together in Chriſt in heavenly Places:* For if you mark it, it is ſomething that was done upon Jeſus Chriſt's having been raiſed up, and ſet at God's right hand firſt, as a Head, (as *v.* 20 of the firſt Chapter hath it) that we are thereupon ſaid to be raiſed up, and to ſit together with him. He doth not therefore wholly refer this to God's Decree, but he refers to what was done in Chriſt, when he was raiſed up, and now ſitteth in heavenly Places. He doth not, I ſay, refer to God's Decree, which was before all Worlds; but to the Reſurrection of Chriſt, which was done long ſince the World began.

Others, they ſay this, That it reſpecteth the Work of Faith and Hope in us; for by Faith, and by Hope, we may ſee our ſelves raiſed, and ſet in heavenly places; and we believe we ſhall be raiſed with Chriſt, and ſhall ſit together with him in heavenly places. And becauſe that Faith doth make things to come as preſent, therefore ſay they, the Apoſtle doth ſpeak in the Language of Faith: *He hath raiſed us up, and he hath made us ſit together in heavenly Places in Chriſt. Nos cum illo in Cœlo per ſpem, & ille cum nobis per ſpiritum:* He is here with us below by his Spirit, and we with him in Heaven by Faith, and by Hope. And this alſo is a Truth. *Rom.* 6. 8. *If we be dead with Chriſt, we believe that we ſhall alſo live with him.* And as all things are preſent to God that are to come, who calleth things that are not, as if they were: ſo it is true, that all things are preſent to Faith; for it enableth us to look upon things in our proportion, as God doth: As in *Rom.* 8. 11. *If the Spirit of him that raiſed up Jeſus from the Dead, dwell in you; he that raiſed up Chriſt from the Dead, ſhall alſo quicken your mortal Bodies, by his Spirit that dwelleth in you.*

Now for this meaning alſo, I deny not, but that it is part of it, as I ſhall ſhew you anon; but it is not all: For if ſo, (as *Zanchy* well obſerveth) then in the firſt place, they in the Old Teſtament, who by Faith ſaw the Promiſes afar off, might believe themſelves raiſed, and ſet together in heavenly places, in Chriſt Jeſus that was to come. But I ſay ſtill, the Apoſtle here pitcheth upon what was actually done in Chriſt already, after the time of the Old Teſtament, when Chriſt did riſe again; and upon his being raiſed, and ſet in Heaven, we are ſaid to be raiſed, and to ſit with him. And then, in the ſecond place, it is not ſaid to be paſt, becauſe Faith believes it ſhall be done; but it is propounded here as really done in Chriſt, and therefore propounded to our Faith to believe in it; ſo as Faith believes it, becauſe in Chriſt it is done for us.

You will then ſay to me, what is it that is imported here?

I take the Words to import our being raiſed in Chriſt, as in a Head, as in a common Perſon, and in his being raiſed, and ſitting in heavenly places, we are ſaid alſo to be ſo. For the diſtincter underſtanding of this:

Some do interpret the Words [*we are raiſed in Chriſt*] and impute it only to this, that Chriſt having raiſed our Nature in himſelf, it is as a Pawn that we ſhall be advanced likewiſe, and ſo though Chriſt roſe but as a ſingle Man, yet becauſe the Human Nature is carried up to Heaven, that is an evidence that our Nature ſhall come thither too; that he being advanced, we being his kindred, ſhall be advanced alſo: and ſo now it is a Pledg of our Reſurrection. And this alſo is a great Truth, for when Chriſt went to Heaven, there were mutual Pledges given of our coming thither, he carried our Nature to Heaven, to ſhew, that our Nature

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Others therefore interpret it thus, that we are ſaid to ſit together in Chriſt, becauſe of a Conformity we ſhall be wrought to, like to Chriſt; that look as Chriſt was raiſed up from the Dead, ſo ſhall we be, we ſhall have the ſame Reſurrection of the Body which he had, and the ſame Glory in Heaven, in our meaſure, which he hath. But mark it, ſtill I ſay, it is not ſaid, that we are raiſed as Chriſt is raiſed; that the Apoſtle eminently holds forth in *Rom.* 6. but here it is ſaid we are raiſed *in Chriſt.*

Others ſay, That we are raiſed by Right, that by Chriſt's Reſurrection a Right is conveyed to us to riſe again; we have a right to ſit in heavenly places, which is made good by Chriſt's ſitting there, therefore we are ſaid to be *Co-heirs with Chriſt*, Rom. 8.

This Sence I ſhould determine and reſt in, if the full foundation of that Right be taken in alſo, which is, that Chriſt as by Death purchaſed it for us, ſo in our Names and ſtead hath taken poſſeſſion of it for us, which is more than all the former, and yet ſuppoſeth them all, and includes them; namely, That by way of repreſentation, he is there in our ſtead, being as a common publick Perſon repreſenting us, he being raiſed, and he riſing as a common Perſon, he ſitting in Heaven, and he ſitting there as a common Perſon for us, that in this reſpect we are ſaid to be *raiſed up*, and to *ſit together in Chriſt*, in Chriſt as our Head. And ſo *Chryſoſtom* alſo doth interpret it: The Head ſitting there, the Body muſt needs be accounted to ſit there alſo, and for this cauſe he addeth, *in Chriſt.* And this is certainly the moſt genuine meaning of this place, (tho it may include many of the other Sences in it.) For firſt, in *chap.* 1. *v.* 22. Chriſt is not only ſaid to ſit in Heaven himſelf, but he ſits there as a Head: *He gave him to be a Head* (ſaith he there) *over all things to the Church*; as for influence (as there) ſo alſo (as here) by way of repreſentation. So that in him, repreſenting us as the Head doth the Body, we are ſaid, being united to him, to ſit there alſo.

This Notion, of Jeſus Chriſt being a common Perſon, and repreſenting us, I have at large handled, and ſhewed the Parallel made between *Adam* and Chriſt herein. In *Rom.* 5. we are all ſaid to have ſinned in *Adam*, *In whom all have ſinned*, (ſaith *Paul*, ſpeaking of *Adam*,) and were caſt out of Paradiſe in him, to have died in him, and we were all curſed in him: *In the day thou eateſt thereof, thou ſhalt die the Death*; this brought an univerſal Law upon all Mankind to die, in *Adam* all died by virtue of this: So in Jeſus Chriſt, in his being raiſed again we are raiſed, in his ſitting in heavenly places we ſit. But I will not enlarge upon this, any thing to what formerly I have ſpoken. Jeſus Chriſt ſits in Heaven, not only as a Perſon receiving Heaven for us: As a Guardian, that hath received from a Father Jewels and Writings to be kept for a Child; thus indeed Jeſus Chriſt did receive Heaven, and all things elſe for us, in God's everlaſting Purpoſes: as in *Timothy* there is mention of a *Grace given us in Chriſt before the World began*;

began; and ſo you have it in *Epheſ.* 1. 5. *God bleſſed us with all ſpiritual Bleſſings in Chriſt Jeſus, before the World began.* But Jeſus Chriſt is gone to Heaven, as one legally authorized to take poſſeſſion of Heaven in our ſtead, ſo as that poſſeſſion of it which he takes, ſhall be in Law reckoned as if we our ſelves had taken it. The Notion of a publick Repreſentative, to do Acts that in Law are counted theirs whom he repreſents, is common amongſt all Nations. You know that *Rachel* is ſaid to have worſhipped *Joſeph*, tho ſhe was dead long before, becauſe ſhe was repreſented in *Jacob* her Huſband. So *Levi*, before he was born, is ſaid to pay Tithes to *Melchiſedec* in *Abraham*; and ſo we are ſaid to ſit in heavenly places in Chriſt; for all theſe publick Perſons, and all theſe Types, they were but Repreſentations of what Jeſus Chriſt is to his Church, and of that Union which Jeſus Chriſt and his Church hath. Chriſt therefore, he is called, the *Firſt-fruits of them that ſleep*; and he is called, the *Firſt-begotten from the Dead.* Now the Firſt-fruits, they were bleſſed; and when they were bleſſed, all the Crop that ſtood in the Field was bleſſed alſo, tho it was not reaped. And that Bleſſing of the Crop in the Firſt-fruits, it was not only *jure*, or *poteſtate*, in reſpect that it had a right to Bleſſing, but it was *actu*; only with this difference, not in their own proper Individuals, but in the Firſt-fruits that repreſented them, yet it was an actual beſtowing of it, and may rightly be ſaid ſo. Therefore becauſe that when Jeſus Chriſt roſe, he repreſented us in his Perſon, and now he ſits in Heaven he repreſents us in his Perſon, therefore we are ſaid to be raiſed in him, and to ſit in heavenly Places in him. And we have it not only by Faith, or by Hope, not olny *poteſtate & jure*, but *actu*; but how? Not in our own Perſons, but actually poſſeſs'd thereof by ſuch a legal Act, as by Law it is attributed unto us, becauſe our Head hath done it in our ſtead. And ſo much now for that ſecond Difficulty.

There is yet a third appearance of a greater Difficulty than either of theſe, which I muſt alſo remove. You ſee he puts here [*he hath raiſed*] after [*he hath quickned.*] Now if this [*hath raiſed*] and [*hath made us ſit in heavenly Places in Chriſt,*] ſhould be meant of a repreſentative ſitting in Chriſt; and that he by way of repreſentation in our ſtead, bearing our Perſons, our Perſons are reckoned to ſit there in him, when he began to ſit there, and ſo our being raiſed when he firſt roſe. And then if ſo, here lies the Objection: Theſe *Epheſians* might be ſaid to have been made to ſit in heavenly places in Chriſt Jeſus, long before they were converted, even from the firſt time that Chriſt did ſit down there, and might alſo be ſaid to have been raiſed again long before they were converted, even when Jeſus Chriſt was raiſed; for in theſe Acts he, as a common Perſon, repreſented them according to this Interpretation. But if you eye the words, they will ſeem to ſpeak of ſuch Mercies under them, as we come to have in Chriſt, after or together with our quickning: *God* (ſaith he) *who is rich in Mercy, hath quickned us, and hath raiſed us, and hath made us ſit together in heavenly Places in Chriſt*, namely, upon our quickning. Whereas I ſay, if it ſhould be meant of a repreſentative ſitting of Jeſus Chriſt in Heaven, and ſo they in him, that was done long before they were quickned; for from the firſt time that he ſat down there, he did it in the Name of all Believers.

Now to aſſoil this Difficulty, which hath troubled me more than all the former.

Firſt; I would ſay this, That theſe *Epheſians* were ſaid to be raiſed up, and to ſit in heavenly places, even long before they were converted, in Chriſt as a repreſentative Perſon; but why then doth he mention theſe, after quickning, that Work of Converſion? He mentions them, becauſe that theſe are Mercies to be wrought in us after quickning. All were wrought in Chriſt, and done at once; but if you come to the execution of them, to the degrees of accompliſhment, quickning is firſt, being raiſed is next, and ſitting in heavenly places is laſt: and becauſe they are laſt in execution, hence it comes to paſs that he names theſe after the other. So that the reaſon why that theſe come in after quickning in the Apoſtle's Rehearſal, it is not that they were not true of them before, but it is that they are in order of execution performed afterwards.

But

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But then there is a ſecond anſwer, and that is this; that though we are made to ſit in heavenly places in Chriſt, before Converſion, *Coram Deo*, before God, between Chriſt and him, and it may be ſaid of all the Elect in the abſtract, that they are ſo before their Converſion; yet we muſt conſider that here the Apoſtle ſpeaks to theſe *Epheſians*, by way of Application. Mark it, for it is a real anſwer. *Paul* He could not perſonally have applied it to theſe *Epheſians* before their Converſion; but being quickned, that he might add this moreover, God hath raiſed you up; he hath not only quickned you, but now you may ſee with open Eyes, that God hath done more for you when you knew not of it; you have a Head in Heaven, in whom, and by whom, and with whom you are quickned; in whom alſo you are raiſed up, and ſit together in heavenly places, and have done ſo, ever ſince Chriſt aſcended thither. So that now, becauſe he ſpeaks to the *Epheſians* by way of Application, and that he could not have applied it thus in concrete to them perſonally, before they had been quickned, therefore he mentioneth quickning firſt: For then comes the Comfort of what was done for them in Chriſt before. And ſo he holds forth the Greatneſs of the Mercy and Grace God hath ſhewn, that he had not only quickned them here, by the virtue of Chriſt's Reſurrection already, but he had made proviſion for their being in Heaven long ago, by their Head being there; one of theſe coming in, in his rehearſal after the other, not that they were not true before, but that now they have the comfort of them, and that now they are applicable to them, and not before. The mention of theſe two comes in therefore moſt fitly after quickning, for the comfort of their Faith, though long before; and this becauſe they ſeeing the Power of God, which he tells them was engaged towards them, *ver.* 19. of the firſt Chapter, that it had already ſhewed it ſelf in quickning them, and had ſhewed it ſelf by virtue of this, that they had been quickned in Chriſt, when he was quickned and raiſed, this might be an evidence to them, that one day they ſhould be farther raiſed up in their Bodies together with him, and ſit in heavenly places, and in the mean time they did ſit together in him. It comes in therefore, I ſay, well after quickning, becauſe that quickning is a Pawn, an evidence to them that they do ſit in Chriſt, and ſhall ſit together with him one day. And thus the Apoſtle doth clearly reaſon, from what is already wrought, to what is done for us in Chriſt, and ſhall be one day wrought. Rom. 6.5. *If we have been planted together in the likeneſs of his Death: we ſhall be alſo in the likeneſs of his Reſurrection.* And ver. 8. *If we be dead with Chriſt* (mark the Phraſe, for he ſpeaks of Mortification begun) then *we believe that we ſhall alſo live with him*; and ſo be raiſed: Why? becauſe (ver. 9.) *As Chriſt was raiſed up, dieth no more, but liveth unto God*; So (ver. 11.) *reckon your ſelves to be dead indeed to Sin, but alive unto God*: for you may ſee your Perſons to be in Chriſt, and you may have hope to be raiſed one day with him, becauſe you ſee already, that by virtue of your Communion with Chriſt, the Power of God hath wrought ſomething of what Chriſt hath done for you, by way of repreſentation; you are dead with Chriſt already, and are quickned with him, and therefore ſhall one day be raiſed up together with him, and ſit together with him in heavenly places.

But laſtly, to give yet a more full anſwer to this Objection, I do grant theſe two or three things.

1. That upon a Man's being converted or quickned, he may be ſaid a new to be raiſed up in Chriſt, and to ſit together in heavenly places in him. There is a new act done by which Chriſt becomes, upon a new engagement, a publick Perſon for thoſe who are thus quickned. I ſhall expreſs my ſelf to you in this, as clear as I can, becauſe there is a difficulty in it. My Brethren, I lay this for a ground, that upon any new kind or degree of Union or being in Chriſt, all we have Communion with Chriſt in, is anew confirmed to us, and that not only between Chriſt and us, but between God and Chriſt alſo. All muſt needs grant this, that our Union or Oneneſs with Chriſt, it is the Foundation of our Communion and Fellowſhip with him, and being made partakers with him of all he did for us: that we are ſaid to be riſen with Chriſt, as in a common Perſon, and to ſit in heavenly places in him, it is becauſe we are one with him, for theſe things whereby we have Fellowſhip with him. Now then upon any new way of Union and Oneneſs with Chriſt, there muſt needs be a further Communion or Fellowſhip, Degree or Declaration, or Authorization at leaſt, of Communion with him of all the Bleſſings

we are to have in him. Now I ſay, when we are turned to God, there is certainly a new freſh Union made before God, and the Angels, and all, of our Union with the Lord Jeſus. In *Phil.* 3. 12. (which place I quote for this purpoſe, and you ſhall ſee it will come home to the Point in hand, of the Reſurrection, and Heaven, and all by and by.) Saith *Paul* there, (ſpeaking of his ſeeking to attain unto the Reſurrection of the Dead,) *I follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Jeſus.* He ſpeaks of his Converſion unto God; he had ſpoken of the Reſurrection from the Dead, and that State which the Text here mentioneth, as that which in his own Perſon he had not yet attained: I have not attained it (ſaith he) not in my own perſon, he ſpeaks of the Reſurrection from the Dead, in the perfection of it: *If by any means*, ſaith he, *I might attain unto the Reſurrection of the Dead*; it is ἐξανάστασιν, it is not only ἀνάστασιν, ſimply, as *Grotius* well obſerves; it is that perfect ſtate of the Reſurrection, which Death ſhall have no dominion over. Now as *Paul* fully aimed to apprehend this, ſo he did it under this Notion, that Jeſus Chriſt had, for this and all elſe that was to be wrought in *Paul*, apprehended him when he was turned: *That* (ſaith he) *I may apprehend that for which I am apprehended of Jeſus Chriſt.* Clearly then here is the meaning of it: When *Paul* was firſt turned to God, when Jeſus Chriſt firſt took him by the hand, and put him into this way, then did Jeſus Chriſt own him as his, publickly before God and himſelf in Heaven, and ſent his Spirit into his Heart; and owning him as a publick Perſon, he declares, This Soul is one with me, to be perfectly raiſed up one day with me, and to be perfectly glorified one day with me, and to that end I do ſend my Spirit into his Heart, that he by degrees may come to attain and apprehend all that for which I now do comprehend him. This I take to be clearly the meaning of the place. And if this be true, here is now a new Declaration, a new way indeed of Union with Chriſt, a new Act of Union, rather than a degree added to what was before. My Brethren, do not ſtumble at this, I'le tell you why: We were one with Chriſt before the World was, there is one way of Union then; Jeſus Chriſt in the human Nature cometh down, and repreſents us, doth what we have to do; here now is another way of Union; why? this is the reaſon, for we were one with Chriſt by his undertaking for us only from everlaſting, but we were one with him by an active repreſentation when below on Earth, he acting all he undertook when he was here below: Now anſwerably, when he is in Heaven, and turns any Soul unto God, he ſeizeth upon that Soul by his Spirit, comprehends it, and declares that he owneth it, for to attain by his Spirit all that which he, as a common Perſon, before-hand did for him. Now then, upon our quickning we may very well be ſaid, as here in the Text, to be raiſed up in Chriſt, and to ſit in heavenly places in him: Tho it was done before by way of repreſentation in one reſpect, yet now there is a new Authorization, a new Declaration of it, not only between Jeſus Chriſt and that Soul, but between God and Chriſt, who now doth, before the other two Perſons of the Trinity, (perhaps the Angels themſelves know ſo much, for there is Joy in Heaven at the Converſion of a Sinner,) he takes this Soul, for to work in it all that he as a common Perſon hath wrought for it. Jeſus Chriſt he comprehended us then, to raiſe us up perfect one day. Therefore ſaith *Paul*, *I aim to attain unto the Reſurrection of the Dead*; why? Becauſe Jeſus Chriſt, when I was turned, comprehended me, that I might attain this; and he comprehendeth us to ſit together in Heaven with him. And therefore now, as you will ſay, by virtue of that Act which Chriſt performed when he roſe again, that we roſe in Chriſt, as in a common Perſon; and we may be ſaid to ſit in Heaven, when he firſt began to ſit there: So upon this new Act, of Chriſt's comprehending us when we were firſt turned to him, and did publiſh and declare this; all theſe are ratified to us afreſh, and we have now a new and farther act or degree (as I may ſo ſpeak it) of Chriſt in becoming a common Perſon for us, and ſitting in Heaven for us, a new publick act in Heaven; Jeſus Chriſt preſenteth himſelf to his Father as he that roſe, for that Soul, that it might riſe both Body and Soul, therefore he putteth in his Spirit to raiſe up the Soul now, and the Body afterwards: Jeſus Chriſt preſenteth himſelf, as ſitting in Heaven in the room of that Soul, and ſendeth his Spirit to quicken it, with a Life that is heavenly; and that Spirit ſhall never leave till he hath brought the Body to

Heaven

Serm. XVI. Heaven alſo. Theſe things Chriſt comprehendeth us for. You read in the *Revelations* of two Books, though they come all to one: the one is the Book of the Lamb, and the other the Book of Life. There is a regeſtring as it were upon publick Record of our Names in both: Our Names are recorded in the Book of Life, by eternal Predeſtination and the Decree of God; when Jeſus Chriſt comes to comprehend a Soul, our Names are a new written, there is a new Record made between God the Father, Son, and Holy-Ghoſt, that he owneth ſuch a Soul, that he repreſents it, takes that Soul to work, all that in it which he did repreſentatively as a publick Perſon for it. Therefore in this ſence it might well be ſaid, that we are raiſed in him, and ſit together in heavenly places in him: we are reckoned as riſen in him, and as ſitting in Heaven in him, from that day he quickned us. For from that day he comprehendeth us that we may attain thereunto.

2. However in the ſecond place, by Faith by which we are quickned, we may be ſaid to poſſeſs the Reſurrection of the dead, *and to ſit in heavenly places in Chriſt:* upon quickning therefore it cometh in afterwards. Faith inſtateth us into all theſe, in ſuch a manner as not before; and theſe things are all likewiſe things to come; for though Jeſus Chriſt hath repreſented us, when firſt he went to Heaven, yet every moment he ſitteth there, he ſtill repreſenteth us: therefore after quickning, this may well be ſaid of us, and we may then reckon our ſelves alive to God, as fully as Chriſt is, or as ever we ſhall be. Faith aims to comprehend all that for which we are apprehended, and comprehended by Jeſus Chriſt, and ſo poſſeſſeth it ſelf of it. And now as Heirs, will pleaſe themſelves aforehand, with the thinking of what they will do with their Eſtate, before they come to it: So Faith doth, it ſetteth us down in Heaven, ſetteth us upon the Shore of the other World, thinketh of the glorious condition we ſhall be in there, and what a Glory will be put upon Body and Soul, when we ſhall *ſit in heavenly places with Chriſt:* Why? Becauſe as the Apoſtle ſaith, *We ſee Jeſus Chriſt already crowned with Glory and Honour.* Therefore now he that believeth is ſaid to be entred into Reſt, in *Heb.* 4.6, 9, 11. and yet that Reſt is to come. Nay in *Heb.* 6. 19. we are ſaid, to caſt *Anchor within the Vail*: And in *Heb.* 10. 21, 22. compared with all went before, *We do by Faith enter into the Holy of Holieſt, and have boldneſs ſo to do.* Alas! the poor People of *Iſrael* they ſtood without, and no Man was to look within the Vail, but we enter into the Vail, and caſt Anchor there, and may with boldneſs come there: Why? Becauſe we have an High-Prieſt ſitting there. Now becauſe that upon quickning, Faith begins to work thus, hence the Apoſtle therefore mentioneth theſe two, our riſing again, and ſitting in heavenly places, after quickning; and makes them as it were a new Work upon quickning, becauſe that Faith then comes to apprehend them, and to have the Comfort of them.

I might add now in the third place, that when a Man is thus quickned and turned to God, the ſtate of that Man is altered, even in this reſpect, that he doth now actually ſit with Chriſt in Heaven: before, the threatnings of Death to hold him in the Grave, they were (according to that ſtate he ſtood in) good againſt him, good againſt him in *Foro verbi*, according to the Covenant of the Word, which God will judg all Men by: but now his ſtate is ſo altered, that all theſe threatnings cannot come out againſt him: Why? Becauſe he is ſo comprehended by Chriſt, as that he ſitteth in Heaven for him, and he below is in that ſtate, as that all the threatnings of Hell and the Grave, have nothing to do with him: they had nothing to do with his Perſon, in reſpect of God's Decree before, but in reſpect of his ſtate, and in *Foro verbi* they had.

I ſhall now give you an Obſervation or two, and ſo end. The great Obſervation, which I thought to have largely handled is this.

Obſerv. That in Chriſt as a common Perſon, and as a Pattern of us, we may be ſaid to have done, what Jeſus Chriſt did or doth, or what befalleth him; and we are reckoned by God to have done it. My Brethren, this is one of the greateſt Hinges of the Goſpel.

But the ſecond Obſervation that I make is this;

Obſerv. 2. That our Salvation is in God's Gift; and in Chriſt's perſonating of us and apprehending of us, it is perfect and compleat; though in our Perſons, as in us, it is wrought by degrees. This you ſee is clear, for he tells us, that the Grace and Love and Mercy of God is ſuch, as he hath quickned us with Chriſt, but for the reſt it is done in Chriſt. Our Salvation (my Brethren) hath been perfected, between God and Chriſt, over and over and over. It was perfected in God's Eternal Decrees, he then did beſtow all Grace and Benefits upon us before the World began, and he hath bleſſed us with all ſpiritual Bleſſings in heavenly things, before the World was. When Jeſus Chriſt was here upon Earth, the Text tells us, in Heb. 10. 14. *That by one Offering he hath perfected for ever them that are ſanctified.* When he roſe, he perfected our Reſurrection for ever. When he ſat down in Heaven, he perfected our ſitting down there for ever. When we are converted, when he comprehendeth us anew, then he doth own us, as thoſe for whom he did all this, and profeſſeth to repreſent us, and profeſſeth to ſend his Spirit down into our Hearts, to work all that in us, for which he hath comprehended us. And upon that *Paul's* Heart and Deſires are in a Flame, after the reſurrection of the Dead, no leſs could ſerve him: for ſaith he, Jeſus Chriſt hath comprehended me for that end, when he firſt turned me to him. All this, my Brethren, hath been wrought over, and over, and over; our whole Salvation hath been perfected between God and Chriſt, by I know not how many acts, and each do make the whole ſure, ſure over and over. Here now is all the difference, when it comes to be wrought in our Perſons, there indeed he goes by Degrees, as it is applied unto us. The Truth is this, that God the Father in beſtowing Bleſſings upon us at once, in Election, he found Jeſus Chriſt work to purpoſe: Chriſt he came, and by Degrees he did purchaſe it, fulfilled the Law, died, roſe again, aſcended, ſitteth in Heaven: By theſe Acts once done, doth Jeſus Chriſt find the Holy-Ghoſt work for ever, and the Holy Ghoſt he is a perfecting for ever of what God the Father intended and gave at once, of what Jeſus Chriſt did as a common Perſon both purchaſe for us, and did for us by way of repreſentation. And as Man was a making ſix days, ſo we are by degrees a perfecting for Heaven, and what God will do for us there we know not. And take this for thy comfort, hath Chriſt begun to quicken thy Heart with Spiritual Life? Do as *Paul* did, ſet upon attaining the reſurrection of the dead, if by any means thou mayſt attain that Holineſs thou ſhalt have there; for Jeſus Chriſt hath comprehended thee for it, and he ſitteth in Heaven now, preſents himſelf to his Father as he that roſe for thee, to the end the reſurrection of the dead may be compleated in thee: he preſents himſelf as ſitting in Heaven in thy ſtead, thy Name is entred into the Lamb's Book, and therefore ſay with thy ſelf as *Paul* doth, though I have not yet attained unto the reſurrection of the dead, yet this is my ſtate in Chriſt, this is that for which I am comprehended of him. My Brethren, the Truth is this, that all the Grace and Happineſs we ſhall have, it is nothing but Life; for what is Chriſt? He is ſtill called Life, So *Joh.* 1. 4. and 1 *Joh.* 1. 2. And theſe three things here, are but three ſeveral Degrees of Life: Firſt, your Souls are quickned; then your Bodies and Souls ſhall live another Life, the Body ſhall be raiſed up a Spiritual Body: this is done in Chriſt. And then you ſhall be taken up into Glory, and live with God: *Your Hearts ſhall live for evermore.* It is all but the Life of Jeſus Chriſt, which doth ſpring and by degrees riſe up in us, and he as our Life doth ſit in Heaven for us, as the Apoſtle tells us, in *Col.* 3.

A third Obſervation I would make is this.

Obſerv. 3. That God, as he hath perfected our Salvation (as you ſee he hath done over and over) So he would have us for our Comfort take a view of that whole that God will do for us, and by Faith he would have us to take it that he hath done it, and he hath made ſure work for it in our Redeemer Jeſus Chriſt. We ſhould not therefore only look to what is behind, but look to what is before. My Brethren, Jeſus Chriſt he waits in Heaven, till all he did for us as a common Perſon, be per-

Serm. XVI. fected and compleated; and in the mean time he comforts himſelf with this, that we ſhall be ſuch one day, and he goes over it in his Thoughts again and again: and ſo ſhould we. *Reckon your ſelves*, ſaith the Apoſtle, go and take a Leap over the ſtate of this World, and *reckon your ſelves alive in Chriſt*; we tranſlate it, *through Chriſt*, but the Truth is, it is *in Chriſt*; for he ſpeaks there of Chriſt's being raiſed again, and ſitting at God's right hand; *Reckon your ſelves*, ſaith he, *alive in Chriſt, as he is*. And we ſhould do this both to provoke us to attain to this Life, (for it did provoke *Paul*) to labour to have as much of your Portion here as you could, to get as much of the Reſurrection as you can. Therefore ſaith the Apoſtle, in Phil. 3. *Our Converſation is in Heaven*, why? becauſe Chriſt hath comprehended us, as ſitting in Heaven for us, and he hath comprehended us, for to attain to whatever he hath done for us: That is another Conſequence *Paul* makes of Jeſus Chriſt comprehending us. My Brethren, when you come to die, reckon your ſelves, I am riſen with Chriſt, and this Grave muſt give up my Body again, I commit it unto it as to a Jaylour: *I thank my God through Chriſt*, ſaith *Paul*, *that hath given me victory over the Body of Death*; and he gives the ſame thanks, in 1 *Cor.* 15. for the victory over the Death of the Body. God would have us conſider theſe things, that we might act all as Men in Heaven: Would a Man ſitting in Heaven do this. *If you be riſen with Chriſt* (ſaith the Apoſtle, in *Col.* 2.) Why as though living in the World are ye ſubject to Ordinances? Take you as Worſhippers, ſaith he, you are not to receive neither the Doctrine of Faith, from Men in a worldly way, neither are you to receive the Commands or Inventions of Men in Worſhip; and he urgeth it upon this Ground, becauſe they were *riſen in Chriſt*, therefore ſaith he, act accordingly; *Seek the things that are above.*

The fourth Obſervation, I have out of theſe Words, is this in General; for theſe are but Generals.

Obſerv. 4.

You ſee now that we may apply all in Chriſt, piece by piece, to the like to be done in our ſelves. The Apoſtle here doth apply Jeſus Chriſt his being raiſed in his Body, and that Body raiſed a Spiritual Body, to this, that we alſo ſhall be raiſed, and that we are raiſed in him: the Reſurrection of Chriſt, to our Reſurrection; and his ſitting down in Heaven at God's right hand, to our ſitting there, as the cauſe of it. It is a Queſtion now, whether yea or no, we ſhould reckon the active Obedience of Chriſt, as that which ſtandeth in ſtead of our active Obedience; the paſſive Obedience of Chriſt, as that which ſtandeth in ſtead of what we ſhould have ſuffered? I anſwer, yes, even as his ſitting in Heaven, is the cauſe of our ſitting, that part is the cauſe of this part, in a more eminent manner. It is not but that the whole, is the cauſe of the whole; my Sins are forgiven by the active Obedience of Chriſt, as well as the paſſive; and the paſſive Obedience of Chriſt, ſtandeth for the fulfilling of the Law: yet for my Comfort, I may apply every piece in Chriſt, to what I would have from him; So the Apoſtle you ſee doth, for what is in Chriſt is but the Idea, the meer Pattern and Exemplar of a Chriſtian.

The laſt Obſervation I will make is this.

Obſerv. 5. You ſee the diſtinction between *in Chriſt*, and *with Chriſt*. We are ſaid to be quickned *with Chriſt*, why? becauſe that that work as it is wrought in Chriſt once for us, hath now ſome accompliſhment in us; but ſpeaking of the Reſurrection to come, he doth not ſay, we *are raiſed up with Chriſt*, but *raiſed up in Chriſt*. Do but learn to diſtinguiſh, for the want of this makes many Men miſtake. A Man before he is called, he is juſtified *in Chriſt*, but not *with Chriſt*, that is, it is not actually applyed to the Man's Perſon, his Perſon is not put in *Foro verbi* in the State of Juſtification. Learn I ſay, to diſtinguiſh between receiving a thing *in Chriſt*, and receiving it *with Chriſt*. You receive it *with Chriſt*, when it is actually applyed to your Perſon. We now ſit together *in Chriſt*, in Heaven; would you deſire no other ſitting in Heaven, with Chriſt, than now you have? certainly you would: As you ſit *in Chriſt*, ſo likewiſe you would ſit *with Chriſt*. So take a Man before ſuch time as he believeth, and is converted to God, would he have no other Sanctification? Would you have for your Child, ſuppoſe you believe him to be Elect, or had an immediate, infallible Warrant ſo to think, no other Sanctification or Juſtification than he hath then; No, you would have him ſanctified *with Chriſt*, and juſtified *with Chriſt*, which is to have that which he had *in Chriſt*, applyed to him; and he put actually in his own Perſon, in the ſtate of it. The want of the conſideration of theſe things, cauſeth a great miſtake in this Age. You ſhall find, that ſtill the Scripture, uſeth that Phraſe, of thoſe things, which we not only have *in Chriſt*, but have ſome actual poſſeſſing of them, in our own Perſons. I yield, it is attained in Chriſt as in a common Perſon, but it muſt be applyed to our own Perſons alſo; for would any Man deſire, to be no more glorified than he is now? yet we are perfectly glorified *in Chriſt* now, ſo we were perfectly juſtified *in Chriſt*, when he roſe, and perfectly juſtified from all Eternity; who ſhall condemn the Elect of God? ſaith the Apoſtle: Yet theſe muſt be applyed to our own Perſons, and our Perſons muſt actually be put into this Condition. When we come to Heaven, then he ſaith, we ſhall ſit with Chriſt in his Throne, *Rev.* 3. but while we are here on Earth, then it is ſitting *in Chriſt*. The Conſideration of this Diſtinction, would in a Word clear the great Controverſy, that is now between the *Antinomians* (as they call them) and others, about being juſtified before Converſion, whether a Man be juſtified before Converſion or no? or whether he be not ſo juſtified afterward, as in ſome ſence he was not before? I ſay, we are juſtified *in Chriſt* from all Eternity, and we are juſtified *with Chriſt*, when we believe.

SERMON XVII.

Ephes. 2. 6.

6. *And hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus.*

FOR the opening of theſe Words, I endeavoured to ſhew two things the laſt Diſcourſe, and ſpent moſt of the time in clearing the Difficulties of the Text.

1. That the Reſurrection here mentioned, it is diſtinct from that of quickning, and referreth to that great Benefit, which at the latter day ſhall be communicated to us.
2. How that all theſe are ſaid to be already done in Chriſt.

Theſe were indeed but Generals to the Words. I ſhall now ſpeak ſomething to each Particular, for the opening of them.

There are you ſee here, two degrees of our exaltation in the World to come.

1. Our riſing again.
2. Our ſitting in heavenly places.

And the one is the preparation to the other. And herein there are to be conſidered.

I. The things themſelves. *Raiſed up*, and *ſitting in heavenly places.*

II. The Adjuncts of them. As,

1. That both theſe are ſaid to be done already; *He hath raiſed us up:* and *He hath made us ſit in Heavenly places.*
2. That we *are raiſed together*, *and ſit together*. And,
3. *In Chriſt Jeſus.*

III. The Greatneſs of this Mercy, and Love of God in both theſe. To ſhew forth which, is indeed the Apoſtle's Scope, both in the Words before, the exceeding Greatneſs of his Love towards us, in quickning us, in raiſing us, in ſetting us in heavenly places, *in Chriſt:* and in the Words that follow, at the *7th* verſe, *To ſhew forth the exceeding Riches of his Grace.*

I ſhall begin to ſpeak to the firſt, the things themſelves *raiſed up*, and *ſitting in heavenly places.*

When I opened the Words before, I told you, that all that God beſtows upon us, both of Grace and Glory, it is but Life, oppoſed here to Death: For Jeſus Chriſt he is appointed to be our Life. Now of this Life there are ſeveral Degrees, ſeveral Parts of it more eminent. The one is that of quickning: the other the Reſurrection and Union of Soul and Body at the latter day. And the laſt is the ſitting in heavenly places. So that indeed that Life which God intends to beſtow upon us, you ſee it is perfected by Degrees. He begins with dealing with the Soul here in a way of quickning. And then he doth raiſe the Body: and this of the Soul, it is the pawn of the other: as *Tertullian* ſaith, by the quickning of our Souls, our Bodies are alſo inaugurated into that Reſurrection, which is in the World to come. My Brethren, when the Spirit firſt comes to dwell in our Hearts, he maketh our Bodies his Temple, as well as he doth our Soul: you have it, in 1 *Cor.* 6. 19. where our Body is called the Temple of the Holy-Ghoſt, and there he is ſaid to dwell: Now where ever God dwells, he hath took up his ſeat to dwell for ever, he will never be put out of Poſſeſſion. The God-Head dwelling in our Saviour Chriſt's Body, as he ſaith, *Deſtroy this Temple, and I will raiſe it up again.* Now the ſame Spirit dwelling in us, that dwelt in Chriſt; and our Bodies being likewiſe made the Temples of the Holy-Ghoſt: hence therefore (though we owe a Debt to that great Statute that came forth, that it is *appointed for all Men to die*) yet we are raiſed up again.

The ſecond thing, you may obſerve is this; That the Apoſtle paſſeth by that Happineſs, which the Soul hath, between our Death and Reſurrection. He doth not mention that, you ſee, but next to that of quickning the Soul, he mentions the Reſurrection of the whole Man. Not that there is not a Happineſs, and a Bleſſedneſs of the Soul, either that the Soul ſhould die, or that the Soul ſhould ſleep: No, the New-Teſtament is ſo clear for it, as for nothing more. *To day ſhalt thou be with me in Paradiſe.* The poor Thief deſired Chriſt to remember him when he came into his Kingdom. Now Jeſus Chriſt was to poſſeſs his Kingdom when aſcended, and he ſhall poſſeſs it fully at latter day: Why, ſaith Chriſt, I will remember thee, before I come into my Kingdom; that is a long while thither: I will remember thee this day, and thou ſhalt be with me in that Paradiſe, which my Soul (for he expreſſeth the ſtate of Souls) is going to. And I take it alſo, that in 2 *Cor.* 12. the Raptures of *Paul* into the third Heavens, and into Paradiſe, are two diſtinct things. He was caught up to ſee and view that Happineſs, which in the utmoſt top of Heaven the Saints can enjoy, and becauſe he might think much to ſtay ſo long, therefore he was permitted to ſee alſo, what in the mean time the Souls enjoy, and ſo was carried into Paradiſe, the place where Jeſus Chriſt's Soul was untill his Reſurrection, which is alſo Heaven; as the 2 *Cor.* 5. throughout doth ſhew. But you ſee here that the Apoſtle paſſeth by that, and pitcheth upon the Reſurrection of the Body: And the Reaſons why he doth ſo, I take it are theſe.

Firſt, Becauſe that of the Soul it is comprehended under quickning: For all that Chriſt ſhall do upon the Soul ſingly, is here by a Synechdoche expreſſed by that Word: what he ſhall do in uniting Soul and Body, that comes under *raiſing us up in Chriſt*; and the Glory which he will put upon both, comes under *ſitting in heavenly places.* Now therefore, becauſe it is but upon the Soul, which is but a part of a Man, which is the chief thing that is quickned in ſight; therefore here he doth not mention that.

But indeed the greater Reaſon of the two is this; Becauſe the Reſurrection of the Body, is the great Point and Principle of Chriſtianity. The Heathens, they would eaſily be perſuaded of a Paradiſe, and of a Comfort, which the Souls enjoyed, which they thought to be immortal; but the Reſurrection they generally denied. So did many of the *Jews*, as you know the *Sadduces* did. In the 1 *Theſſ.* 4.12. it is one Character, the Deſcription of Heathens, and their Doctrine that they mourn for thoſe that are dead, without any hope of the Reſurrection: So that one that hath no hope of the Reſurrection, is all one with an Heathen. And *ver.* 14. of that Chapter, the Apoſtle makes this the common Principle of all Chriſtianity; *If we believe* (ſaith he) *that Jeſus died, and roſe again: then we believe alſo, that them who ſleep in Jeſus, God will bring with him:* the meaning whereof is this; We, all Chriſtians, believe this, we take it for granted, we are no Chriſtians elſe. I ſay, this is one great Point of Chriſtianity, which therefore the Apoſtles, where-ever they came, ſtill preached both to Jews and Gentiles. To the Jews, in the very beginning of the Church, in *Act.* 2. 4. And to the Gentiles, So *Paul* in *Act.* 17. 18. At his comming to *Athens*, preached to them the Reſurrection. For it is a Fudamental Point. Therefore in 2 *Tim.* 2. 17. it is made an evidence of Damnation, to deny the Reſurrection; and ſaid to be an over-throwing the Faith: inſomuch that he is fain to put a *Nevertheleſs*, in the Words after, *Nevertheleſs* (ſaith he) *God knows who are his, and ſo he will* (though theſe fall away, and overthrow the Faith thus) *keep his Elect*. And in the 1 *Cor.*15.2. in which Chapter he ſpeaks of the Reſurrection of Chriſt, and of ours in the whole Chapter afterwards; *Theſe things* (ſaith he) *we preach to you, by which alſo ye are ſaved*: you cannot be ſaved without believing them, take it in the influence, the contrary Doctrine hath, and the Soul not now under the Goſpel.

But then the chief Reaſon of all is this. Becauſe that the Reſurrection, it is the great preparation and beginning of that World to come; of that new State, and alteration, and qualification, and fitting of the whole Man for that Glory, which God raiſeth us up unto. It is the beginning, as I may ſo ſpeak, of that new World. You ſhall find therefore this reaſon given, in 1 *Cor.* 15. 53, 54. why there muſt be a Reſurrection, *For* (ſaith he) *Fleſh and Blood cannot inherit the Kingdom of God*, therefore, ſaith he, thoſe that do not die, they muſt have ſomething analogous to the Reſurrection, they muſt all be changed; *Behold*, ſaith he, *I ſhew you a Myſtery, we ſhall not all ſleep, but we ſhall be changed; for this corruptible, muſt put on incorruption; and this mortal, muſt put on immortallity*: We cannot poſſeſs Heaven elſe. You have the very ſame, in 1 *Theſſ.* 4. 14. where he tells you the Story of the other World, from firſt to laſt; and he ſaith, that before ſuch time as we go to meet the Lord, and to be for ever with him; we muſt either riſe again, or thoſe that do not riſe again muſt be changed; which is the very ſame that he ſaith, in that 1 *Cor.*15.

And laſtly, There is a greater degree of Glory, infinitely greater, to what the Soul hath now in being with Chriſt; ſo much greater, that the Apoſtles generally ſlip that by (though there be ſome few places that hold forth that Glory in the mean time) when they ſpeak of the Glory to come, and uſually tell us rather of the Glory of the Reſurrection, and of the Reward that ſhall be at the Reſurrection, becauſe, comparatively to that, all that the Soul receiveth before, it is exceeding ſmall. You ſhall ſee the Scripture abundant in it, 1 Pet. 1. 4. *To an Inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in Heaven for you*; it follows, *ready to be revealed in the laſt time*, *Joh.* 6. 40. when Chriſt promiſed Life and Happineſs upon believing, *He that believeth ſhall have everlaſting Life*, he adds, *And I will raiſe him up at the laſt day.* Luk. 14. 14. *Thou ſhalt be recompenced at the Reſurrection of the Juſt.* And in *Joh.*5.29. it is called the Reſurrection of Life, as if that Life did but then begin. Nay in *Joh.*6.39. Chriſt ſpeaks, as if we were loſt, if we ſhould not be raiſed again; Do but mark his Words: *This is the Father's Will, which hath ſent me; that of all which he hath given me, I ſhould loſe nothing; but ſhould raiſe it up again at the laſt day.* So that although the Soul be in Happineſs before, and therefore ſtiled, *The Spirits of juſt Men made perfect*, yet notwithſtanding, that is reckoned as nothing, in compariſon, becauſe of that exceſs of Glory, which ſhall be when Body and Soul ſhall both meet together; which will infinitely tranſcend all that was before: For then, *Jeſus Chriſt ſhall come to be glorified in his Saints, and to be admired in all them that believe*, as if they had ſeen no Glory before, 2 *Theſſ.* 1. 10. And therefore becauſe the Reſurrection is that time, wherein there ſhall be ſuch an eminent exceſs of Glory, it is called, in Heb. 11. *a better Reſurrection*, a Reſurrection in *meliorem ſtatum*, to a better Condition.

The third thing, I would have you obſerve, is this; that we are ſaid, to be *Now raiſed. He hath raiſed us*, ſaith he, and *He hath made us ſit together in heavenly places.* For as before God, and as in his view, we are ſo. There were thoſe that did teach, that *the Reſurrection was paſt*, as in 2 *Tim.*2.18. which *Paul* there makes a damnable Hereſy; but although it is not paſt, yet to God it is as if it were; and he vieweth us as now raiſed, and as now ſitting in heavenly places; though we are in the midſt of our Sins. In *Mat.* 22. 32. where Chriſt argues for the Reſurrection; *Have ye not read* (ſaith he) *that which was ſpoken by God; ſaying, I am the God of* Abraham, *and the God of* Iſaac, *and the God of* Jacob: *God is not the God of the dead but of the living. He is the God of the living*, ſaith he, and therefore they are reckoned as alive; for ſo doth *Luke* interpret it, in *Chap.* 20. 38. adding this, *for all live unto him*, the meaning whereof is this, that *Abraham*, *Iſaac*, and *Jacob*, do

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all now live unto God. In *Rom.* 8. 10. it's ſaid that the Body is dead, by reaſon of Sin; but the Spirit is Life, by reaſon of Righteouſneſs: that is, in reſpect of what is in the view of God, unto whom all things to come are preſent.

Fourthly, We are ſaid to be raiſed, *in Christ*. I muſt ſpeak a Word or two to that, for [*in Chriſt*] muſt refer, to *raiſed us up*, as well as to *made us ſit in heavenly places.* Now we are ſaid, *to be raiſed in Chriſt*, in reſpect;

Firſt, That he is the cauſe of our Reſurrection. He is,

The Efficient
Meritorious
Exemplary Cauſe.

I. He is the Efficient Cauſe; for he putteth his Spirit into us. But I will not ſtand to open that now.

II. He is the Meritorious Cauſe; for by his Death he merited our Reſurrection. By his Death, he did merit his own Reſurrection; for though he had a Right to riſe, as he was the Son of God; yet he had a Right, likewiſe by virtue of his own Blood and Death: ſo you have it, in Heb. 13. 20. *The God of Peace, that brought again from the dead our Lord Jeſus, that great Shepherd of the Sheep, through the Blood of the everlaſting Covenant.* Do but mark; it is an alluſion to that in *Zachary: By the Blood of thy Covenant, I have ſent forth thy Priſoners out of the Pit*; that is, out of the Grave: and as God delivers Priſoners, ſo he delivers Chriſt himſelf; for that you ſhall find in Scripture, that what is ſaid of Chriſt, is applied to his Church; and what is ſaid of the Church, is applied unto Chriſt. As therefore, his Priſoners were brought back from the dead, by the Blood of the Covenant; ſo here (the Apoſtle alluding to that) Chriſt's being brought back from the dead, is ſaid to be the purchaſe of his own Blood, *he was brought back*, ſaith he, *through the Blood of the everlaſting Covenant.* Now then, if Chriſt himſelf, was brought back from the Dead, through the Blood of the Covenant; certainly we much more are brought back again from the dead, through the Blood of the Covenant. Therefore you ſhall find, that our Reſurrection is aſcribed as well to the Death of Chriſt, as to his Reſurrection. 1 Theſſ. 4. 14. *If we believe that Jeſus died, and roſe again, even ſo them alſo which ſleep in Jeſus, will God bring with him:* or as the Word is in the Original, *he will bring them that ſleep, through Jeſus, with him*; for ſo indeed it is in the *Greek*, therefore *Chryſoſtom* refers it, as well to the Words that follow, as to ſleeping in Jeſus.

III. He is likewiſe the Exemplary Cauſe of our Reſurrection. That, look what ſtate his Body and Soul were in, when he roſe again, what ſpiritual and heavenly qualifications were in him, the ſame likewiſe ſhall be in His. And therefore we are ſaid to be *raiſed up in Chriſt*; becauſe, we have the ſame endowments put upon us, which Jeſus Chriſt's Body and Soul had. You have this expreſly, in the 1 *Cor.* 15. 47. ſpeaking of the Reſurrection, ſaith he; *The firſt Man is of the Earth, Earthy: the ſecond Man is the Lord from Heaven.* As is the earthy, ſuch are they that are earthly; and as is the heavenly, ſuch are they alſo that are heavenly. And as we have born the Image of the earthly, we ſhall alſo bear the Image of the heavenly. Our Lord and Saviour Jeſus Chriſt, he is ἄνθρωπος, he is a Man indeed, above the Heavens, that is, he hath a Body fitted to that State; there is nothing in him, not a Member of his Body, that is earthy: Now look, what qualifications he had to fit him for that place he is now gone to, he being advanced far above all Principality and Powers; the ſame, ſaith he, *ſhall we have alſo*, and even as we received an earthy frame of Body from *Adam*, which did fit us for this earthly World, and for all the Comforts of it, ſo we ſhall have an heavenly Body, and an heavenly ſtate put upon that Body, like unto Jeſus Chriſt, conformable to his Body; as you have it in the *Philippians*, which I will not ſtand upon. Therefore ſome of our Divines ſay, that our Saviour Chriſt, did not ſimply merit the Reſurrection of the Dead, for that however they muſt have riſen again, and be

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brought to Judgment: but theſe glorious qualifications, the Saints have at the Reſurrection, which is the preparation to the Glory in Heaven, this indeed he merited. This ſome Divines ſay.

But then the chief and the laſt thing for which we are ſaid to be raiſed up in Chriſt, is, becauſe that in his Reſurrection he was a common Perſon, and repreſented us, and therefore when he roſe, we are ſaid to have riſen. I ſhall give you ſome Scriptures pertinent to that of the Reſurrection. I will not handle the Point in General as I thought to have done.

Col. 1. 18. He is called, *the Beginning, the Firſt-born from the Dead*. He is called the Beginning, to ſhew, that he is the Cauſe, the Meritorious Cauſe, and the efficient Cauſe, of all the Glory the Saints ſhall have, and of all the Glory they have. But then beſides being the Cauſe, and the Beginning, and the Foundation, he is alſo called, *the Firſt-born from the Dead*. Now the Firſt-born, and all the Children that followed were alike: It argues therefore, that Jeſus Chriſt was the exemplary Cauſe, that look, what State he had after his Reſurrection, the ſame ſhall we have. But that is not all: The Firſt-born of the Males that opened the Womb was conſecrated and dedicated unto God, and they were to pay a Ranſom, which was for all the Children that followed, and then they were all freed, by virtue of that Ranſom, that was paid for the Firſt-born; ſo that the Firſt-born, according to the Old Law, did repreſent all the Children that followed. So now doth Jeſus Chriſt, he is called, *the Firſt-born from the dead*, for when he opened the Womb of the Grave and came forth, we were all freed too, by virtue of the Ranſom, which he paid, and then the Bars of the Grave were broken open too, for us in him.

And to give you another ſimilitude, which is an elegant one. In 1 *Cor.* 15.23. the Apoſtle giving us there an account why we riſe, ſaith he, *Every Man in his own Order, Chriſt the Firſt-fruits, afterwards they that are Chriſt's at his coming*. And, *v.* 20. *Now is Chriſt riſen from the dead, and become the Firſt-fruits of them that ſleep.* This the Apoſtle ſets out by an elegant ſimilitude, which I ſhall a little open to you, to ſhew you that it hath this Scope that I now mention. For you ſhall find at the 37*th* verſe, that he compares our dying, and our riſing again, to a Grain of Corn that is ſown in the Earth, which cometh up out of the Ground again: *Thou Fool*, (ſaith he) *that which thou ſoweſt is not quickned, except it die: And that which thou ſoweſt, thou ſoweſt not that Body that ſhall be, but bare Grain.* And our Saviour Chriſt himſelf, in *John* 12. 24. ſpeaking of his own death, and riſing again, uſeth the ſame ſimilitude, *Except a Corn of Wheat fall into the Ground, and die, it abideth alone; but if it die, it bringeth forth much fruit:* Therefore, ſaith he, the Son of Man muſt die, and riſe again, that he may bring forth fruit. Now mark it, if you have recourſe to the old Law, you ſhall find, that the firſt-fruits of the Grain that was ſown, and came up again, it was conſecrated unto the Lord, and by virtue of that Conſecration, all the Corn that ſtood upon the Ground unreaped was conſecrated too, and dedicated to an holy uſe, and therefore Men might then enter upon the uſe of it. Now of all the Grains that ſhall be ſown of the Bodies of Men, there is Fruit to come up at the Reſurrection; but of them all Jeſus Chriſt was the Firſt-fruits: as he was the firſt-born from the dead, ſo he was the Firſt-fruits of the riſing of all theſe Grains that fall into the Earth. And he is the firſt-fruits in this reſpect, that whilſt he riſeth, they all that are ſown in the Ground, or ſhall be ſown, (for a common Perſon may repreſent thoſe to come) they are alſo ſaid to riſe, they are all conſecrated to that ſtate; even as waving and offering the firſt-fruits to the Lord, all the Corn that ſtood upon the Ground unreaped was alſo conſecrated. You ſhall find this Metaphor uſed alſo in *Iſa.* 26. 19. *Thy dead Men ſhall live, together with my dead Body ſhall they ariſe: Awake and ſing, ye that dwell in the Duſt; for thy Dew is as the Dew of Herbs, and the Earth ſhall caſt out the Dead.* I bring the place but for this, to ſhew that the Scripture uſeth the Metaphor of the Fruits riſing out of the Ground, to expreſs the Reſurrection: and the Elegancy of it, that the Apoſtle calleth Chriſt the Firſt-Fruits, becauſe he repreſenteth all the reſt, and they all riſe in him. And therefore, in 1 *Cor.* 15. towards the latter end, when he had ſpoken of Chriſt's and of our Reſurrection, he endeth all with a Thanks unto

God: *O Death, where is thy Sting, O Grave, where is thy Victory?* &c. *Thanks be to God, which giveth us the Victory through our Lord Jeſus Chriſt.* The Victory is given already, and we can by Faith, ſaith he, triumph over the Grave and Hell and Death already, *which giveth us Victory,* ſaith he.

And my Brethren, Becauſe that Chriſt and we are one, he as a common Perſon repreſenting us, (It is a Notion, that will help you to underſtand the quotations of Scripture out of the Old Teſtament and the New) therefore you ſhall find that what is applied to the Church, is likewiſe in the New Teſtament applied unto Chriſt. As for Example, In *Iſa.* 50. 8. *It is God that juſtifieth, who ſhall condemn?* This is the Speech of Chriſt there: Look now into *Rom.* 8. 32. And the Apoſtle applys the very Speech to all the Elect. Why? Becauſe Chriſt and the Church are one, and he repreſented them. On the other ſide, promiſes made to the Church, becauſe they were firſt true of Chriſt, as the Firſt-fruits; therefore in the New Teſtament, they are applied unto him; as in Hoſ. 11. 1. *Out of* Egypt *have I called my Son;* it was ſpoken there of the Church, but becauſe the deliverance out of *Egypt,* was by virtue of Chriſt being delivered out of *Egypt* himſelf, therefore in *Mat.* 2. 15. it is applied unto Chriſt. So in *Heb.* 13. (the place I quoted even now) *He brought again from the dead, our Lord Jeſus, through the Blood of the everlaſting Covenant;* This in *Zech.* 9. 11. is applied to the Church, *By the Blood of thy Covenant, I have ſent forth thy Priſoners of hope, out of the Pit.* And yet you ſee this is applied to the Reſurrection of Chriſt; becauſe that Chriſt in his Reſurrection, was one with his Church, and the Priſoners of Hope in *Zechary,* were delivered by that Blood, by which Jeſus Chriſt himſelf was brought again from the the dead alſo.

So alſo that place, in Hoſ. 6. 2, 3. *After two days he will revive us, in the third day he will raiſe us up, and we ſhall live in his ſight.* This though it is ſpoken of the Church, yet ſtill it hath an alluſion unto, becauſe of a Conjunction with, the Reſurrection of Chriſt; and becauſe that Chriſt and they are as one, and he is a common Peſon repreſenting them, therefore that which is applied to Chriſt, is applied to the Church too. So that, in Iſa. 26. 19. *Thy dead Men ſhall live, together with my dead Body ſhall they riſe.* All theſe, I ſay, are mutually applicable to Chriſt, and to the Church both, And this is a great Key, for you to underſtand many of thoſe places, which the Apoſtles quote out of the Old Teſtament, which otherwiſe, if you take them in their Context, you will hardly make them out that they are directly ſpoken of Chriſt; but when it is ſpoken of the Church, who is one with Chriſt, and to whom Chriſt was the Firſt-fruits, therefore what is ſaid of the Church, is more eminently fnlfilled in Chriſt, becauſe it is ſaid of the Church by virtue of being firſt done in Chriſt. So much concerning this; that *they are raiſed together in Chriſt.*

I might alſo urge it, out of the 1 *Theſſ.* 4. 14. The Apoſtle there doth take it for granted, that all Chriſtians believe, that *Jeſus Chriſt died, and roſe again;* if you believe that, ſaith he, then he infers this connection from it infallibly, *God ſhall bring thoſe that ſleep, through Jeſus, with him;* or, *through Jeſus, God ſhall bring thoſe that ſleep, with him.* For indeed they all died with him, and roſe with him; therefore when he ſhall come again in Glory, they ſhall be brought with him: for he is made the Captain of their Salvation, in bringing many Sons to Glory, and the common Perſon repreſenting them all. There lies therefore the inference of it, Jeſus Chriſt is our Head, and he died and roſe again; therefore we are ſaid, to be *raiſed in him.*

I will add but one thing more, for the full opening of this Clauſe, and that is this: That of the Elect only, and of thoſe that are quickned and are Believers, it can be ſaid, that they are *raiſed up together in Chriſt.* For you ſee here that the great Mercy and Love of God is ſhewn in *quickning and in raiſing us up together in Chriſt.* Wicked Men they are not raiſed up upon thoſe terms or grounds that the Saints ſhall be raiſed up by. They are not raiſed up *in Chriſt.* Wicked Men they riſe indeed, but they do not riſe by virtue: Firſt, Of the Merit of Chriſt's Death, it is not by the Blood of the everlaſting Covenant; And the reaſon is clearly this, becauſe the purchaſe of Chriſt's Merits, muſt needs be Mercy, but to raiſe wicked Men up at latter day, it is to Puniſhment; *They that have done good,* ſaith he, in Joh. 5. *ſhall riſe to the Reſurrection of Life, and they that have done evil to the Reſur-*

rection of Damnation. And it is certain, that what ever Mercy God ſhews to wicked Men here through Chriſt (as indeed he doth, for all Mercy muſt be through him, for his ſake, for he bought the World of God;) they ſhall be ſure to have none at latter day. Therefore their Reſurrection is not by virtue of his Death. And the Similitude of the Firſt-fruits, and of the Firſt-born, evidently argue, that as they do not riſe by virtue of Chriſt's Merits, ſo they do not riſe in him, as a common Perſon repreſenting them. For the Firſt-fruits did not conſecrate the Chaff, but the Grain, that is of its own kind: Now Chriſt, as I ſhewed, *is made the Firſt-fruits of them that ſleep.* The place is clear, in the 1 *Cor.* 15. 20. *Chriſt is riſen from the dead, and become the Firſt-fruits of them that ſleep:* what of all? Read the 23. verſe; *They ſhall all riſe, but every one in his own order,* Chriſt the Firſt-fruits, afterward they that are Chriſt's. So that he roſe as the Firſt-fruits only to them that are his, and are one with him.

And by the way, this will open another Scripture too; It will be objected, *that as in* Adam *all die, ſo in Chriſt ſhall all be made alive*; and you know it is often objected, that Chriſt and *Adam* are both univerſal; the one to all Men in reſpect of conveying Sin, and the other dies for all. So that ſome would have it, that in Jeſus Chriſt all Men riſe, becauſe the Apoſtle uſeth the Expreſſion as large of the one as of the other. But what All? *All that are his,* ſo the 23 verſe hath it. *As all that are* Adam's *die in* Adam, *ſo all that are Chriſt's riſe in Chriſt.* And this alſo will help you to underſtand that place in *Rom.* 5. which is objected for the univerſality of Chriſt's Death.

It is much for the Conſolation of the Faithful, that they are raiſed upon other Terms, that they are raiſed with Chriſt, and in Chriſt. The other indeed, they are raiſed by the Power of Chriſt, that I muſt acknowledge; for that place in *John* 5. is expreſs for it: *The hour is coming,* (ſaith he, *v.* 28.) *in the which all that are in the Graves ſhall hear his Voice, and ſhall come forth: They that have done good, to the Reſurrection of Life; and they that have done evil, to the Reſurrection of Damnation.* So that you ſee, that both good and bad, they are raiſed up by the Power of Chriſt; but yet, mark it, not by the Power of Chriſt as Mediator, but by the Power of Chriſt as Judg; for he had ſaid, *v.* 22. that *the Father hath committed all Judgment unto the Son.* And hence now, in *Acts* 17. 31. *Paul* tells us, that *God hath appointed a Day in the which he will judg the World, by that Man whom he hath ordained, whereof* (ſaith he) *he hath given aſſurance unto all Men, in that he hath raiſed him from the Dead.* My Brethren, if you could ſuppoſe that Chriſt had not been, it was neceſſary that Men ſhould be raiſed again to come to Judgment; for the Threatning was given out, that Man ſhould die, Body and Soul; and if he muſt have a death of the Body firſt, it neceſſarily argues, that there muſt be a Reſurrection, if a Judgment. Now Chriſt, he is appointed the Man to judg, and all Judgment is committed unto him; and hence, by virtue of this judicial Power that is committed unto him, he raiſeth them: he brings them out of Priſon indeed, but it is as you bring Malefactors out of Priſon, to be condemned, and then executed; and they are not raiſed in Chriſt: *He hath raiſed us up together in Chriſt,* ſaith he.

So much now for that firſt part of the Text. I come to the ſecond.

And hath made us ſit together in heavenly Places in Chriſt Jeſus.

That you may underſtand both the Phraſe and the Thing, I will open firſt the word, [*Sit.*]

The Apoſtle had uſed it of Chriſt, *chap.* 1. *v.* 19, 20. *He hath ſet him at his own right hand in heavenly Places.* It noted out there, the advancement of Jeſus Chriſt to that Glory and Happineſs which he hath in Heaven, at God's right hand; and it muſt needs imply as much done for us, only here he leaves out [*at God's right hand,*] and the reaſon you ſhall ſee anon. It is as much as to make us Partakers of the ſame Kingly State, of all the ſame Pleaſures and Honours, and Power, and Glory of this Kingdom, which Jeſus Chriſt himſelf poſſeſſeth. The raiſing up, is but the fitting of the Body with thoſe heavenly properties, ſuch as Jeſus Chriſt had, that he might be fit for the Glory and Pleaſure of Heaven, as I ſhewed you out of 1 *Cor.* 15. Now when he hath put ſuch Endowments upon the Body at the Reſurrection, then he placeth them in the midſt of that Glory, and thoſe Pleaſures which Chriſt is in; and look what Seats of Glory he runs through, they ſhall run through too, and be Partakers of. In a word it is thus: Jeſus Chriſt is the King of the other World, and you all ſhall be Nobles of that World, of that Kingdom, and ſit together with him; even as it is ſaid of *Joſhua* the High-Prieſt, in *Zech.* 3. 8. *Thou, and thy Fellows that ſit before thee:* For ſo indeed in the great *Sanhedrim*, in the Meetings of the High-Prieſt, and the other Prieſts, they ſate in a Ring, and ſo they ſate all before him, but yet they ſate all with him. This is a Type, and was a Type of Jeſus Chriſt and his Fellows, as they are called in *Pſal.* 45. and that in reſpect of Glory, they being Partakers of the ſame Kingdom with him. And in that place of *Zechary*, he ſaith, that theſe Men that ſate before *Joſhua* the High-Prieſt, were *Men of Wonder*, or *Men of Signs*, as I ſhall ſhew you by and by; the word is taken for being Types and Signs, as for being Men wondred at, tho our Tranſlation ſeems rather to incline that way: but I ſay, it holds forth as well the other; for *Joſhuah*, and all thoſe Prieſts that ſate before him, were all but Types of our great High-Prieſt that ſits in Heaven, and of all that ſit there with him.

As it was thus typified out in the Old Teſtament, ſo you ſhall find in the Evangeliſts, that when the Kingdom of Heaven is ſpoken of, ſtill this expreſſion of *ſitting* is mentioned: So that *ſitting in heavenly Places*, is to be Partakers, as Nobles, together with Chriſt, of all the Honour, Glory, and Pleaſure, that that Kingdom affords. In *Mat.* 20. 21. you have the expreſſion, *Grant that theſe my two Sons may ſit, the one on thy right hand, and the other on thy left, in thy Kingdom.* Chriſt doth not deny there, but that there is ſuch ſittings, and ſuch advancement in his Kingdom, but only it belonged to ſome body elſe than to theſe two. I quote the place, only to ſhew you that the Phraſe of *ſitting* is there. You have it likewiſe in *Mat.* 18. 11. *Many ſhall come from the Eaſt and Weſt, from all Quarters of the World, and ſhall ſit down with* Abraham, *and with* Iſaac, *and with* Jacob, *in the Kingdom of Heaven.* So that it is a ſitting, as Kings and Nobles, together with Chriſt in the Kingdom of Heaven. So in *Luke* 22. 29. *I appoint unto you a Kingdom, as my Father hath appointed unto me*; and what follows? *You ſhall ſit on Thrones, judging the twelve Tribes of Iſrael.* And to give you one place more for it, that ſuiteth this Phraſe, (for that is it I am to open,) *Rev.* 3. 21. *To him that overcometh will I grant to ſit with me in my Throne, even as I alſo overcame, and am ſet down with my Father in his Throne.* So as indeed, my Brethren, it is all one to be Partakers of that Kingdom Jeſus Chriſt is advanced unto, to be Heirs, and to be Co-heirs with him.

Now if you would know more particularly, what this Phraſe [*ſitting*] doth imply; you ſee it implies a Kingdom, and in that Kingdom it implies theſe things:

Firſt; It implies the Pleaſures of that Kingdom. My Brethren, heavenly things are uſually expreſs'd to us by earthly, as you ſee this Phraſe of ſitting is from what is uſed upon Earth. Now it is familiar in the Old Teſtament, and in the New, that follows the Language of the Old, to expreſs the Pleaſures of Heaven by ſitting at a Table, to banquet it with the great King that maketh that Feaſt. So in that *Luke* 22. 29. *That you may eat and drink at my Table, in my Kingdom.* And in *Mat.* 8. 11. when Chriſt would expreſs the Pleaſures of Heaven in the Language of the Old Teſtament, he ſaith, *They ſhall ſit down with* Abraham, *and with* Iſaac, *and with* Jacob; as being the chief Gueſts that were known in the Old Teſtament. Therefore Heaven is called *Abraham*'s Boſom: For as when Chriſt ſate at Meat, *John*, who was the chief Gueſt, leaned upon his Breaſt, or lay in his Boſom; ſo the Pleaſures of Heaven are ſet forth by an alluſion to that Cuſtom which was then amongſt the Jews, (for the faſhion was, when Chriſt was upon the Earth, to ſit at Meat in a leaning way, and the Cuſtom of the *Romans* made it more general among the *Jews*,) altho indeed the more ancient Cuſtom was ſitting, as appears in *Gen.* 43. 33. where it is ſaid, that *Joſeph*'s Brethren ſate before him at Meat. And you ſhall ſee the manner of their ſitting at the King's Table, in 1 *Sam.* 20. 25. where it is ſaid, that *Saul* ſate upon a Seat by the Wall, and there was room for all the Nobles; there was *Jonathan* and *Abner* ſate by the King's ſide, and *David*'s place was empty, it was reſerved for him; and ſaith the 24*th* verſe, *They ſate down to eat Meat.* And ſome have interpreted that in *Cant.* 1. 12. *While the King ſitteth at his Table*; the word in the Original is, *While he ſitteth at his round Table*, becauſe he doth not ſit alone, as *Saul* did not, but he hath Seats for all his Nobles round about him, as the manner of the ancient Kings was, that thoſe whom they would honour ſate at Table with them; ſo *David* offered *Barzillai* that Honour and Pleaſure to ſit at the King's Table. The meaning of all is this, that they ſhall enjoy all the Pleaſures that Heaven affords; for by ſitting at a Feaſt, becauſe it is that which Men uſually place Happineſs in, is that meant. Therefore in *Iſa.* 25. 6. the Pleaſures after the Reſurrection are expreſs'd by a *Feaſt of fat things, and of Wine on the Lees:* And it is clear, he ſpeaks of the State after the Reſurrection; for the Apoſtle in 1 *Cor.* 15. 55. quoteth the words in *Iſa.* 25. of Death being ſwallowed up in Victory. Hence the Poets ſet forth the Pleaſures of Heaven by *Nectar* and *Ambroſia*, which was but an imitation of the Jewiſh and Scripture-Language. The ſame our Saviour Chriſt uſeth in the New Teſtament, in *Mat.* 26. 29. upon occaſion of the Sacrament, where they all ſate, and he had given them his Fleſh to eat, and his Blood to drink, and given it them under the Blood of the Grape, ſaith he, *I will not henceforth drink of this Fruit of the Vine, till I drink it new with you in my Father's Kingdom.* Chriſt being now to part with his Fellows and Companions, which had now eaten and drunk with him, he ſpeaks after the manner of Men, of the next happy and joyful Meeting they ſhould have: I muſt part with you now, ſaith he, and muſt drink no more of this Blood of the Grape, but we will feaſt it in another manner when we meet next, we will drink new Wine in my Father's Kingdom, (juſt the Language of the Old Teſtament); and he calls it new Wine, not that there is any ſuch thing in Heaven, for the Phraſe implies that it was another thing he meant, it was Fulneſs of Pleaſures at God's right hand, Rivers of Pleaſures, of which they were to drink for evermore. He calls it new Wine, becauſe it was Wine of another kind. The Jews always called what was moſt excellent, new; and therefore when they would expreſs the heavenly and ſpiritual *Jeruſalem*, as different from the material upon Earth, they called it the new *Jeruſalem:* So ſaith he, *new Wine*, implying it was another kind of Wine. And therefore we need not have recourſe for the interpreting of that place, to his drinking with his Diſciples after his Reſurrection; for it is clearly meant of his drinking with them in Heaven, after he hath delivered up the Kingdom to God the Father; for we ſhall ſit in Heaven then, and enjoy this new Wine, which is the Holy-Ghoſt filling us with the Godhead, that is, filling us with Pleaſures and Bleſſedneſs that is in God himſelf.

Here then is one thing that ſitting in heavenly places doth imply, it is enjoying the ſame Pleaſure and Happineſs that our Lord and Saviour Chriſt himſelf doth. My Brethren, you know that God doth ſometimes make his Children Partakers of Heaven here, filleth them with Joy unſpeakable and glorious, which indeed is but a taſte of that Glory which is to come; it is an having us into the Wine-Cellar, and giving us ſomewhat of what we ſhall have hereafter; it is called in the *Revelations*, a coming to us to ſup with us. Now alas! what is all the Joy you have here? It is but a Crum from the King's Table, a Bit from off a Diſh, in compariſon of what we ſhall have in Heaven. I allege all this, to open the Phraſe, *ſitting*, as implying the Pleaſures of that Kingdom: *He hath made us ſit together in heavenly places.*

Secondly; It implies not ſitting only, as at a Table, but it imports alſo the Honour and the Power of that Kingdom; that we are all Fellow-Nobles with Jeſus Chriſt, and ſit alſo as Judges upon Thrones. This you have in *Luke* 22. 30. *You ſhall ſit upon Thrones, judging the twelve Tribes of* Iſrael: And, *Rev.* 3. *I will grant them to ſit upon my Throne.* And therefore, you know, the Mother of *Zebedee*'s Children, knowing that Chriſt's Kingdom would be the higheſt Kingdom that ever was, ſhe asked, that one of her Sons might ſit at the right hand, and the other on the left, in his Kingdom, to be Partakers of that Honour and

Power that Jeſus Chriſt himſelf hath, for ſhe knew it to be the higheſt Honour.

Thirdly ; The word [*ſitting*] importeth alſo a ſecure and a firm Condition ; you ſhall ſit, and ſit ſure. In *Rev.* 18. 7. when *Babylon* is at her height, and is ſecure, what ſaith ſhe? *I ſit as a Queen* ; that is, I am ſecure, it is impoſſible that I ſhould ever be moved. I allege it to open the Phraſe. My Brethren, Man in innocency did but ſtand, and he got a Fall, he did not ſit ſure: *Man that ſtandeth in Honour abideth not.* But in Heaven you ſit, and you ſit in Chriſt, ſo ſure you ſit, you have the ſureſt Seat, the Seat muſt fall if you fall. You ſit *in Chriſt* now for ſureneſs ; when you come thither, you ſhall ſit *with Chriſt*, in God indeed, as the Phraſe is in *Col.* 3. 2, 3. Sitting, I ſay, implies the firmneſs of all this, and the ſtability of thoſe Pleaſures, and of that Honour and Power you ſhall have.

Fourthly ; It imports Reſt after Labour and Wearineſs. In *John* 4. 6. when Jeſus Chriſt was wearied with his Journey, the Text ſaith, he ſate on the Well. And, *Rev.* 14. 13. *Bleſſed are the Dead, for from henceforth they reſt from their Labours.* And 2 *Theſſ.* 1. 7. *To recompence to you who are troubled, Reſt with us.* We do not read of the ſitting of the Angels in Heaven, we read of their Principalities, and Powers in heavenly places ; but they are ſtill preſented as ſtanding, and as miniſtring Spirits, it may be for this reaſon, becauſe ſitting implies Reſt after Wearineſs ; but I rather think, becauſe there is an advancement of the Saints in Chriſt above them. It implies, I ſay, Reſt after Wearineſs ; for as ſitting imports reigning with Chriſt, (as afore) ſo it is reigning after ſuffering: *If we ſuffer with him, we ſhall alſo reign with him* ; that is, we ſhall ſit with him: *To him that overcometh I will grant to ſit*, Rev. 3. 21.

Laſtly ; It will import alſo, at leaſt-wiſe it is not againſt degrees of Glory in Heaven. Even as here, in a higher Houſe of State, tho all ſit as Peers together with the King, yet there are degrees and ranks of Nobles. The Apoſtles ſhall have twelve Thrones ; it is made their Privilege more eminently, tho all ſit in his Throne, as *Rev.* 3. hath it. The Mother of *Zebedee*'s Children, ſhe came and asked, that one might ſit on Chriſt's right hand, and another on his left ; for in old *Iſrael*, the next Seat to the Prince was for the Elders of the Tribe of *Judah*, and of the Tribe of *Joſeph*, one on the right hand, and the other on the left, and thoſe were the more honourable places, Now Chriſt doth not deny, but there ſhall be a right hand and a left, but not reſerved for thoſe two Sons, it may be for *Peter* and *Paul*: *You ask* (ſaith he) *you know not what.* It is not that they asked that which was not to be in Heaven, but that which follows ſhews the meaning of it: ſaith he, If ye knew what Sufferings they muſt have that are to ſit there, you would not have asked it: *Can you drink of the Cup that I ſhall drink of, and be baptized with the Baptiſm that I ſhall be baptized with?* For as there are degrees of Glory, ſo it ſhall be proportioned in moſt likelihood to the degrees of Suffering for Chriſt here. Thus again, that other Speech, *They ſhall ſit down with* Abraham, Iſaac, *and* Jacob, imports theſe degrees ; why with *Abraham?* &c. They were the chief Gueſts of all the Saints in the Old Teſtament ; but when all the Elect ſhall meet together, who ſhall be the chief Gueſts, next to Jeſus Chriſt, we know not. And that all are ſaid to ſit in Chriſt, it hinders not, but that there may be theſe degrees ; for they ſit there now in Chriſt, as repreſented by him, namely, in that proportion of Glory they ſhall have: As when Chriſt hung upon the Croſs, look what portion of Wrath any particular elect Child of his deſerved from God for their Sins, Chriſt bore it for them, but it muſt not be ſaid that he bore alike for every one, but according to that proportion that he in his Sufferings repreſented them for.

The next thing to be explained is this, *In heavenly places*, or, *in Heavenlies* ; for [*Places*] is not in the Greek, but it is inſerted by our Tranſlators. It imports theſe things.

Ser. XVII. *Firſt*; The Place of this Kingdom, it is Heaven; for you know that Heaven is called the Throne of the great King, *Mat.* 5. 34. and *chap.* 23. 22. And there Chriſt's Throne is, and Earth is but his Footſtool. Therefore now to ſhew you the place of this Kingdom, he ſaith, *in Heavenlies.* In *Epheſ.* 3. 10. Angels are called, *Principalities, and Powers in heavenly places*, becauſe that Heaven is the place which they belong to, whereof they are Peers, (and as there are degrees amongſt the Angels, there are Principalities and Powers, ſo there are alſo in theſe Heavenlies; I only caſt that in to confirm the former.) The place, I ſay, is Heaven, there is his Throne, and the Footſtool of this great King is the Earth, and all the Glory of the Earth is trampled under his feet; what is Heaven then? I think it is the meaning of that in *Heb.* 11. 16. where ſpeaking of *Abraham*, and the reſt of thoſe Worthies, when it is ſaid they deſired a better Country, he adds, *that is, an heavenly*; and that therefore *God is not aſhamed to be called their God, for he had prepared for them a City.* Had they had no other Happineſs and Bleſſedneſs than here below, God being ſo great a God, would have been aſhamed that his Children ſhould have no better condition, but he had provided a City for them; therefore he is not aſhamed to be called their God, becauſe he had prepared ſo great a Happineſs for them, a Happineſs like to that himſelf enjoys, and ſuch as was fit for the Children of ſo great a King. My Brethren, it is for God's Honour to make infinite Happineſs there; and for him that is ſo great, to profeſs and promiſe ſo great Entertainment there, and when we come, not to have it, would cauſe ſhame: *In my Father's Houſe* (ſaith Chriſt) *are many Manſions, if it were not ſo, I would have told you*; for I would not ſhame my ſelf when you come thither.

Secondly; As the word [*ſitting*] implies Power and Pleaſure, ſo this word [*heavenly*] argues the kind of Power and Pleaſure which we ſhall enjoy. As it is a ſitting as at a Feaſt, to note the Pleaſure, and upon Thrones, to import the Power; ſo ſaith he, underſtand it rightly, it is all heavenly. Therefore in 2 *Tim.* 4. 18. it is called his heavenly Kingdom; heavenly, that is, a better, infinitely better than what is here below, as *Heb.* 11. 16.

But you will ask me, Why is it *Heavenlies*, in the plural Number?

I obſerve this, in the New Teſtament, when the Heaven of Heavens is ſpoken of, it is ſeldom called Heaven in the ſingular Number in the Greek, but Heavens, as here. And that,

1. In regard of the eminent Excellency thereof. The Jews were wont, (as *Grotius* obſerves) when they ſpoke of the Heaven of Heavens, to ſilence the firſt, and to uſe the latter expreſſion only, *Heavens*, or *Heavenlies*, as here, as not elſe knowing how to expreſs the excellency thereof. And ſo ſtill, as that place, namely, the Heaven of Heavens, is ſpoken of, the firſt is ſilenced, and it is called Heavens. I could give you a multitude of Places for it. But,

2. After the Reſurrection there is a ſitting in two ſorts of Heavenlies: For, firſt, when Jeſus Chriſt comes to Judgment, he will bring Heaven down with him: Even as at the Earl of *Strafford*'s Trial, the Parliament was removed from the uſual place unto *Weſtminſter*-Hall, and the Nobles, and Houſe of Commons, they all met in that made Parliament-Houſe, and it was the Parliament-Houſe, and in all the State of it. *You ſhall ſit*, ſaith he, (that is, during the Day of Judgment,) *upon twelve Thrones, judging the twelve Tribes.* There is no judging after the Day of Judgment, therefore the Glory that accompanieth preſently after the Reſurrection, before we go to the Heaven of Heavens, it is heavenly; Jeſus Chriſt cometh in the Glory of the Father, and as I ſaid, brings Heaven down with him. And then there is *Heavenlies* afterwards, we ſhall ſit in the third Heavens, whither *Paul* was rapp'd.

And ſure there are varieties of theſe Glories, (that is another reaſon too,) and of good things there. Wicked Men for their great Sins deſerve a thouſand Hells, ſo the Saints (if we may ſo expreſs it) ſhall have a thouſand Heavens; they ſit in the midſt of *Heavenlies.* Therefore whatever things are uſeful and delightful, Heaven is ſet out to us by them. Here the alluſion, you ſee, is to ſitting; it is likewiſe compared to walking, to walking in Shades, and Woods, and pleaſant Places: *Zech.* 3. 7. *If thou wilt keep my Charge,* (ſaith he to *Joſhua* and his Fellows) *I will give thee Walks*; it is to ſhew the variety. It is likewiſe compared to an Houſe, and when ſo, he ſpeaks in the Plural, you ſhall have Houſes enough: ſaith Chriſt, *In my Father's Houſe are many Manſions*; ſtill in the Plural, as noting the copiouſneſs and abundance to each Saint. Some allege that place to prove ſeveral degrees in Glory, but that was not pertinent to Chriſt's ſcope, which was to aſſure them all univerſally, and every oue of them, of the Greatneſs of that Glory to come; all ſhall have ſo much, as that none ſhall envy another: *Non notat diſparitatem Hæreditatis, ſed magnitudinem & amplitudinem, quæ tanta eſt, ut ſit* ἀφθονία, *Græci eleganter copiam, abundantiam vocarunt* ἀφθονίαν, *cum unicuiq; tantum ſuppetit, quantum ſi poſſideat, nemini invideat.* All in a Man, Body and Soul, and every thing in him, there ſhall not be a Toe or a Finger that is not heavenly, and there ſhall be none of theſe but ſhall have heavenly Objects for them. Therefore he placeth us, I ſay, in the midſt of *Heavenlies,* as he hath done Chriſt himſelf; for the Phraſe is uſed of him, *chap.* 1. *verſ.* 20. *He hath ſet him at his own right hand in Heavenlies*; it is in the Plural there too. *Camer.* Tom. 2. p. 326. in Locum.

But then you ſee, our Tranſlators have put in the word [*Places*] but it is not in the Greek, it is there only *Heavenlies*; but this was taken in to anſwer the Phraſe of *ſitting,* becauſe we are ſaid to ſit, therefore they have made up the Sence, and added [*Places.*] But my Brethren, it is not to be underſtood only of Places or Dignities, or Thrones, but that we are ſet in the midſt of heavenly things; *in Heavenlies,* ſaith he. Even as Earth is one thing, and earthly things another; ſo Heaven is one thing, and heavenly things another. You ſhall find the Phraſe uſed of all the things in Heaven, be they what they will, in *Heb.* 8. 5. *Who ſerve,* ſaith he, *unto the example and ſhadow of heavenly things.* All the things of the Goſpel, are called all, ἐπουράνια, heavenly things; and *chap.* 9. 23. you have the ſame: *It was neceſſary that the Pattern of things in the Heavens ſhould be purified with theſe, but the heavenly things themſelves with better Sacrifices: Heavenly things themſelves,* not *Places* only. So that to ſit in *Heavenlies,* is as much as to ſay, that you ſhall ſit there, as a Man ſits in his Houſe of which he hath poſſeſſion, ſits in the midſt of all that is there, having all at command. All there, I ſay, is heavenly, all the Objects, all the Company; yet notwithſtanding I do not deny, but that to ſit in *Heavenlies* refers alſo, and the Metaphor will carry it neceſſarily, unto the Place it ſelf, and the Dignities there.

The Obſervations which I ſhall make from hence are theſe:

Firſt; That all your Places, and what Happineſs you ſhall have in Heaven, are ready for you. Obſerv. 1. That is clear and plain out of the Text, for you are ſaid to ſit now *in heavenly Places in Chriſt.* It may be theſe Obſervations would have come in better afterwards, but being mentioned, I will go on with them now. In 2 *Cor.* 5. 1. *We know, that if our earthly Houſe of this Tabernacle were diſſolved, we have a Building of God, eternal in the Heavens.* He ſpeaks in the preſent Tenſe, it is ready for me, ſaith he, if my Soul were out of my Body. I told you before, out of 1 *Sam.* 20. that it was the manner when the King ſate at Meat, every Noble-man had his Seat, and if he came not, no Man took up his place, his Seat was empty; for it is ſaid, that *David's* Seat was empty; the place according to every Man's Rank was left empty. We do now ſit in heavenly places in Chriſt, all our Places are made ready, and they do but wait till the Souls of Men come thither, and till the latter day. Therefore in 1 *Pet.* 1. he ſaith, *We are begotten to an Inheritance immortal,* &c. *reſerved in Heaven for us, ready to be revealed.* It is kept for you, your places ſhall never be taken over your Heads, and are ready; there you ſit, and Jeſus Chriſt poſſeſſeth them till you come thither; you ſit in Chriſt now, and when you come thither, you ſhall ſit with Chriſt.

Secondly; You ſee that we are all here upon Earth but Strangers. Obſerv. 2. He ſaith, we now ſit in Heaven in Chriſt, our places are there. *They confeſſed themſelves Strangers,* Heb. 11. 13. altho they had a Land promiſed them here. There is a

Houſe of Peers, a Kingdom there, and the places are made ready for them; and thou that art a Believer, and art quickned together with Chriſt, all the while thou liveſt here, thou art out of thy place; even as if a Star ſhould be fixed here in the Earth, it is out of its place. As it is ſaid of *Judas*, that when he died he went to his own place; Hell was his place, tho he lived and walked here, he was a Stranger upon Earth: Wicked Men are ſo, they ſhall not live here in this World, tho they carry the World before them, their place is Hell. So our place is Heaven, and there our places are all prepared for us. Saith the Apoſtle, in 2 *Cor.* 5. 6. *Whilſt we are at home in the Body, we are abſent from the Lord.* It is a great Elegancy in the Greek; the Body he calls our home, and yet we are Strangers: It is true indeed, the Body, ſaith he, is your natural home, according to the Language of Nature, and of the firſt Creation; but yet you are not at home, for you are abſent from the Lord, and Strangers from him, who hath enfranchiſed, and preferred, and made you Denizens of another Country: We are abſent, we are out of home from the Lord; where he is, that is our home. Now tho, I ſay, he calls the Body our home, becauſe the natural condition for the Soul and Body was to be united together; yet notwithſtanding in that our Eſtate by Chriſt, the Lord is our home: Therefore our Body, it is called but the Tabernacle, in 2 *Cor.* 5. 1. The Soul is at home in the Body, but it is at home but as in a Tabernacle; it is Heaven that is called the Houſe, and we ſtay here but as the Apoſtle ſpeaks, *v.* 5. *Till we are wrought for the ſelf-ſame thing*, till we are made meet for that place which is made fit for us.

Ἐνδημοῦντες ἐν τῷ σώματι, ἐκδημοῦμεν ἀπὸ τοῦ κυρίου.

And then, *Thirdly*; That we are ſaid to be ſet in *Heavenlies* now with Chriſt, it argues the Number of the Elect is ſet; they are all before God, he hath appointed all the places that are there. As he knows the Number of the Stars that are in the Heavens, ſo he knows the Number of all thoſe Stars that ſhall fill up that Heaven above. I will not ſtand to enlarge upon theſe things.

There are yet two other Phraſes to be opened, that is, *In Chriſt Jeſus*, and *Together*. I ſhall ſpeak ſomething to each of theſe, and ſo end.

In Chriſt Jeſus.] When the Old Teſtament did expreſs Heaven to us, or the New in the Language of the Old, when the Old was in force, it doth expreſs it thus, *To ſit down with* Abraham, Iſaac, *and* Jacob; or elſe you ſhall have Walks with them that ſtand by, you ſhall have the Happineſs that the Angels have; *Abraham*, *Iſaac*, and *Jacob*, theſe were the chief Gueſts. But now when the New Teſtament comes to be opened, then it is, *Sit in heavenly Places in Chriſt Jeſus.* Sit down with *Abraham*, *Iſaac*, and *Jacob*, why? becauſe God made the cleareſt Promiſe unto *Abraham*, that ever he made afterwards to any Man in the Old Teſtament: *I will be thy great Reward*, ſaith he; that is, I will be thy Heaven: and you know that God is All in All, that's the higheſt expreſſion. And *Gen.* 15. 15. *Thou ſhalt go in* (or *into*) *Peace, and be gathered to thy Fathers*; expreſſing the State of Soul and Body after this Life till the Reſurrection. And Chriſt, he uſed the Phraſe of ſitting down with *Abraham*, *Iſaac*, and *Jacob*, becauſe the Jews would not ſo much as eat with the Gentiles: Why, ſaith he, the Gentiles ſhall come from the Eaſt and Weſt, and ſit down with your Fathers, ſeeing you will not come in to me.

Now we are ſaid to ſit in Chriſt; they in the Old Teſtament were never ſaid to ſit down with *Abraham*, for *Abraham* did not repreſent them in Heaven; but now we, till we ſhall enjoy Heaven perſonally, and ſit down there *with Chriſt*, we are in the mean time ſet down *in Chriſt*.

In Chriſt, (I may run over all that I ſaid afore,) as the efficient Cauſe of our coming thither. It is the Law of Nations, that Forreigners cannot inherit till they are naturalized; no more could we, till he that was of our Kindred and Nature was naturalized to Heaven, as indeed he is, for it is his natural place, he is the *Lord from Heaven*. He is the Cauſe, I ſay, of our coming thither; Mankind, I think, had never come there elſe.

In Chriſt, ſecondly, as the exemplary Cauſe. We ſhall have the ſame Glory that he hath: *As is the heavenly, ſuch are they alſo that are heavenly*, 1 Cor. 15.

My Brethren, what can you deſire more, than to have the ſame Glory that Chriſt hath? *John* 17. 22. *The Glory which thou gaveſt me, I have given them.* And, Rev. 3. 21. *They ſhall ſit with me in my Throne.* It is not only, where I am there there they ſhall be alſo, but they ſhall have the ſame Glory I have, they ſhall ſit like Nobles, ſit about me, even as I am ſet with my Father in his Throne. Only with this difference, when the Apoſtle had ſpoken of Chriſt's ſitting in heavenly places, in *chap.* 1. *verſ.* 20. he expreſſeth it thus, *He hath ſet him at his own right hand in the heavenly places*; there he is, *at his own right hand:* But when he comes to make the reddition in this Chapter, of what we are in Chriſt, and through Chriſt, he leaves out, *his own right hand:* No, *To which of all the Angels ſaid he, Sit thou at God's right hand? Or to which of all the Saints?* Yet notwithſtanding he as a King, and we as Nobles, and Fellows with him, and Coheirs of the ſame Kingdom with him, ſhall have the ſame Glory, and the ſame Pleaſures. As God will be All in All to the human Nature of Chriſt, ſo he will be to us; we ſhall have the ſame Glory that Chriſt hath, for the kind of it, tho not for the degree. 1 John 3. 2. *When he ſhall appear we ſhall be like him, for we ſhall ſee him as he is.* This is it that makes Heaven Heaven, that you ſit together with Chriſt, that you have his Company, that he is the Cauſe and the Example of all your Happineſs. Therefore the Apoſtle, in 1 *Theſſ.* 4. 17, 18. when he would have them comfort one another with theſe words, what were they? *And ſo,* ſaith he, *we ſhall ever be with the Lord*; for it is he that makes Heaven. We ſit *in Chriſt* now, and we ſhall ſit *with Chriſt* then, or elſe ſitting in *Heavenlies* alone would not make us happy.

Laſtly, We ſit *in him*, as a Perſon, repreſenting us, he is gone thither, and entred as a fore-runner, to prepare the place for us. I could give you many places for it, that Jeſus Chriſt being a High-Prieſt, is entred into Heaven, not only bearing our Sins (for ſo he did upon the Croſs) but bearing our Names and Perſons; for ſo the High-Prieſt did in a peculiar manner, when he went into the Holy of Holieſt. He bore our Sins in his own Body on the Tree, and it is true he bore our Perſons too; but more eminently, the Scripture ſpeaks of bearing our Perſons in Heaven: And as he is ſaid to prolong his days upon Earth, while Saints are upon Earth, ſo the Saints are ſaid to ſit in Heaven, while he is there.

It is *in Chriſt Jeſus*; let me ſay ſomething to that, for here is not an idle word; I take it, we have in him a double right to Heaven, *In Chriſt*, as he is a common Perſon, and *in Jeſus* as he is a common Perſon too.

Firſt, As he is *Chriſt*, take him ſimply as he is the Son of God, that is a Head to a Church as his Members. The Apoſtle argues the Glory that we ſhall have after the Reſurrection from this, in 1 Cor. 15. 46, 47. *Becauſe* ſaith he, *he is the Lord from Heaven, and as is the heavenly ſuch are they alſo that are heavenly*; that is, to whom God hath appointed him as a Head of Union to, as he is conſidered as a heavenly Man, as he is Son of God, having taken up our Nature, and ſo is become a Head to all that are Members of him. So we come to Heaven by virtue of him, and not only by virtue of his Death. And then,

Secondly, There is not one drop of Glory, but he did purchaſe it as he is *Jeſus*. The High-Prieſt entred into the Holy of Holieſt with Blood, ſo did Jeſus Chriſt, he went to Heaven, and he ſprinkled it with his Blood, becauſe Blood purchaſed all the degrees of Glory the Saints ſhall have in Heaven. And though after the day of Judgment God ſhall be all in all, yet ſtill the ground and right of our Union with God and God's communicating himſelf to us is *in Chriſt*.

In a Word, I ſay, our ſitting in heavenly places, in and with Chriſt for ever, it is by virtue of his being *Chriſt*; that is, he as being Head to ſo many Members was choſen to that Happineſs with thoſe Members, which they ſhall have in Heaven. And they having fallen into Sin, this *Chriſt* is become *Jeſus*, a Saviour, to ſave them out of Sin, and by being Jeſus purchaſed Heaven anew. This is plainly the meaning of it according to my Sence. I ſomewhat opened it when I handled the third verſe of the firſt Chapter.

I will add but this one Notion about it. We have two Sacraments, Baptiſm and the Lord's Supper: In both there is a repreſentation of Chriſt held forth to us, as a Perſon repreſenting us. But theſe two eminently ſhare theſe two things betwixt them. Baptiſm doth more eminently hold forth his Death and Reſurrection, and

Jeſus Chriſt as a common Perſon, who was baptized with that Baptiſm, and in token of it we are. You have this expreſt in *Rom.* 6. we are baptized into Chriſt, and ſo into the likeneſs of his Death and Reſurrection: yea and becauſe he dyed and liveth too, God reckoneth your ſelves to be dead and to live unto God, ſealed up to you in Baptiſm. And then you have the Lord's Supper, and truly to me Chriſt ſeemeth to hold forth therein, our ſitting with him in heavenly places: When he had ſate at Table and eaten and ſerved them, he takes occaſion from thence to tell them, that one day they ſhall ſit at his Table, and eat and drink with him in the Kingdom of his Father, *and ſhould ſit upon twelve Thrones, judging the twelve Tribes of Iſrael.* But their ſitting at the Table of the Lord, at the Lord's Supper, and eating and drinking of that Body and Blood, did hold forth to them their State in Glory: And therefore in all the Evangeliſts, you ſhall find that the Diſciples underſtood ſome ſuch thing about a Kingdom, though they miſapplied it, they fell out amongſt themſelves who ſhould be greateſt in that Kingdom. This ſitting and eating in that Kingdom was imported to them in that great Supper.

There is now only one Phraſe remaining; and that is, *Together, raiſed together, and ſit together.* There may be ſome queſtion about it, whether it refers to the Perſons of Believers? or, whether it refers to Chriſt? whether that we Believers ſhall all ſit, or do all ſit together, with Chriſt? or whether we ſit, together with Chriſt?

It is evident that when he ſaith, *he hath quickned us together with Chriſt*, that there it refers to Chriſt, the Particle *with*, and *together*, doth; and ſo our Tranſlators have rightly rendred it, *quickned us together with Chriſt.* But when he comes to ſpeak of the Reſurrection, and of ſitting in Heaven, which yet are to come, he doth not put in any Particle, as to ſay, *together with Chriſt*; neither doth he content himſelf to ſay, *we ſit together*, but he addeth, *in Chriſt.* And indeed, *together with Chriſt*, and *in Chriſt* (as I ſhewed in the laſt Diſcourſe) import two diſtinct things: One when we perſonally come to enjoy the ſame things that Jeſus Chriſt did for us; when we come to Heaven, then we *ſit together with Chriſt*; but *in him*, in the mean time. So that in a Word, that which [*together*] here refers to, is to the Perſons, *we all together*, we that were dead in Sins and Treſpaſſes, we Jews and Gentiles, Apoſtles and all, we all together are raiſed in Chriſt, and ſit in heavenly places in him, as a common Perſon repreſenting us all. If it ſhould refer to Chriſt, as the other, their being quickned together with him, doth, it would have been redundant here, for [*in Chriſt*] is enough to relate to his being a common Perſon; therefore it muſt here have a ſpecial Eye, and relate to the Perſons that ſit, and are raiſed. Now what Perſons are theſe?

Firſt, We Jews and Gentiles: that is evident, for he had carryed that along through the whole firſt Chapter, and this ſecond alſo, ſpeaking of their Miſery and of their Redemption and the like. The Gentiles ſhall ſit down in heavenly places as well as the Jews, for ſo Chriſt tells us, *They ſhall come down from the Eaſt and from the Weſt, and ſit down in the Kingdom of my Father.* Becauſe the deſire of all Nations is now come, *in Jeſus Chriſt, all ſhall ſit down together.* And therefore as God promiſed to *Abraham* and the Patriarcks a City; ſo the Apoſtle ſaith, *We are Fellow-Citizens with the Saints, and of the Houſhold of God.* But I ſhall have occaſion to ſpeak more of it, when we come to the latter part of the Chapter, which ſhews the Union between Jew and Gentile. *We together*, we Apoſtles and all Saints elſe; for tho the Apoſtles are ſaid to have 12 Thrones to ſit upon more eminently, becauſe there are degrees of Glory, yet read *Rev.* 3. 21. and there it is ſaid, *that to every one that overcomes, to them will I grant to ſit in my Throne.* Therefore I ſay, all the Saints, Apoſtles and all. What ſaith the Apoſtle for this, in 2 *Cor.* 4. 14. it is an excellent place to this purpoſe: *Knowing that he which raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus, and ſhall preſent us with you.* He had ſpoken of the Labours and Sufferings that he, and the reſt of his Fellow-Apoſtles had; but that which comforts me is this, I ſhall be raiſed up together with you, and preſented together with you to God: God will preſent you and me and all of us to himſelf in and by Jeſus Chriſt. It is a good Obſervation that one makes upon it, he doth not ſay, he will preſent you with us, but us, us Apoſtles with you: for the Saints have the ſame right to Heaven that the Apoſtles have, and they *ſit together in heavenly places*, therefore it follows, *All things are for your ſakes*

Laſtly, It relateth to the General Aſſembly: For there is a ſpecial reaſon why [*together*] here when he ſpeaks of raiſing and ſitting in Heaven, ſhould refer to the Perſons of all the Elect; for at the Reſurrection all ſhall come together, and be raiſed together, and in Heaven all ſhall ſit together, that is the Glory of it, and that is the ſtate of it, that is it which makes Heaven, Heaven, the company of Chriſt and of the Saints when they are all together, And, my Brethren, God, though we are poor Sinners here upon Earth, yet in his eternal Decree, and likewiſe in Chriſt, he conſiders us all raiſed, and all ſitting there in him; *All live unto God*, as *Luke* ſaith, ſpeaking of the Reſurrection of *Abraham*, *Iſaac* and *Jacob*.

There is this difference between *Adam*'s being a common Perſon and Chriſt's, becauſe they were decreed who ſhould come of *Adam* if he had ſtood, yet in a manner it needed not to have been, though God decrees and purpoſeth every thing. But it is otherwiſe now, it is by a ſpecial decree of Predeſtination that all are in Chriſt, therefore God hath them all before him, he hath them all in his Eye, and he will bring them all together with him, there will be the general Aſſembly of all the Saints; therefore it is called the gathering of the Elect from all the four Corners of the World. You have an excellent place for this, in *Joh*. 6. 38. and if you mark it, there is an Emphaſis upon it, *This is the Fathers Will which hath ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at laſt day.* He will not have a Corn wanting whereof he is the Firſt-fruits. Heaven is the general Collection of all the Saints, therefore in the mean time till we come thither, Chriſt being a common Perſon for us, we are all together, all the Saints are at once raiſed up in him: We are not all quickned together in him, one is quickned in one Age, and another in another, but we are raiſed together in him, and the Reſurrection ſhall find us all together, and the Judgment ſhall find us all together, therefore the ſtate of theſe two days are repreſented by Chriſt's being a common Perſon, *and we are raiſed up together, and made to ſit together in heavenly places, in Him.*

SERMON XVIII.

EPHES. 2. 7.

That in the Ages to come, he might ſhew the exceeding Riches of his Grace, in his kindneſs towards us in Chriſt Jeſus.

THis Chapter (as I have told you) ſets out the Proceedings of God, and the Contrivements of his Decrees, to magnify that rich Grace which is in himſelf, in the Salvation of poor Sinners: How when they were fallen into that dead and damnable Eſtate, *dead in Sins and Treſpaſſes*, and *Children of Wrath*, that God being rich in Mercy, and bearing ſo great a Love to them, took an advantage of that condition, to magnify his Love ſo much the more, not only delivered them out of it, but with an addition of an infinitely greater advancement. And the Apoſtle ſhews by what degrees God doth proceed to bring Salvation to its accompliſhed perfection. He begins with our Souls firſt here, they being dead in Sins, and he quickneth them; and he hath beſides that done this for us now, that in Chriſt he hath raiſed up our Souls and Bodies, (the whole Man I mean) and he hath ſet us in heavenly places in him. The firſt we received, and have received in our own Perſons, together with Chriſt, here below: The other two, they are indeed received for us by Chriſt, and in Chriſt; they are made ſure to us, but yet they are not accompliſhed and perfected; and of theſe the Apoſtle had ſpoken in the *4th*, *5th*, and *6th* verſes, Now in the words that I have read to you, he comes to that which was God's end, or indeed which is it ſelf the end of all, the perfection, the concluſion of all, it is contained in this *7th* verſe; that which God had in his eye as the perfection of Salvation, as the utmoſt accompliſhment of all that he had done, the Crown, as I may ſo ſay, of all the former: And that the Apoſtle tells us, is, *That in the Ages to come, he might ſhew forth the exceeding Riches of his Grace, in his kindneſs towards us in Chriſt Jeſus.*

In expounding every Verſe, I have taken this Courſe: Before I have given a particular Explication of every word apart by it ſelf, with Obſervations, I have firſt endeavoured to fetch out the general Scope, and to fix that; the general Scope in every Text being that which is the meaſure of the Interpretation of every particular. And yet notwithſtanding in doing of that I am oftentimes enforced to expound each word, to ſhew how it agrees to that general Scope. I ſhall now be enforced to take this Courſe, there being indeed a very great Difficulty in theſe words, ſuch as I could not have imagined to have been in them.

Now the words which occaſion this Difficulty are theſe, [*In the Ages to come,*] For otherwiſe if theſe words had not been put in, the Sence would have run currently, and been eaſy and plain, that the end that God aimed at in his permitting Man's Fall, that he ſhould be dead in Sin, and then he ſhould be thus quickned, raiſed, and the like, in Chriſt; that all this was done to the *Praiſe of the Glory of his Grace*, as in *chap.* 1. *v.* 7. you have it ſimply and abſolutely, and there is an end: there would have been no more queſtion, but the words would have been ſimply and ſolely ſo taken. But theſe words, [*In the Ages to come*, or, *in the Worlds to come,*] coming in, they have occaſioned two Streams of Interpretations, whereof if the one ſhould be excluſive of the other, and if both ſhould not ſtand together, (as I hope they may) the truth is, I ſhould hardly know which to prefer.

I lay this for a Premiſe to the opening of theſe words, that they muſt needs have a moſt vaſt and comprehenſive meaning; and that not only becauſe (as *Chryſoſtom* ſaith) his Eloquence riſeth here in [*the exceeding Riches of his Grace*,] which is an Epithete given no where elſe in the Scripture to the Grace of God; but becauſe it is evident that theſe words are the concluſion, the cloſe, the period of the longeſt continued entire Diſcourſe, that I know is in the whole Book of God. The Apoſtle had begun in the 18*th* verſe of the firſt Chapter, and prayed there for them, *That they might know what is the Riches of the Glory of his Inheritance in the Saints, and the exceeding Greatneſs of his Power*, &c. And he never made his Diſcourſe fully compleat, till the end of this Verſe. So as indeed this 7*th* Verſe is another Deſign like that in the 10*th* verſe of the firſt Chapter, which contains as it were the perfection of God's Decrees about us; and this is the ſummary concluſion of the execution of God's Decrees, as I take it.

All (my Brethren) do acknowledg this, that here is contained God's end in ſaving Man, to magnify the *exceeding Riches of his Grace*; but then the queſtion is of the Time, what ſhould be meant of theſe *Ages to come?* and of the manner and kind of the demonſtration of theſe Riches. There are, I ſay, two Interpretations.

1. Some ſay, that this ſhewing forth the Riches of his Grace here intended, is, that diſpenſation and communication of the Riches of his Grace under the Goſpel in after Ages; God holding forth, in that kindneſs which he had ſhewn to theſe *Epheſians*, and to the Jews, and all thoſe Primitive Chriſtians, whom he had converted out of ſo deſperate and damnable a condition, an Aſſurance in theſe words, of a communication of the like exceeding Riches of his Grace, in all Ages to come, to the end of the World, whereof they were the Patterns and Examples. I find moſt of the Proteſtant Writers run this way, and the moſt judicious of the Papiſts.

2. Others ſay, That this ſhewing forth, or demonſtration of the Riches of his Grace in *Ages to come*, is to Eternity, after the Reſurrection, which he had ſpoken of in the words immediatly before; and that theſe words do contain the utmoſt accompliſhment, the manifeſtation and breaking up of the hidden Treaſure, which ſhall be expended in the World to come, and requires an Eternity to be ſpending in; beſides the Riches of Grace which he hath ſhewn us here, in quickning us; beſides what he doth for us repreſentatively, in ſetting us in heavenly places in Chriſt, and the like. And I find this latter to be the Sence that all the ancient Interpreters run upon, not one exempted, and ſome of our Proteſtant Writers, and moſt of the Papiſts. And of theſe two Interpretations, I confeſs the reaſons on both ſides are ſo ſtrong, that I do not know which to exclude; and I believe it will be found to be the Truth, that this being the concluſion and winding up of the Apoſtle's Diſcourſe, he had them both in his eye. The Reaſons for this I ſhall give you anon.

Now I ſhall do this: I ſhall firſt give you a fair account of the Reaſons on both ſides, either which I find in others, or which God hath ſuggeſted to me; Reaſons taken from the Coherence, and the Aſpect of the words of the Text, both backward and forward, and the opening of the Phraſes therein. And then I ſhall lay open to you, what I conceive to be clearly and fully the ſcope of the Apoſtle in them.

I will begin with that firſt Interpretation, and that is this, That God in beſtowing ſo much Grace upon theſe, both Jews and Gentiles, in converting them, and in doing ſo much for them, aimed to hold them forth therein, as Patterns to all Ages to come, who may expect the like Grace in all Ages, and that he will diſpenſe the like Grace to all Ages, to the end of the World. And, *Firſt*; The Phraſe here, [*In Ages to come,*] it hath a relation comparatively to the Times of the old Law, which were paſt: Now under the Old Teſtament, when Chriſt was not aſcended, nor was ſitting in Heaven, ſo as the Saints then could not be ſaid to ſit in Heaven in Chriſt, he being not perſonally there, as God-Man, the Riches of Grace were not revealed, or but to a few. But now that Jeſus Chriſt hath poſſeſs'd Heaven for us, he hath diſperſed the Goſpel over all the World; and the doing this in the Primitive Times, is a Pawn and Pledg, that he will continue to break up thoſe exceeding Riches of his Grace in all Ages, one after another, to the end; and the example of theſe *Epheſians* is a real demonſtration of this: and ſo now [*Ages to come*] ſhould reſpect Ages paſt. And therefore this Interpretation is confirmed by that in *chap.* 3. *verſ.* 5. ſpeaking of the Myſtery of the Goſpel, *which* (ſaith he) *in other Ages was not made known*, that is, *in Ages paſt*; but now being made known to theſe *Epheſians*, and to other Gentiles in their Converſion, God did ſhew, that for the *Ages* to come, he would break open alſo the exceeding Riches of his Grace, as he had done comparatively to what was done before. And hence it is, that the Time of the Goſpel is called, the *Day of Grace, the Day of Salvation*, as in 2 *Cor.* 6. 2. And, *Tit.* 2. 11. *The Grace of God that bringeth Salvation, hath appeared unto all Men.*

And they give this Reaſon, why they are the *Ages of this World*, that are here intended: Becauſe they are the *Ages* that do follow one upon another, which do *ſupervenire*; the word is, ἐπερχομένοις, they do one come and follow upon the neck of another, ſucceed one another, as one Wave doth another: whereas if it refer to the Time after the Reſurrection, (ſay they) this would not be ſo. And hence it is that he calls them, *exceeding Riches of Grace*, an Epithete which he gives no where elſe: He calls them *Riches of Grace* elſewhere, but here, *exceeding Riches of Grace*: why? Becauſe God had broken open ſuch a Mine, as ſhould never be drawn dry, no, not to all Generations, tho he meant to diſpence the Goſpel, and to gather Souls out of all the Corners of the World. And,

Ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις.

Secondly; To confirm this Interpretation further, they ſay, that the Converſion of theſe *Epheſians* hath ſomething of a Pattern and Exemplar, to confirm Poſterity in it; and to that end they urge, and truly, that the word ἐνδείξηται, which is here tranſlated [*to ſhew*] is to ſhew forth as in a Pattern or Example; it is not ſimply to hold forth, but to give an example of it, to evidence it notoriouſly, by a Token, or by a Sign, as it were. The word is ſometimes ſo uſed, as in *Rom.* 9. 17. ſpeaking of *Pharaoh*, ſaith he, *For this ſame purpoſe have I raiſed thee up, that I might ſhew my Power in thee*, might make thee an Example, (for he is brought in there as an Example of all Rebels); it is not ſimply and barely to make him an Example of Juſtice, but an Example to all *Ages*; for ſo it follows, *That thy Name may be declared throughout all the Earth.* And to cut ſhort other places, for I could give you many, as that in 2 *Cor.* 8. 14. I ſhall only inſtance in that famous place which is parallel with it, in 1 *Tim.* 1. 16. where *Paul* ſpeaks of his Converſion, as here he doth of himſelf and the Jews, and theſe *Epheſians*; having ſaid the Goſpel is a faithful Saying, he confirms it by this: *For this cauſe I obtained Mercy, that in me firſt Jeſus Chriſt might ſhew forth all Long-ſuffering*, (it is the ſame word that is uſed here,) *for a Pattern to them which ſhould hereafter believe on him to Life everlaſting.* Every word is emphatical, to ſhew that *Paul* was an Example: *To me firſt*, ſaith he, and then, *ſhew forth*, as making me an Example, (the word implies ſo much) and then, *as a Pattern.*

And to this end, in the third place, the words that follow, [*In his kindneſs towards us in Chriſt Jeſus,*] do fitly, and in a natural way, ſerve this Interpretation, for they ſeem to bear and carry this clear Sence, that in this Kindneſs which God had ſhewn to them, in quickning them when they were dead in Sins and Treſpaſſes, and in ſetting them in heavenly places in Chriſt, who repreſented them, he hath manifeſted and held forth what he means to do unto others, and what they may expect. The word [*kindneſs*] here being taken (as they would have it) both for the manner, (that is, by ſhewing and ſeeing how liberally, and bountifully, and graciouſly God had dealt with theſe *Epheſians*, in quickning them, and ſaving them, who were Heathens, and ſerved Idols,) and alſo for the effect; as oftentimes both in Scripture, and in our ordinary Phraſe it is; we uſually ſay, I thank you for your kindneſs, that is, for the Love that you have beſtowed. In thoſe Benefits fore-mentioned, in the Verſes before, (ſaith he) he hath held forth a Pattern of that exceeding Riches of his Grace, which he meaneth to communicate to others, even as he had done to them.

And then again, this is confirmed, in the fourth place, by this: That it is the manner of God to make the firſt in any kind Examples to others: Thus he made *Sodom* and *Gomorrah*, and the old World, (as *Peter* hath it) to be Examples, to confirm all his Threatnings, and to ſhew how juſt a God he would be under the Old Teſtament, and ſo under the New too, to them that continue in the ſame Sins againſt the ſame Means. So now under the New Teſtament, (it being *Regnum Gratiæ*) he makes theſe Primitive Chriſtians to be Patterns and Examples of the exceeding abundant Riches of his Grace, (as the other were of his Juſtice) which he meaneth afterwards, under the New Teſtament, to communicate in all Ages to the end.

Laſtly; There is this alſo to confirm it: That God in after Ages meant to have a Church Catholick in all the World; and the Converts of the Primitive Chriſtians, both Jews and Gentiles, being the Firſt-fruits, they ſhould be Examples unto us, to confirm that Promiſe, both to Jews and Gentiles. And this is exceedingly ſtrengthned by this, That the Apoſtle, throughout the former part of this Epiſtle, both in the firſt Chapter, and alſo in this ſecond, had ſtill carried equally both Jew and Gentile in his eye. In the firſt Chapter, when he ſpeaks of the Benefits we have by Chriſt, Election, and the like, and applies them to Men whom they belong to: Firſt, he applies them to the Jews, *chap.* 1. *verſ.* 11, 12. *In whom we have obtained an Inheritance, who firſt truſted in Chriſt: In whom ye alſo truſted*, v. 13. that is, ye Gentiles. When he comes to lay open the State of Nature, *chap.* 2, *verſ.* 1. *Ye were dead in Treſpaſſes and Sins*; that is, ye Jews. Then, *v.* 3. *Among whom alſo we had our converſation*, (that is, we Gentiles,) *and were by Nature Children of Wrath even as others.* And ſo now, when he comes to ſpeak of their Converſion, he tells them, that God had quickned them all both together: both ye Gentiles, *By Grace ye are ſaved*; and us, he hath *quickned us.* And he hath herein made us Patterns of that Mercy and good Will, which he means to beſtow upon Jews and Gentiles in the *Ages* to come. Wherefore it follows, v. 11. *Remember, that ye being in time paſt Gentiles in the Fleſh, ye were then without Chriſt*, &c. And he would have all Poſterity remember what their Fore-fathers were.

The only Objection againſt this Interpretation, and which I confeſs is a ſtrong one too, is this: That the Jews were not an example of the like Grace to be communicated to their Poſterity that followed; for we ſee, that hitherto in the *Ages to come*, it hath not yet fallen out, that any of the Jews are called and converted unto God, but even in the Apoſtle's time they were broken off.

But let me tell you, that in the latter Days, in the *Ages to come*, they ſhall be called; and altho indeed they were broken off for many *Ages*, yet in the latter days there ſhall be the greateſt breaking open of the Riches of free Grace, of any other. *He ſhewed Mercy unto me firſt*, ſaith *Paul*. That ſame [*firſt*] as many think, is ſpoken in relation to his own Countrymen, the Jews, who ſhould be found Injurious, Blaſphemers, Perſecutors, as he himſelf was; and ſhould alſo be converted in that manner, namely extraordinary, as he was. And, my Brethren, the *Riches of Grace* here in the Text, ſerveth to illuſtrate this exceedingly; for when is it that the Riches of God's Grace, and his Mercy is held forth in the Scripture, but when the calling of Jews and Gentiles are mentioned? Rom. 10. 12. *There is no difference between the Jew and Greek; for the ſame Lord over all, is rich unto all that call upon him.* Therefore now, when he ſpeaks of the breaking up of that Grace which ſhould continue both to Jew and Gentile in *Ages* to come, whereof theſe were Pawns, and Pledges, and the Firſt-fruits, he calls it, *the ſhewing forth of the exceeding Riches of his Grace.* And in *Rom.* 11. 12. the Converſion of the Jews is called the Riches of the World. For, my Brethren, there were *Ages* indeed between the Apoſtle's days and this, in which the free Grace of God was clouded exceeding much, tho in all *Ages* the Saints have had recourſe to it; but in the latter days, when the Jews ſhall be converted and brought in, God will break open thoſe Manifeſtations of it which yet we know not; for they are the days of freee Grace.

And ſo now I have given you the Reaſons for that firſt Opinion; and the Obſervations out of it are of infinite moment to us, and infinitely to our comfort; as, That the Days of the Goſpel are the Days of Grace; and, That all the Grace and Mercy that God hath ſhewn in the *Ages* paſt, to the Apoſtles themſelves, and thoſe Primitive Chriſtians, for the quickning of Mens Souls, and the like, we that live in theſe ſixteen hundred years after, may even expect the very ſame: And that God, in his kindneſs to theſe *Epheſians*, and to the Jews that were then converted, hath confirmed to the World, both to Jews and Gentiles, that they ſhall have the like Grace that their Fore-fathers had. There are, I ſay, theſe and many more Obſervations, that are natural to this Interpretation; and the Interpretation it ſelf ſeems to be exceeding natural alſo.

But I ſhall not ſtand upon theſe now, but go on to the ſecond Interpretation, which I ſhall be more large in, becauſe it is laid aſide; and indeed I think it to be as much the ſcope of the Apoſtle here, if not more, than this I have now mentioned: And if both cannot ſtand together, I ſhall rather caſt it, to exclude the other, and take this; but I confeſs I am in *Paul*'s Strait in it, as he ſaith in another caſe: For, my Brethren, to interpret it of the exceeding Riches of his Grace to after *Ages*, that they hereby ſhall have a confirmation, that God will ſhew them as much Grace as to theſe Primitive Times, is exceeding comfortable to us: But to interpret it of Heaven, and of that World to come, and the breaking up of that Riches of Grace there, as the final Cloſe of all; this I ſay is beſt of all.

Now then for this ſecond Interpretation: That [*In Ages to come*] ſhould refer to the other World alſo, and to the breaking up of thoſe Riches of Grace there; that after God hath thus gone on in manifeſting his free Grace under the Goſpel, in *quickning* and *gathering* his Elect together, and that when the Time comes, that they ſhall ſit not only *in Chriſt* as now, but *with Chriſt* in heavenly places; that then as the Cloſe of all, he will manifeſt and ſhew forth an unknown Treaſury, a Treaſury that ſhall be anſwerable to the Thoughts of the Mercy and Grace that is in the great God, and anſwerable to that Dignity of being conformed unto Jeſus Chriſt, and made like unto him.

For to confirm this Interpretation to you, I ſhall lead you along through theſe ſeveral Reaſons put together. And,

Firſt; I will begin with the Phraſe, [*In the Ages to come,*] that that, I ſay, ſhould reſpect, not only the *Ages* and Times of this World, but alſo reſpect the World to come, and the *Ages* of Eternity: For, my Brethren, firſt, in oppoſition to this preſent World, and theſe *Ages* now, you know the Scripture calls the next, the World to come, or Eternity to come; for αἰὼν here, which is tranſlated, *Ages*, is called the World to come often in the Hebrew, and it is the very ſame word, *Ages to come*, I ſay, in oppoſition to this preſent World, as the Apoſtle calleth this in *Gal.* 1. 4. You have the very Phraſe in the firſt Chapter of this Epiſtle, *verſ.* 21. which I ſhall anon make further uſe of; he ſaith there, *That Jeſus Chriſt is ſet far above all Principality and Power, not only in this World, but alſo in that which is to come,* ἐν τῷ αἰῶνι. The word tranſlated there [*World to come*] is the ſame that is uſed here for *Ages.* And in *Heb.* 6. 5. they are ſaid to have taſted of the Powers of the *World to come*, it is the word which is here uſed for *Ages.* It is true indeed, in *Heb.* 2. 5. the State of the Goſpel is called a *World to come*, οἰκȣμένη, but that in *Heb.* 6. 5. is αἰὼν; the word that is uſed here, tho in the ſingular Number, μέλλοντος αἰῶνος.

But it will be objected, Are *Ages* in the Plural, taken for the Times after the Day of Judgment to Eternity, where there is no Flux of Time?

For that (my Brethren) the Scripture often expreſſeth in the Plural alſo. You read of the Phraſe, *for ever and ever*, you have it in the *Revelation* again and again, *We ſhall reign with Chriſt for ever and ever*; it is for *Ages and Ages*, if you will, or for Evers, for Eternities; you have the ſame in *Rom.* 16. 27. If you will but look into the third Chapter of this Epiſtle, *verſ.* 22. you ſhall find, that it is in the Plural as well as here: *Unto him be Glory in the Church by Chriſt Jeſus, throughout all Ages, World without end.* He means not only this World, but the World that is to come too; and why? Becauſe that to come is the *Age of Ages*, it is the *Secula Seculorum*, it hath all *Ages* within the circumference of it. The Days of Darkneſs, they are many; and the Days of Glory, they are many too. And God hath ſo much Riches of Grace to ſhew forth, which is the concluſion of all, as it requires an Eternity to do it in, therefore he hath taken time enough to do it in: *In the Ages to come*, (ſaith he) *to ſhew forth the Riches of his Grace.*

And then, ἐπερχομένων, is not only *Ages* ſucceeding one another, but to come upon; and yet if ſo, why ſhould there not be Succeſſion in the World to come? There is not a variation diſtinguiſhed as ours is, by Births and Deaths of Men, as we make *Ages*. But it is no more but this, the *Ages* that ſhall come upon us; for Time of duration, it is extrinſecal, it is an external thing to us: as the Phraſe in *Dan.* 4. 16. imports, *Let ſeven Times paſs over him.* So that Time of Eternity doth paſs over us, come upon us, it is an eternal Flux of Time. And altho there be not a variation, ſuch as ours, yet there is a ſucceſſion of Duration: and tho there be no Sun, or Moon, or Years, and we ſhall not there meaſure Time by the ſame Glaſs, or by the ſame Clock, as here; yet it is a continued Flux of Time, an eternal Succeſſion, that muſt needs accompany Creatures; for it is God only that gathers all Time in one Moment, and in his vaſt Being encircles it, and contracts all to one Center and Moment. It is a fooliſh Diſpute the Schoolmen have, that there ſhall be no ſuch Succeſſion in Eternity; the wiſeſt of them, *Scotus*, and the holieſt of them, *Bonadventure*, are of another mind. Indeed in *Rev.* 10. 6. it is ſaid, *Time ſhall be no longer*; but that is meant of the Time of the Perſecution of the Church of God.

The Phraſe then not being averſe to this Sence, let me now ſhew you the ſtrength of this Interpretation, for indeed nothing will greaten Heaven to us more than this. I ſhall argue all ſorts of ways.

Firſt; I ſhall argue this Sence and Meaning, and in arguing open the words, and ſee how all give up themſelves with parallel Scriptures to this Interpretation.

In the firſt place, Do but conſider, that here is God's ultimate and higheſt end that he hath in the Salvation of Man held forth. All in a manner acknowledg this: He that is rich in Mercy in his own Being, as *v.*4. here, the final Cauſe that moved him, or which he aimed at, is, that he might manifeſt to the utmoſt thoſe Riches of Mercy. And as it is the final Cauſe, ſo the utmoſt of his Deſign concerning Man's Salvation is held forth; he mentions it therefore in the Cloſe of all, in the Language of a final Event, *That in the Ages to come he might ſhew the exceeding Riches of his Grace.* Now then conſider but theſe two things; it is evident that the Apoſtle had in this Chapter two things in his eye: He had, firſt, the magnifying and ſetting forth the Kindneſs of God towards theſe *Epheſians*, and other the Elect of God; and this Grace ſet forth in their Salvation, in all the parts of Salvation. And by ſhewing the Greatneſs of this Salvation, in all the parts of it, he comes to magnify the Greatneſs of this Grace, as well as by the depth of Miſery that Men were taken out of. The ſum of all is clear to be this, to magnify Grace, and to magnify Salvation, as the utmoſt perfection of what God meant to bring Men to. This, I ſay, is clearly his Scope. If then his Scope be, to magnify the Riches of Grace in the height of it, (and therefore he uſeth the

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higheſt expreſſion, he ſpeaks, you ſee, the higheſt thing of it, [*the exceeding Riches of his Grace*,] becauſe it contains the utmoſt of his Ends moving him, (or Iſſue of his Deſign intended;) that muſt needs reſt in nothing but in the utmoſt manifeſtation of that Grace; and where is that? In Heaven, no where elſe. The Goſpel revealeth infinite Grace to us, but the exceeding Riches of Grace ſhall be broken up in the World to come, there is a Reſerve of it for Eternity, ſuch as we cannot now comprehend. Therefore now here is intended the actual enjoyment that thoſe Saints, which God hath now quickned, and ſet in Heaven in Chriſt, ſhall have in the *Ages* to come, of thoſe exceeding Riches of Grace which Chriſt hath taken poſſeſſion of for them in Heaven. The utmoſt of God's Deſigns in Man's Salvation, namely, to ſhew forth the exceeding Riches of his Grace, is not attained, till Heaven come: therefore theſe words, *That in the Ages to come he might ſhew forth the exceeding Riches of his Grace*, ſhews the actual enjoyment of that which Chriſt hath now taken the poſſeſſion of for us.

And then let me alſo argue from this: Obſerve his Order in diſcourſing of our Salvation, which is the ſecond thing that he ſets himſelf here to ſet out to us, and the exceeding Riches of the Grace of God therein. He ſets out Salvation in all the gradual accompliſhments of it, till it is made fully perfect and compleat. As his Scope in ſhewing our Miſery was, to ſhew it in the utmoſt extent of it, in all the degrees of it; ſo in laying open our Salvation alſo, he takes the ſame courſe. Firſt, he ſhews what is begun upon our own Perſons, in quickning of us: He tells us, ſecondly, how Heaven and Reſurrection is made ſure to us, tho we do not yet enjoy it; v. 6. *He hath raiſed us up together, and made us ſit together in heavenly Places in Chriſt.* Now then here in the 7*th* verſe, as the Cloſe of all, to perfect that Salvation, and to fill up what Jeſus Chriſt hath taken poſſeſſion of, he ſhews how that God will ſpend to Eternity the exceeding, the utmoſt Riches of that Grace, there he will ſhew it, and then he will bring it forth. God's utmoſt end is not attained, till you come to this; and our Salvation (as I may ſo ſpeak) tho it is made ſure in Chriſt, is yet uncompleat; but in thoſe *Ages* of Eternity, in the World to come, he will bring forth all his rich Treaſure, and then ſhall Salvation be compleat, and there ſhall be the utmoſt demonſtration of it. So that the Apoſtle, take but his Scope, doth clearly hold forth both God's utmoſt Deſign, of magnifying free Grace, which is not, till in Heaven we have had all the Riches of it broken open, and ſpent upon us there; it is not only by quickning of us, and ſetting us in Heaven in Chriſt, which is done already, but it is by ſpending an Eternity in Heaven with God, and ſitting with Chriſt for evermore. And now then (ſaith he) tho you *Epheſians* ſee a World of Grace in what God hath done for you already, he hath quickned you through his Grace, he hath ſet you in Heaven together in Chriſt; he hath yet a further and a greater thing for you, which is the end and iſſue of all, whereof theſe are the preparative, and that is, That he may in *Ages* to come, (which quickning and all tendeth unto,) ſhew forth the exceeding Riches of his Grace; the real performance cometh then, which theſe went before to make way for.

And ſo now having argued from the general Scope of what is in this Chapter, I ſhall proceed in opening every part of the Verſe, and every word therein, and ſhew you that they all do give up themſelves to this Interpretation.

In the firſt place, Do but take the Coherence with the words immediatly before; he tells us, that God hath ſet us *in heavenly Places in Chriſt, that in the Ages to come he might ſhew forth*, &c. The meaning is to me clearly and plainly this, as if the Apoſtle had ſaid, Our Lord and Saviour Chriſt hath taken up your Rooms for you in Heaven, there he ſits, and that degree of Glory which you ſhall have at the Reſurrection, and for ever there, he hath taken it up for you; but know withall, that he hath taken up ſo much at once (for he perfects every thing he doth, as done in him for us, at once,) as it requires an Eternity of Time, for you to receive that which Chriſt hath received for you. Jeſus Chriſt (my Brethren) in *Heb.* 10. is ſaid to perfect our Salvation at once, and ſo he hath received perfectly all the Glory we ſhall have at once; but as what he did at once purchaſe by his Death, he hath *Ages* to come for to accompliſh; ſo ſaith the

Apoſtle, his having taken poſſeſſion for you in Heaven, it requires Ages to come, for God to give forth what Chriſt hath now took Poſſeſſion of, and for what he ſitteth in Heaven repreſenting you, to that end that one day you may have it. In thoſe imperfect notes of Mr. *Bayns* printed, which I believe in a great part are his, I obſerve, he hath this Expreſſion, *God* (ſaith he) *did draw the Lineaments which he would be perfecting of for ever:* that is, in Jeſus Chrtſt he hath laid out your Line in Heaven, the place and compaſs of Glory you ſhall have, and there you have Poſſeſſion of it in Chriſt, there is a Model of it in him, that even to Eternity and in Ages to come God might build upon this, and might ſpend the exceeding Riches of his Grace, in beſtowing that which Jeſus Chriſt hath now took up for us. This I ſay, is a natural and full coherence, which holds forth a Sence of a great deal of Glory. So I proceed.

It anſwers to the Parallel that the Apoſtle did intend to make, between Chriſt and us in the firſt Chapter of this Epiſtle. He tells us there that the ſame Power works in us who believe, that wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right hand in heavenly places: and here you ſee in the *6th* verſe (the verſe juſt before the Text) he brings in the Parallel, *he hath quickned us,* ſaith he, *and hath raiſed us up, and made us ſit in Heaven, in him.* Now mark it, what is it that is ſaid of Chriſt ſitting in Heaven, *That he ſits there far above all Principality, and Power, and Might, and Dominion, not only in this World, but alſo* (ſaith he) *in that which is to come.* To make up this redition now on our parts, he ſhews us in this Chapter, that Chriſt not only ſits in Heaven for us, and in our ſtead, but as he hath a World to come, in which he ſhall reign and ſit for ever; ſo ſaith, he, have you, you have Worlds to come (for it is the ſame Word, only one is the plural and the other is the ſingular) for to *ſit with Chriſt,* and you ſhall have all the Riches of God's Grace, bringing in Joys and Happineſs to you to Feaſt you with unto Eternity. And ſo by adding this now, the Apoſtle he hath made the redition full, this World is to come here on our parts, ſitting with Chriſt in Heaven, anſwers to that ſitting of Chriſt for ever, over Principalities and Powers in his World to come. With this Difference, that he ſitteth at God's right hand, which we are not ſaid to do.

Then again, the Phraſe [*ſhew forth*] will exceedingly fit this Interpretation alſo, and comes in clearly to this Sence (I ſhall ſhew you by and by, that this Word doth not only import to hold forth in an example, but to hold forth glorioully) for theſe *Epheſians* Hearts might think thus, and they might ſay, you tell us of a great deal that God hath done for us, he hath ſet us yonder in Heaven, and raiſed us up together in Chriſt, but when ſhall this be accompliſhed? when ſhall it be performed to us? we ſee none of this, it is yet hidden to us. Why ſaith the Apoſtle, *you ſit now in Chriſt,* but God hath placed you there but to this end, that in a World to come, he might there ſhew forth to you, and upon you, ſitting together *with Chriſt,* that Glory which now *is hid*; as the Word [*ſhewing forth*] imports. It hath relation to what is now hid, what they ſaw not. For we do not ſee now otherwiſe than by Faith the Glory of Chriſt, much leſs do we ſee otherwiſe than by Faith, that he hath taken up Heaven for us, nor do we ſee that Riches of Glory which he hath taken poſſeſſion of in our ſtead: But, ſaith he, after the Reſurrection, when the World to come ſhall come, and in thoſe Ages and Evers to come, he will ſhew forth, he will make an open Demonſtration of thoſe Riches which Jeſus Chriſt hath taken Poſſeſſion of. And ſo it is a parallel place with that, in *Col.* 3. 3, 4. where he had ſaid (*ver.* 2.) that we are riſen with Chriſt (even as he here ſaith, that we are raiſed in Chriſt, and ſit in Chriſt in Heaven) and he addeth, *Your Life is hid with Chriſt in God, but when Chriſt who is your Life, ſhall appear, then ſhall ye alſo appear with him in Glory.* So becauſe, that theſe Riches of Glory which Jeſus Chriſt hath taken Poſſeſſion of, are now hidden, therefore he doth purpoſely uſe the very Word here, he will ſhew forth what is now hidden, he will break open that hidden Treaſure which ſhall laſt even to Eternity.

And my Brethren, to ſhew forth in an Example, it is not the only force of this Word, it doth not always import that alone; but ſometimes to ſhew forth in a

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This Word likewiſe [*exceeding Riches*] agrees excellently well with this Sence: For what is the manner of a great Treaſure? It uſeth to be hid. *Iſa.* 45. 3. *I will give thee the Treaſures of Darkneſs, and hidden Riches of ſecret Places.* So becauſe, theſe Treaſures which God means in the Ages to come to bring to Light, are now hidden, he puts theſe two together, that he might *ſhew forth the exceeding Riches of his Grace.* Where (my Brethren) doth he uſe the addition of the *exceeding Riches of his Grace?* No where, that I know of, but here; and why? Becauſe he ſpeaks of the utmoſt Manifeſtation, Demonſtration and Accompliſhment of the heighth of the Riches of his Grace, which ſhall not have their Accompliſhment till then.

And then there is another Confirmation alſo of this Interpretation, and that's this; I told you at firſt, that the Apoſtle had continued a Diſcourſe begun at the 18*th* verſe of the firſt Chapter. It is the longeſt continued Diſcourſe that is in all the Scripture. Now how begins that 18*th* verſe of that firſt Chapter? He prays there, *that they might know what is the Riches of the Glory of his Inheritance in the Saints*, and ſo he goes on, and it is a continued Diſcourſe to this very verſe, which is the Concluſion of it, and the only Concluſion, and he was not come to a period till now. And then here he comes (and with that he concludes all) and ſaith, there is a World to come, which is the deſign and end of all, wherein *God will ſhew forth the exceeding Riches of his Grace to come.* And ſo now you have the beginning of the Apoſtle's Sentence, and the end of it, meeting in one Circle of Glory, as I may ſo expreſs it; *Riches of Glory*, he began with, and the expence of the Riches of Grace to procure that Glory, and to work that Glory, is his Concluſion. And ſuch a glorious Circle that involves ſummarily all things concerning our Salvation, even Heaven and all, I know not in the whole Book of God. He begins his Sentence with *Riches of Glory*, and ends with the *Riches of Grace*, to be ſhewn forth in the World to come, as the accompliſhment of our Perfection, and of God's Deſign. The Holy-Ghoſt did ſtretch the Apoſtle's Mind to the utmoſt expanſe to incloſe in this Diſcourſe of his, all the great and glorious things that concern our Salvation.

But you will ſay, why doth he uſe the Expreſſion, *Riches of his Grace*, if he intends the beſtowing of Glory in the World to come, and the accompliſhment of our Salvation: why doth he not uſe the Phraſe [*Riches of Glory*] as he had done, *Chap.* 1. 18. and *Rom.* 9. 23?

The Anſwer is ready, and it confirms my Interpretation: For in the firſt place, his ſcope here is to ſhew the Fountain, which he would magnify, of thoſe Riches of Glory ſpoken of, *Chap.* 1. 18. His ſcope is here to magnify God, as Rich in Mercy, and as having in his Eye to ſhew, before he had done, the exceeding, the abundant, all the Riches of his Mercy and of his Goodneſs. Now then, *Riches of Grace*, being the Cauſe and Fountain of all the Glory we have in Heaven, therefore when he comes to magnify and glorify it, (that being all his ſcope) he ſpeaks here in the Language of the Cauſe; he doth not ſay, *God will ſhew forth the Riches of*

Glory, but the *exceeding Riches of his Grace:* how? in beſtowing ſo much Glory as a God that is rich in Mercy, and hath nothing but Love in him to his Saints, and ſets himſelf to love them, can beſtow; that look what Riches of Glory in God, ſuch Riches of Grace in him can procure, you ſhall have them all. It is the greateſt Argument to ſhew the greatneſs of Glory in Heaven, as could be imagined. My Brethren, Grace is at all the Coſt, it is Purſer of all his Expences, there is the Mine of all: therefore he would have us now gather and collect, what a Riches of Glory muſt needs be there, when God ſhall begin to ſhew forth ſuch a Treaſure as the Goſpel is almoſt mute about it, tells us of it, but cannot ſpeak a Word of it, but ſhall then be ſhewn forth, and requires an Eternity of time to manifeſt it in.

But it will be further ſaid, If it be meant of the ſhewing forth of his Grace in the accompliſhment of our Salvation in Heaven, why doth he add [*in his Kindneſs towards us*?]

Thoſe Words, you ſhall find that they will ſuit as much and as fully God's Diſpenſation in Heaven, as they will ſuit the other Sence of making the *Epheſians* the Example of his Grace to the Ages to come. I ſhall make this plain and manifeſt to you, and thereby I ſhall fully open every Word of this Text. And,

Firſt, it is not [*in his Kindneſs*] in the Original, for the Word [*his*] is not there, but is inſerted by our Tranſlators, as leaning to the other Sence. Now there are two Reaſons why theſe Words are added, to ſhew the Riches of his Grace; ſtill keeping this Interpretation, that it is meant of the accompliſhment of our Salvation in Heaven.

1. That Reaſon which *Grotius* gives, who indeed carries it in this Sence we are now upon. He adds, ſaith he, this Word [*in his Kindneſs*] unto Grace; becauſe he knows not how to uſe Words enough. And it is the manner of the Scriptures, when they would magnify any thing, to inculcate with variety of Words, the ſame thing again and again, and eſpecially in magnifying of Grace and Gifts thereof: the bleſſed Apoſtles, and other Writers, the Prophets, have done ſo. There is that famous Inſtance, in *Iſa.* 63. 7. where ſpeaking to magnify the Love of God, in all the benefits he beſtows upon us, ſee how he multiplies Phraſes; *I will mention the loving kindneſs of the Lord* (that is, the Benefits which proceed from his loving kindneſs) *and the Praiſes of the Lord, according to all that the Lord hath beſtowed on us, and the great Goodneſs towards the Houſe of* Iſrael *which he hath beſtowed on them, according to his Mercies, and according to the multitude of his loving Kindneſſes.* You ſee here how he heaps up, loving Kindneſſes to Mercy, and great Goodneſs to loving Kindneſs, and multitude of loving Kindneſs to great Goodneſs; he can ſcarce fill it up with Words enough: the Holy Prophets did ſo abound, and truly ſo doth the Apoſtle here, to magnify the Greatneſs of the Grace of God, he contents not himſelf to ſay, the *exceeding Riches of his Grace*, but he adds, *in his Kindneſs towards us.*

There is a ſecond matter contained in this [*Kindneſs*] in the redition, if it be referred to Heaven. For the Word Kindneſs ſuperaddeth to Grace. I told you in opening the difference of Mercy, and Love, and Grace, that there is a difference in all theſe three, ſomething expreſſed by the one which the other did not. My Brethren, here is Kindneſs, which the Apoſtle puts in, and puts in, in a very good place, when he comes to ſpeak of Grace beſtowing Heaven upon us. It is the fulleſt Word that can be, it doth not only import Grace and free Favour, it doth not only import Mercy, but it is a ſweet Word, it imports ſweetneſs of Diſpoſition, it imports Friendlineſs in it, it is a familiar Word, a condeſcending Word, it is an overplus to Love, and to Mercy, and to Grace and all: for Grace imports a Soveraignty in God to ſhew Favour, that he doth it freely like a Lord, and the great King of the World; for great Perſons are properly ſaid to be gracious. And Mercy, that is a good Word too, but it is a Diſpoſition to ſhew Pity, and to relieve one in Miſery; but χρηστότης, the Word here, it implies all Sweetneſs, and all Candidneſs, and all Friendlineſs, and all Heartineſs, and all Goodneſs and Goodneſs of Nature. And he ſuperaddeth this, to manifeſt thereby both the Root of,

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and alſo the way of God's ſhewing Love to his People ; and the meaning is, that God doth not now diſpenſe Heaven, and Glory, and Happineſs meerly out of Grace, and out of his Prerogative, meerly to ſhew forth his own Glory and Riches, as the firſt importeth, and it is well for us he doth ſo, for that argues it to be the great Happineſs ; but further ſaith the Apoſtle, he doth it with the greateſt Kindneſs that can be, with a Benignity, with a Rejoycing, with a Heartineſs. My Brethren, all theſe ſweet Words that are put for Goodneſs and Sweetneſs and the like, the *Septuagint* uſe this very Word for them all, throughout the whole Old Teſtament. To give you one Inſtance, it is, in 1 Pet. 1. 10. *That you may taſt how good the Lord is* ; it is the ſame Word that is here, how ſweet he is ! All Diſpoſitions of Sweetneſs and Friendlineſs are implied in this Word Kindneſs ; *How great is thy Goodneſs which thou haſt laid up for them that fear thee !* the *Septuagint* reads it, *How great is thy Kindneſs!* It is diſtinct from Mercy, and ſuperaddeth to Mercy. Eph. 4. *ult.* *Be ye kind one to another, and tender hearted, &c.* It is diſtinguiſhed from long-Suffering, in 2 *Cor.* 6. 6. It is made the root of Mercy and all in God, in *Tit.* 3. 4. ſaith he, we are thus and thus, *But after that the Kindneſs and Love of God our Saviour towards Man appeared*, then ſo and ſo. Kindneſs there (as one well obſerveth,) is the Root, his native Sweetneſs of his Diſpoſition, which inclineth him to Love, which as the effect thereof follows. Therefore the Apoſtle goes to the bottom of God's Heart, when he adds this, *His Kindneſs towards us in Chriſt Jeſus.*

It implies this, that God is glad of all the Glory he beſtows upon us, that he rejoyceth over us, as the Phraſe is, in Jer. 32. 41. *I will rejoyce over them to do them good*, ſaith he, ſo God will rejoice over you in glorifying of you : It imports that he will not do it meerly to ſhew his Riches, as *Ahaſuerus* made a Feaſt, and invited all his Nobles, to ſhew the Riches of his glorious Kingdom ; God indeed will bring us to Heaven, and ſhew the exceeding Riches of his Grace, and that is the chiefeſt end he aims at : But now *Ahaſuerus*, he did not do this in Kindneſs, it was more to ſhew his Riches and Glory than his Kindneſs ; but God, as he will there ſhew forth the exceding Riches of his Grace, for the glorifying of it, ſo he will do it in all the ſweetneſs and kindneſs that your Souls can deſire or expect.

My Brethren, it is well for us, that the proportion of glorifying us will be anſwerable to the exceeding Riches of his own Grace, and the Glory that he ſhall have from thence ; and that that ſhall be the meaſure of our Happineſs. But to add this to it, for the manner of it, that he will do it with all Affection, with his whole Heart, and in all Kindneſs ; this infinitely ſweetens it to us. It is therefore, I ſay, a good word indeed, and comes in well, *In kindneſs to us*, the word [*his*] not being in the Greek. The Phraſe fitly ſerves to ſhew the manner of his diſpenſing to be thus in a bountiful way, and in a benign, kind, and willing way ; and ſo Interpreters carry it : *Quam liberaliter, quam magnificè*, &c.

And then [*in kindneſs*] may be added : He will then *ſhew forth the exceeding Riches of his Grace, in his Kindneſs towards us* ; that is, in the ſame kindneſs wherewith he hath begun to quicken us. You may ſee how kind he will be in Heaven, by finding how kind he is now, by the very ſame Kindneſs he will diſpence all Glory to you in the World to come. And ſo much now, why that [*in his Kindneſs*] is added to the manifeſtation of the Riches of his Grace.

The next thing is, [*towards us.*] You know the former Interpretation carries it thus, that he made theſe *Epheſians* Inſtances of the Grace he will then ſhew forth in the *Ages* to come. But if you refer it to Heaven, there is more in it ; or when the Apoſtle tells them, that God would make them Patterns of his Grace to others, the Comfort will be to others, not ſo much to themſelves ; but when he ſaith, God will ſhew forth towards them all Glory in the World to come, this falleth perſonally upon themſelves, and comforts them immediatly. And, my Brethren, this could not but mightily raiſe their Hearts indeed : For when we ſhall hear, that God intends in Heaven to lay forth the Riches of his Grace, that may be ſuppoſed to be meant indefinitely, as the common condition of all the Saints ; but when he ſhall add, [*in his Kindneſs towards you,*] you are the Men that ſhall be the Objects of all this Kindneſs, and of all this Grace, how wonderfully will this affect our Souls! And to this purpoſe, to comfort and raiſe their Hearts, doth the Apoſtle here bring in this, *In his kindneſs towards us.* And in that they are Examples to all Believers that follow; for the [*us*] here, is not the *Epheſians* alone, but all the Saints and Elect; even as when he ſhewed that we were *dead in Sins and Treſpaſſes,* he ſpeaks in the Perſon of the *Epheſians,* but he would have all Mankind to apply it to themſelves. So that indeed they need not be Examples in this, but it being the common condition of all Believers, it is carried fully enough in them. And the meaning in a word is this, that God will not only ſhew forth Riches of Glory in Heaven indefinitely, but he hath choſen out you; you, out of a ſpecial Kindneſs which he hath born towards you, out of which he will glorify you; and you are the Veſſels of that Mercy, upon which he will ſhew forth the Riches of his Grace. Therefore now he brings in [*towards us*] again, tho he had mentioned it before to affect their Hearts the more.

But why is this word [*in Chriſt Jeſus*] added, which he had uſed ſo often before, again and again?

Not only becauſe he would have us never to leave Jeſus Chriſt out. I do not know who can ſet up without Chriſt, or continue without Chriſt, for I am ſure the Apoſtle never leaves him out, no, not in Election and Adoption, nor in any thing, ſo not now, when he comes to Heaven; but ſtill whatſoever he ſpeaks of, Chriſt cometh in. But I ſay, this is not all, his meaning is this likewiſe, that all the Glory that the Saints ſhall have from the exceeding Riches of his Grace in Heaven, it ſhall all be in Chriſt. He had told them, *chap.* 1. *v.* 3, 4. *That God had bleſſed them with all heavenly Bleſſings in Chriſt.* If as heavenly, and all ſuch that then we have upon Earth, we have them all in Chriſt; much more then, the more heavenly, they are more in Chriſt. Indeed out of Chriſt God could not love any Creature, nor would love any Creature, much leſs would ſuffer any Creature to be ſo near him, but that he hath bleſſed them, and will continue kind to them in Chriſt.

But then in the 2d place, it comes in to a greater, I mean, to a more emphatical purpoſe, (for a greater cannot be than this mentioned,) and that is, to ſhew that all that God will beſtow upon us in Heaven, it ſhall be out of the ſame Kindneſs which he beareth to Jeſus Chriſt himſelf. He will uſe you kindly when you come thither. Do but think how kindly he uſed his Son, how welcom he made him when he came to Heaven, when he ſaid, *Sit thou here, till I make thine Enemies thy Footſtool:* Why, the ſame Kindneſs he bears to Chriſt, he bears to us, and out of that Kindneſs he bears to Chriſt he will entertain us there for evermore, and heartily and freely ſpend his utmoſt Riches upon us; for he will glorify the Head and Members with the ſame Glory. Therefore the Apoſtle ſhewed in the firſt Chapter, that he ſet up Jeſus Chriſt as the Head, and that the ſame Power that wrought in him, and raiſed him up, and ſet him in Heaven, works in us, and ſhall accompliſh it in us. Here he ſhews that it is the ſame Kindneſs; the ſame Kindneſs wherewith he embraced Jeſus Chriſt as the Head, he embraceth the whole Body alſo, and out of that Kindneſs will entertain them everlaſtingly, as he hath done Jeſus Chriſt. As we and Chriſt make but one Body, ſo God's Love to Chriſt and us is but one Love: There is one Father, one Spirit, and one Love, and indeed one Chriſt; for both Body and Head make one Chriſt. I need not ſtand upon this, you have it in *John* 17. 23. *Thou haſt loved them, as thou haſt loved me;* and, *v.* 22. *The Glory which thou gaveſt me, I have given them.* And what can be ſaid more to ſhew us what great Glory that in Heaven will be, whenas Jeſus Chriſt is not only a Pattern and Example of it, but when it proceeds out of the ſame Kindneſs, that God's Heart is ſet upon towards Jeſus Chriſt himſelf?

And thus, my Brethren, I have opened to you this Text, and indeed every word in it, and that to two Sences, of as great moment as can be found in any place; ſo great, and ſo comprehenſive, that they are well worthy to be the concluſion of ſo glorious a Diſcourſe as the Apoſtle had proſecuted, (even himſelf out of breath) if we may ſo ſpeak, from the 18*th* Verſe of the firſt Chapter, until now ; the words that follow [*By Grace ye are ſaved*] they are but a reſuming of one particular, which he had ſcattered by a Parentheſis in this grand Diſcourſe, which he explaineth a little further, but otherwiſe here is the Cloſe.

I need not tell you which of the Sences I lean to : the truth is, if they will both ſtand together, I can hardly tell which to take ; but I incline to the latter, as that which is moſt worthy to be the concluſion of ſo magnificent and glorious a Diſcourſe as the Apoſtle had made.

I have gone by this Rule ever ſince I began to open this Epiſtle to you, that is, to take in all the Sences in any Scripture, that will conſiſt and ſtand together ; and I think the Excellency and Glory of a Scripture (as of all Sayings of weight and moment of wiſe Men) lies in this : Take a wiſe Saying of a wiſe Man, and the more depth of Sences can be fetched out of it, the more aſpects of meanings it hath, the more ſeveral ways it looks, the deeper is the Sentence, and the fuller of Wiſdom, as in Sayings of Wit alſo ; and ſo it is in the Sayings of the Holy-Ghoſt. Now oftentimes there are Sences cannot ſtand together, but I hope it will prove that both theſe may, and then the Sum of it is but thus : The Apoſtle's Intent is to hold forth God's great Deſign, whereof he had given theſe *Epheſians* Inſtances and Examples, and of his Grace to them in their Salvation ; and ſaith he, he hath intended, and doth confirm to all the World, by what he hath done to you, that for all the Ages to come, to the end of the World, he will ſhew forth the like Grace, to call in a World of his Elect, whereof you are the Firſt-fruits and Fore-runners ; and when he hath thus, by ſhewing forth that exceeding Riches of Grace, quickned all his Elect, and gathered them to Jeſus Chriſt, then begins another World in Ages to come, in which he will break open the Riches of his Grace, which is the utmoſt Accompliſhment of our Salvation, and the utmoſt Deſign of Free-Grace, and where he will ſhew ſo much Glory, as to hold proportion with the exceeding Riches of the Grace of the great God, and of his Loving-kindneſs. And this I take to be the meaning of the Words, which doth comprehend both the Sences and Interpretations.

SERM.

SERMON XIX.

EPHES. 2. 7.

That in the Ages to come, he might ſhew the exceeding Riches of his Grace, in his kindneſs towards us in Chriſt Jeſus.

THe Words that I have read to you (as I told you in the laſt Diſcourſe) they are the Concluſion both of God's Deſign of Man's Salvation, and of all the contrivements of the execution of it; and they are the Concluſion alſo of the longeſt continued Diſcourſe that I know of, in the whole Book of God; the Apoſtle having indeed begun at the 18*th* verſe of the firſt Chapter, and not ended till now. And there are of theſe Words three Interpretations, whereof I mentioned two in the laſt Diſcourſe: all which I believe, will be fully comprehended in the intent of the Holy-Ghoſt in them.

The firſt of them (which I then mentioned not) is general to the other two, and takes in all, and it is this; That here the Apoſtle propounds the End of God in the Salvation of Men ſimply, as it reflects and reſpecteth his own Glory, and eſpecially of his Grace. He holds forth here the higheſt End as it reſpects the Glory of God, which is, *To ſhew forth in the Ages to come the exceeding Riches of his Grace, in his Kindneſs towards us through Chriſt Jeſus.* That look now, as in the firſt Chapter, he had made this, as it were, the cloſe and the burthen of all [*To the Glory of his Grace*] thus *ver.* 6. having ſpoken of Election, he ſaith, *To the praiſe of the Glory of his Grace*; having ſpoken of the forgiveneſs of Sins, ver. 7. *according to the Riches of his Grace.* Having ſpoken of Faith, and of the work of Faith, ver. 12. *That we* (who have Faith wrought in us) *ſhould be to the praiſe of his Glory.* So likewiſe here; only becauſe that this is the Cloſe of all, when he meaneth to part with it, he adds an heightning Expreſſion; he riſeth in his Epithets of it, and he ſaith here; *The exceeding Riches of his Grace.*

Now that which confirms this Interpretation (as I told you what proves the other) they are theſe particulars.

Firſt, That God's Glory made known is the ſupream End of all, and in God, the Glory of his Grace; and therefore ſeeing here he bringeth in a Cloſe, a Concluſion of all about Man's Salvation, he ſhould therefore intend this moſt chiefly and principally; namely, that God's End was to manifeſt the Riches of his Grace, and the Glory of his Grace, as it reſpecteth his own Glory.

And this *Secondly*, cohereth with the Words which go before, and follow after. He had ſhewn in the Words before, the Cauſes of our Salvation; and he begins thus, *God that was rich in Mercy for the great Love wherewith he loved us*; He mentioneth there Riches of Mercy in God, as the Cauſe προηγούμενα, the inward Diſpoſition inclining him in his own Heart thereunto. Here now he mentioneth the final Cauſe to be the making known of thoſe Riches of Grace and Mercy laid up in himſelf unto Mankind, and that God being ſo rich in his Nature, and ſo full of Love, hath contrived all to ſhew forth the Riches of his Grace to the uttermoſt.

And then again in the third place, this being made the final cauſe of all; namely, the glorifying the Riches of the Grace of God, is mentioned here, after the Deſcription of ſo great a Sinfulneſs in the Perſons ſaved, and after ſo great a Salvation in all the parts of it, deſcribed in the verſes before, to that end to make this Salvation credible. The next Words are, *For by Grace ye are ſaved, and that through Faith:* His ſcope is, to make Men believe that God indeed had done, and would do, ſo great things for Sinners,that had deſerved nothing at his Hands,yea the contrary: and therefore gives you the bottom reaſon that was in God's Heart, to take off the wonder; and it is, ſaith he, meerly to ſhew forth the exceeding Riches of his own Grace; and to that End it was that he contrived this depth of Miſery, and this greatneſs of Salvation, to ſet forth the Riches of Grace in himſelf,ſo much the more. My Brethren, when Men hear of ſo great a God, that hath done ſo great things, for the Salvation of his own ſinful Creatures, either they are apt to think that there is ſomething in themſelves for which he ſhould do it, or elſe indeed and in truth their Hearts believe it not. Now therefore the Apoſtle doth give a plain account of it, to work belief in them,and he diſcovereth the ſupream end, which he inculcateth again and again, that all was to manifeſt the Glory of his own Grace to the full: So although you ſee no reaſon, and God himſelf did not, why he ſhould thus ſave them, yet ſaith he, he ſaw full reaſon in his own Heart, he had a full, adequate Motive in his own Breaſt to do all this, which in it ſelf is ſo incredible.

And then Fourthly, the Words themſelves do give up themſelves readily to this Sence alſo.

Firſt, The Words [*to ſhew forth*] is the Antecedent put for the Conſequent, as oftentimes in Scripture it is. The meaning is this; he puts that which ſhall be the occaſion of glorifying of him, for glorifying of him; the occaſion and the way of glorifying of him is ſhewing forth the Riches of his Grace: So that indeed the meaning comes to this, that his ſcope and intent was, that Men ſhould glorify him by his ſhewing forth the exceeding Riches of his Grace, it being known to that End that it might be glorified. And in *Rom.* 9. 22. theſe two are made equivalent, *to ſhew forth his Wrath, and make his Power known:* ſo here, *to ſhew forth the Riches of his Grace*, or, *to make it known*, to that end it may be glorified.

Secondly, The Phraſe [*Ages to come*] implies thus much (take it as it reſpects ſimply the Glory of God) that it is ſuch Riches of Grace which God manifeſteth in the Salvation of Men, as deſerveth in all times, in this World, and in the World to come, to be celebrated, to be magnified, and glorified, even by all Creatures, and ſhall be laid open to the full at the day of Judgment, by Jeſus Chriſt himſelf; and deſerveth eſpecially to be magnified and glorified and celebrated even to Eternity, by the Perſons themſelves who are the Subjects of this Grace.

Thirdly, [*in his Kindneſs towards us*] doth ſuit even to this Sence alſo. It hath been queſtioned by ſome, whether yea or no,the firſt moving Cauſe to move God to go forth to ſave Men, was the manifeſting of his own Glory, or his Kindneſs and Love to Men which he was pleaſed to take up towards them? I have heard it argued with much appearance of Strength, that however God indeed in the way of ſaving Men, carries it as becomes God, ſo as his own Glory and Grace ſhall have the preheminence; yet that which firſt moved him, that which did give the occaſion to him, to go forth in the manifeſtation of himſelf, which elſe he needed not, was rather Kindneſs to us, than his own Glory: yet ſo, as if he reſolved out of Kindneſs and Love to us to manifeſt himſelf at all,he would then do it like God, and he would ſo ſhew forth the exceeding Riches of his Grace, as that that alone ſhould be magnified. Now the Truth is, this Text compounds the buſineſs, and doth tell us plainly and truly, that the chief End is that God ſhould glorify his own Grace, (for I aſſent not to that which I mentioned) it puts the chief and original End upon the ſhewing forth the exceeding Riches of his Grace; yet ſo, as he hath attempered and conjoyned therewith the greateſt Kindneſs, the greateſt loving Affection, for the way of manifeſting of it, ſo as in the way of carrying it, it ſhall appear it is not ſimply to glorify himſelf,but out of kindneſs towards us: he puts that in,as that which ſhall run along with all the manifeſtation of his ownGlory. And therefore now he makes in the 4*th* verſe, Mercy and great Love to us, to be as well the Fountain and Foundation of our Salvations, as the manifeſtation of the Riches of his Grace here.

And then likewiſe thoſe other Words [*towards us*] come in here, to ſhew alſo thus much, That God in pitching upon glorifying his free Grace, did not do it upon Men in the general, as ſome have conceived the Counſels of God firſt lay, *viz.* that he reſolved firſt in himſelf to glorify his free Grace upon ſome in the general and indefinite,and then he thought of Perſons; and ſeeing he had laid that concluſion, it was all one to him (ſay they) whom he ſhould have choſen; ſome he muſt have if he would accompliſh that Decree, and ſo he pitched upon thoſe he did. Now to ſhew the contrary, that even from the firſt, that all along when he firſt pitched upon manifeſting the Riches of his Grace in the Salvation of Men, he had the Perſons in his Eye whom he would manifeſt this upon, and that it was not an after-Thought, a Thought of indifferency, therefore the Apoſtle here ſaith, *in his Kindneſs* [*towards us.*] That general and indefinite way, is derogatory from that ſpecial Love and Kindneſs which he beareth *towards us in Jeſus Chriſt*, as the Apoſtle here ſpeaks. He joins you ſee a reſpect *towards us*, as having [*us*] in his Eye in particular,together with the utmoſt end he had in reſpect to himſelf, which was the glorifying of his own Love. He never had a purpoſe of glorifying himſelf, but he had withal a purpoſe at the ſame inſtant to make us the Veſſels and Objects of his Love.

Laſtly, [*In Chriſt Jeſus*] is added, for He is adequate to all God's Counſels. God ſhews not one Dram, nor caſts one Beam of Favour upon any Soul but in Chriſt: He hath *choſen us in him*, and never conſidereth us out of him, nor him without us, no nor his own Glory neither, but as involving Kindneſs, he loved us altogether. And ſo now you have a ſummary Interpretation of theſe Words to that more general meaning, which indeed doth comprehend the other two I gave in the laſt Diſcourſe.

I confeſs this Interpretation I now have given, that is, that theſe words ſhould reſpect the Deſign God had, as aiming at his own Glory, the Glory of his Grace, it was that which when I looked upon the words afar off, I thought had been the only meaning of them, and he that runs may read this to be the general Scope of them; but when I approached nearer to them, there were two other more narrow (let me ſay ſo) Interpretations, (yet glorious ones too,) which did further appear to be of them, which I ſpake to largely in the laſt Diſcourſe. And,

The firſt of them is this, (I ſhall repeat it briefly) That beſides this general End that God had, as it reſpects himſelf ſimply, he made the Salvation of theſe *Epheſians*, and of thoſe Primitive Chriſtians, to be Patterns and Examples of what Grace and Mercy he would ſhew forth to Poſterity, in all Ages to come, under the Times of the Goſpel. And by ſhewing, that he then converted Idolatrous Heathens all the World over, he did thereby give a Pawn and a Pledge of that Riches of Grace, which he had broken up under the Times of the Goſpel, and meant to go on to diſpenſe in after Times, both to Jews and Gentiles. And to this Sence alſo doth every thing in the Text, (as I ſhewed you in the laſt Diſcourſe) give up themſelves, to make theſe Primitive Chriſtians Patterns of Grace to all Ages to come.

The word [*to ſhew forth*] here, it is to give Proof, it is to give aſſurance by a Pattern; as in 2 *Cor.* 8. 24. and 2 *Tim.* 1. 5. and eſpecially in 1 *Tim.* 1. 16. *He ſet me up as a Pattern*, ſaith he, *that in me he might ſhew forth* (it is the ſame word) *all Long-ſuffering*, &c. And ſo now this ſecond Sence, as the other is for the Glory of God, ſo this is mightily for our Comfort and Encouragement, and all our Poſterity that ſhall live in after Ages, to bring in what Mercies, what ſaving Mercies God vouchſafed to theſe *Epheſians*, and other Chriſtians, as a Pattern and

Pledg of what Grace we might expect : And there is no reaſon to exclude this, and it comes well in under that General I mentioned even now.

There is alſo a ſecond Sence I then named, a third Sence indeed, and all in the Text gives it ſelf up to it likewiſe : For theſe words being the concluſion of ſo long a Diſcourſe, the Holy-Ghoſt hath the greateſt ſumming up of all in them concerning Man's Salvation, that is included in any Scripture ; and that third Sence is this, That whereas the Apoſtle had ſet out our Salvation as begun, *He hath quickned us together with Chriſt*, he hath ſet Chriſt in Heaven, and there he hath given him our Portion ; that is, he hath put, as into the hands of a Feoffee in Truſt, all the Glory we ſhall have for ever ; he hath in him raiſed us up, and in him ſet us together in heavenly places ; all the Glory we ſhall have in the other World, which we are to poſſeſs, is now put (ſaith he) into the hand of Chriſt ; To what end ? *That he might ſhew forth in Ages to come*, even to Eternity, the Riches of that Grace which he hath intended us in Chriſt, which he hath already given us in Chriſt repreſentatively, which Chriſt hath taken poſſeſſion of, which (ſaith he) is ſo great a Glory, as it requires *Ages to come*, an Eternity of Time, for to ſpend that Treaſure which is thus given us in Chriſt ; it requires, Ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις, as the word is, *Ages of Ages*, to ſpend them, and to manifeſt them ; which when thoſe Times ſhall begin, then ſhall begin the Accompliſhment of our Salvation, and ſo it ſhall be compleat. And becauſe he would ſhew how great that Salvation is, he deſcribes it to us, firſt, by the Fountain of it : Look what Riches of Grace in Chriſt he hath to beſtow upon them he loves in his Son ; look what will require an Eternity of Time for to exhauſt ſo great a Glory he hath deſigned unto them, whom he hath placed in heavenly places in Chriſt Jeſus. And this Sence I ſhewed you to be as genuine as any of the other. I will not ſtand to repeat any thing of that, becauſe I mean to ſpend the reſt of the Time in Obſervations upon theſe Interpretations.

Only in a word, I ſhall firſt give you an account why I take in all theſe Interpretations. I lay this for a Ground, (which I do not know, through ſo many Inſtances in Scripture, how any Man ſhall beat me from it) namely, that all thoſe Sences that can ſtand together, eſpecially, that are ſubordinate one to another, and may be included one under another, how to exclude any ſuch Sences, but to take them all in. I confeſs, if I meet with ſo many Sences in Scripture, whereof one cannot ſtand with the other, then of neceſſity we muſt take that which is evident to be the principal Aim and Scope, and exclude the other. But, my Brethren, all theſe three are no way contradictory one to another ; the Holy-Ghoſt hath penn'd the Words in ſo vaſt and comprehenſive a meaning, as to involve, and include, and graſp in all the three : For indeed, that God ſhould aim at the manifeſtation of the Riches of his Grace, to magnify himſelf ; that that ſhould be the meaning, no Man can deny : And that the other two I mentioned in the laſt Diſcourſe, may well come under that, be ſubordinate thereunto, and ſtand together, is eaſy to imagine alſo ; becauſe it is but two Accompliſhments of the demonſtration of that Grace. He that intended to glorify his rich Grace, he hath two Accompliſhments of it : the one is, from the Aſcenſion of Chriſt, until the Day of Judgment, when he will, in the Converſion through all Ages, and through all Nations of his Elect, more abundantly than under the Law, ſhew forth the Riches of his Grace, the Truth of which he hath held forth in the Example of theſe *Epheſians*, and other Primitive Chriſtians : and then at the Day of Judgment, when that Execution and Manifeſtation of his free Grace ſhall have an end, at the gathering in of his Elect, then he hath a new Treaſure (as the ultimate deſign of all) for to break up. Tho God had ſpent ſo much Grace in the Converſion and calling in of theſe, and quickning of them, and giving Jeſus Chriſt as their Portion afore-hand ; yet ſaith he, Know this, that there is a hidden Treaſure, which will ask an Eternity of Time for them to ſpend, and for to exhauſt the Riches of Grace he hath laid up for them in the Lord Jeſus.

Now then I ſhall come to ſuch Obſervations, as ſhall be made out of all theſe Sences, for they may all ſtand together; and I ſhall begin with that firſt Sence I delivered in this Diſcourſe.

The firſt Obſervation, which belongs to that firſt Sence given, namely, That it holds forth the higheſt End of God, the Manifeſtation of his own Glory and Grace, is this:

Obſerv. 1. That God's utmoſt End in Man's Salvation, is, the ſhewing forth of what is in himſelf, and the making of it known, that it may be glorified, eſpecially to ſhew forth the Riches of his Grace. This is the natural Coherence of theſe Words. My Brethren, God is glorified by being made known, and that was it that moved his Will to ſhew forth what was in him. You have an expreſs place for it in *Rom.* 9. 22. *What if God willing for to make known the Riches of his Glory?* What the Nature of God is, none can know in it ſelf; therefore it muſt be ſet forth in Effects. In 1 *Tim.* 6. 15. the Apoſtle there ſhewing us the reaſon, why Jeſus Chriſt ſhall one day come and appear in Glory, and in the Glory of the Father, as himſelf tells us; he ſaith it is this: *Which in his time* (ſaith he) *he ſhall ſhew,* (ſpeaking in the words before, of the appearing of our Lord Jeſus Chriſt,) *who is the bleſſed and only Potentate, the King of Kings, and Lord of Lords: Who only hath Immortality, dwelling in the Light which no Man can approach unto; whom no Man hath ſeen, or can ſee; to whom be Honour and Power everlaſting. Amen.* I take the meaning of the words to be this: God (ſaith he) is in himſelf a God bleſſed, infinitely bleſſed in himſelf; he is a Sovereign, one that may chuſe whether he will communicate this Bleſſedneſs to any Creature, yea, or no; he dwells in Light inacceſſible, which no eye can ſee: there muſt therefore be a ſhewing forth, ſome way or other, of this Glory of his, if that ever we come to know it, or be Partakers of his Bleſſedneſs. He hath (ſaith he) ſent his Son, and he means to ſend him principally again at the latter Day, to this end, That he that is the bleſſed God in himſelf, that is the only Potentate, the Sovereign Lord, that doth dwell in Light no Man can ſee into, that in his Son we may behold him, that he may manifeſt himſelf, that he may make known, that he may ſhew forth and communicate that Bleſſedneſs which is in himſelf. Now as this is the reaſon why Jeſus Chriſt ſhall appear at the latter Day; ſo this is the Reaſon alſo, why God hath ſhewn forth any thing of his Grace, or of his Goodneſs before the latter Day, unto the Sons of Men: and becauſe that God cannot manifeſt himſelf to the full, he hath therefore invented ſo many ſeveral ways, he hath therefore taken an Eternity of *Ages* to do it.

Obſerv. 2. A ſecond Obſervation is this: That of all things in God, the chief and utmoſt thing he deſireth to ſhew forth is, the Riches of his Grace. And the reaſon of it is clearly this, Becauſe it is his Riches, that is, it is his Excellency. The word here, ὑπερβάλλοντα, which we tranſlate *exceeding,* it is attributed to Power, in the 19*th* verſe of the firſt Chapter, *The exceeding Greatneſs of his Power:* But when he comes to ſpeak of Grace, he ſaith, *The exceeding Riches of his Grace,* becauſe, I ſay, it is his Excellency.

And, my Brethren, becauſe it is the Manifeſtation of the Riches of his Grace, it argues alſo, that his end of manifeſting himſelf, was not wholly for himſelf, but to communicate unto others; why? Becauſe Grace is wholly communicative; there can be no other Interpretation of *ſhewing Riches of Grace,* but to do good unto others. If he had ſaid, that the ſupreme End had been the Manifeſtation of his Power and Wiſdom, it might have imported ſomething he would have gotten from the Creature, not by communicating any thing unto them, but manifeſting theſe upon them: he could have ſhewn his Power and Wiſdom upon them, as he hath done upon Men he hath caſt into Hell, and yet communicated no Bleſſedneſs to them. No, ſaith God, my higheſt and chiefeſt End is not ſo much to get any thing from you, but to ſhew forth the Riches of my Grace towards you. That look as Faith, which is the higheſt Grace in us, it is meerly a receiving Grace from God; So take Grace, which is the chief thing God would exalt, what is

Serm. XIX. it from God? A meer beſtowing, communicating Property and Attribute; it imports nothing elſe but a communication unto us. It is well therefore for us, that God hath made that to be the higheſt End of our Salvation in Himſelf, when he will aim at Himſelf too, to be that which ſhall communicate all to us; it is (ſaith the Text) *to ſhew forth the Riches of his Grace.*

And then again, the third Obſervation from this Interpretation is this: I told you, the Apoſtle did it to give an account, ſo as to ſtrengthen all Mens Faith in the matter of Salvation; he was fain to bring forth the Bottom-Reaſon in God's Heart: Men would never believe, that the great God ſhould ever do ſo much for Men, and Sinners too. The Obſervation is this:

Obſerv. 3. That this ſhould be the great Strengthner and Upholder of our Faith, to believe that God hath done, and will do ſuch things for Sinners, namely this, becauſe the ſupreme End of ſaving us is, the glorifying of the Riches of his own Grace. It comes in on purpoſe to take off the Wonder of Unbelief, after he had told this ſtrange Story of God's Love, and Man's Salvation; and to this end to ſtrengthen our Faith, that *by Grace we are ſaved*, as the words following have it. If God had told us how much he had done for us, out of Love unto us meerly or chiefly, the truth is, we could never have believed it, when we are once humbled; for we could never have ſeen that proportion between us and God in any kind, that ſhould have moved him for to have ſaved us, and pardoned us ſo much as he hath done. But when he ſhall tell us, that the utmoſt thing that moved him, was the Manifeſting of the Riches of his own Grace; and that he accounteth the Riches of his Grace his chiefeſt Riches, and the greateſt Glory he affects is to be gracious, this lets a Man ſee ſo far into God's Heart, as the Soul reſteth ſatisfied, ſees a reaſon why God may ſave Sinners, ſuch a reaſon as the Heart muſt needs reſt and acquieſce in it. And the Truth is, tumble up and down from one Doctrine to another, there is no other Doctrine will ſatisfy the guilty Heart of a Sinner in the point of Salvation, but only this, that God's utmoſt End was to ſhew forth the Riches of his Grace. My Brethren, this takes off all Objections; and the ſtronger the Objections are (give me leave to ſay it) it gives a Man the more hope; he is the apter to believe it, when once Faith begins by the Beams of the Spirit to enlighten him; why? Becauſe all Objections become but matter for God's free Grace, to ſhew forth more Riches of Grace upon him. Therefore you know the Scripture runs upon that altogether; Iſa. 54. *Know that I forgive your Sins for my own Names ſake, I do it for my ſelf, not for any thing in you.* And God ſpeaks this not only that his own Glory ſhould be advanced, but that our Hearts ſhould be ſetled and ſatisfyed, and ſee reaſon why we ſhould be ſaved, in that God's own End, and higheſt End he could have, runs along with our Salvation.

Obſerv. 4. The next Obſervation is this, You may ſee here the Greatneſs and the exceeding Riches of his Grace. I remember when I handled the *4th* verſe, I made a reſerve, when I ſpoke of Riches of Mercy in God, to handle and ſpeak further of that Riches, when I came to this Text, *the exceeding Riches of his Grace.* I handled it then cauſally, that is, as Riches of Mercy were the efficient Cauſe in God; I ſhall handle it now demonſtratively or manifeſtatively; namely, that God intended to ſhew forth the Riches of his Grace to the utmoſt. You may ſee, my Brethren, how that here the expreſſions of the Apoſtle riſe: he begins firſt low, *God* (ſaith he) *that was rich in Mercy, for the great Love wherewith he loved us, hath quickned us*, &c. But when he comes to ſhew forth the utmoſt End God had in ſaving of Men, his Stile ſwells higher, *Exceeding Riches of Grace.* Let me tell you this, when thou wert firſt turned to God, and when thou wert quickned thou didſt find him to be rich in Mercy unto thee; he pardoned thy Sins beyond all that thou couldeſt imagine, the Grace of our Lord Jeſus Chriſt (as *Paul* ſaith of his own Converſion) was exceeding abundant to thee; why, as the Apoſtle here, the further he goes on, the more he riſeth in his Expreſſions, from *rich in Mercy*, to *exceeding Riches of Mercy:* ſo ſhalt thou find Goodneſs be; the further thou goeſt on, ſtill the more gracious; and thou wilt ſtill find that all God's contrivements and ways towards thee, are but to ſpend ſtill more Riches of Grace upon thee, until he hath exceeded. If he ſhewed rich Mercy in converting thee at firſt; he will ſhew exceeding Riches till he hath done ſaving of thee, he will ſpare no Coſt, no Mercy, to procure all ſorts or any kind of Bleſſings for thee: whatever Riches of Grace he hath, they ſhall all ſerve for the ſaving of thee, until ſuch time as thou ſhalt ſay as the Pſalmiſt doth, *The Lord hath dealt bountifully with me, he hath indeed dealt exceeding richly with me.* That Grace which ſprung at firſt in thy Converſion, it was a little Spring, but the longer it goes on to Eternity, the more the Banks widen till it grows into a great Sea.

Now, my Brethren, give me leave to ſpeak a little to the exceeding Riches of Grace that are in God, and that in our Salvation.

The Riches of Mercy and Grace, in reſpect of abundance and variety, I ſhewed you, when I ſhewed you that God was rich in Mercy. But I reſerved then ſomething to ſpeak to this point; namely, the excelling Properties of this Grace, and the excellencies thereof, which the Word [*exceeding*] hints to me. The Word ὑπερβάλλων, which is here applied unto *Riches* and which we tranſlate *Exceeding*, it rather ſignifies ſupereminent, excellent Riches of Grace. Whenever that Word is uſed, it notes the excellency of that thing, in its kind, to which it is applied. You have it applied to his Power, in the 19*th* verſe of the firſt Chapter, ὑπερβάλλων, that is, the ſupereminent Greatneſs of Power that is in him. If it be applied unto Glory (as in Scripture it is) it implies a ſuperexcellent Glory; in 2 Cor. 3. 9. *The Glory* (ſaith he) περισσεύει *that excelleth*, it is a Word of Affinity with this. And the Apoſtle ſpeaking of the Love of Chriſt, in the 3*d* Chapter and 19*th* verſe of this Epiſtle, he uſeth the ſame Word, ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην; *a Love*, ſaith he, *which paſſeth Knowledg*, which excelleth Knowledg. I ſay, this Word notes out the excellency of every thing in its kind which it is applied unto. Here you ſee it is applied to Riches of Grace. Now then let me ſpeak a little to that.

You ſhall find that the Apoſtle, in 1 Cor. 12. *ult.* ſpeaking of the Love that Man ought to have to Man, in the laſt verſe of that Chapter, he calls it a more excellent way, καθ' ὑπερβολὴν ὁδὸν, a Word that hath Affinity with this in the Text, a way of an excellency: and then in the 13*th* Chapter, from the 4*th* verſe to the 8*th* you have him reckoning up the excellent Properties of that Love, *Charity* (ſaith he) *ſuffers long, envies not, believes not it ſelf unſeemly, rejoiceth not in Iniquity, beareth all things, believeth all things*, &c. You ſee when he would ſet out the excellency of that Love, he doth it by theſe and theſe Qualifications. Now, my Brethren, I ſhall do the like, I ſhall mention ſome two or three of the Properties and Qualifications of Excellencies, of ſupereminent Excellencies that are in the Grace of God, which he manifeſteth in our Salvation, and I will do it briefly; And,

Firſt, They are ſupereminent Riches, in reſpect of the Bounty and Liberality of God, both in giving and forgiving. In 2 *Cor.* 8. 2. they are called *Riches of Liberality:* and there are exceeding Riches of Liberality in God, ſeen both in forgiving and alſo in giving, and therein he hath a ſuperexcellent Riches of Grace. And,

1. For Forgiving. I will not inſiſt much upon *Mic.* 7. 18. *Who is a God like unto thee, that pardoneth Iniquity, and paſſeth by the Tranſgreſſion of the Remnant of his Heritage*, and that becauſe, *he delighteth in Mercy, Mercy pleaſeth him?* In Exod. 34. 6, 7. he is ſaid to be *The Lord, The Lord God, merciful and gracious*, and what follows? *Forgiving Iniquity, Tranſgreſſion and Sin.* He heaps up Words as Lawyers uſe to do, when they would be ſure to take in all things, and exclude nothing, that there may be no exception; ſo doth the Holy-Ghoſt, he is not content with ſaying, *Forgiving Iniquity*, but he adds, *Tranſgreſſion and Sin* alſo. Yea, God therefore to ſhew the ſuperexcellency of his Grace in forgiving, he hath ordered in his Providence, that ſome elect Child of his or other, ſhall fall into all ſort of Sins; there ſhall be found among the Elect all ſorts of Sins, of what Nature and Degree ſoever, ſaving that againſt the Holy-Ghoſt. *Every Blaſphemy, every Sin*, ſaith our Saviour Chriſt, Mat. 12. *ſhall be forgiven*; he not only ſaith it may be forgiven, but he expreſly ſaith, *it ſhall be forgiven.* But I ſay, I will not inſiſt upon

the Riches of his Grace in Forgiving, for that belongs more properly to Mercy.

2. He is as rich, and exceeding rich in giving. 1 Tim. 6. 17. *Truſt in the living God, who giveth us richly all things to enjoy.* The truth is, the Apoſtle ſpeaks there of the common Mercies which the Elect partake of here in the World, and yet he ſaith, *He giveth us all things richly.* My Brethren, was it not a rich Gift to give the Sun to enlighten this World? what a mighty Gift was it? Was it not a mighty Gift to give this Earth, which is full of ſo much Riches? Go take the common things, which are Pawns to the People of God of what they ſhall have in Heaven, how doth God give all things to them richly? My meaning is, that all thoſe Benefits which poor and rich enjoy, how rich are they? The Apoſtle inſtanceth in them to help their Faith; and know, ſaith he, this God is the living God, and he hath a World of Riches to ſhew you in Ages to come, which there he ſpeaks of afterwards. It is ſaid in *Iſa.* 32. 8. that the *liberal Man deviſeth liberal things.* Go take a Man that is of a liberal Heart, and his Wiſdom will be inventing of magnificent Works, and he will conſult with his Power, and with his Riches, what he is able to do, and what he is able to beſtow. But, my Brethren, when the great God, the liberal God, ſhall deviſe liberal things, what great things think you there will then be given? In 1 *Chro.* 17. 19. ſaith *David, According to thine own Heart haſt thou done all this Greatneſs, in making known all theſe great things. David* ſpeaks of the Mercies which God vouchſafed to him: *O Lord, for thy Servants ſake,* ſaith he; ſo we read it: the Septuagint reads it, *For thy Word's ſake,* namely, Chriſt, *and according to thine own Heart.* When God means to give, and to ſhew forth his Grace in giving, what doth he conſult withal? He conſults with his Chriſt, and he conſults with his own Heart; and when he gives, he gives like the great God: for ſo it follows there, *v.* 20. *O Lord, there is none like thee, neither is there any God beſides thee.* My Brethren, think with your ſelves now, when infinite Wiſdom, that is able to invent and deviſe what is beſt, and to ſtudy liberal things; when that ſhall meet with a Power anſwerable, to do whatſoever it can deviſe; and both theſe ſhall be ſet in a Heart full of all Largeneſs, full of all Bounty and Generoſity, that reſolves to be gracious to the utmoſt of his Wiſdom and Power; what may you expect from ſuch a Heart? Thus it is with God, who is God bleſſed for ever, who is the only Potentate, that hath a Heart to give out of the Riches of his Grace whatſoever he can think of, who is able to do not only above all that we can ask or think, but he is able to do whatſoever he himſelf thinketh and conceiveth, hath a Heart to give according to his own thoughts; ſo ſaith *David,* when he viewed with the Eye of Faith, the Covenant made with him, and with his Sons.

The Apoſtle, you ſee, in the 19*th* Verſe of the firſt Chapter, and in this 7*th* Verſe of this ſecond Chapter, joins two **Exceedings* together: the one of his Power, and the other of his Mercy; why? Becauſe whatſoever Power can procure and do, that his Heart, through the exceeding Riches of his Grace, is willing to beſtow. Saith the Pſalmiſt, in *Pſal.* 84. 11. *He will give Grace and Glory, and no good thing will he with-hold.* For certain, God knows all the good things that are, he is inured to Bleſſedneſs, the height of it; now he plainly tells us, that he will not with-hold any good thing, or he hath a Heart to beſtow whatſoever is good, to beſtow all the good he can think of. If then there be any thing better than other, you will find that God will beſtow it. Conſider but a little the Riches of his Grace in giving, for that indeed is proper unto Grace.

* Eph. 1. 19. Ὑπερβάλλον μέγεθος τῆς δυνάμεως. Eph. 2. 7. τὸν ὑπερβάλλοντα πλοῦτον τῆς χάριτος.

He hath a Son to give. He deviſeth with himſelf, I will give him, ſaith he, and I will give him in the beſt manner to make a Gift of him, I will give him crucified, I will give him in all the Relations he can bear to you, and I will give him for you beſides. Is not here Riches of Grace? And when you have him, you ſhall have all freely with him; and there are unſearchable Riches given with him, for God's Son muſt needs bring a great Portion. There is one Gift.

He hath a Spirit, and he *poureth him forth richly,* ſo ſaith the Text in *Tit.* 3. 6. (for ſo the words are in the Original.) He will not give half Kingdoms, no, he will give whole Kingdoms or none; and he will not give Kingdoms only, but Worlds, and he will give them freely.

He hath a Heaven to beſtow, and he will beſtow it; and that Heaven ſhall be to exhauſt, if it were poſſible, the exceeding Riches of Grace that are in him to Eternity.

Secondly; As the Excellency of his Grace is ſhewn thus, both in forgiving and in giving; ſo alſo in this, that he giveth freely every way. And you muſt know that Freeneſs is the ſuper-excellency of Grace, the Freeneſs of Grace is the Riches of Grace. Now his Grace excells in Freeneſs, and that in theſe things,

1. The fewer Motives that there are to move him, the more eminent his Grace is in reſpect of the Freeneſs of it. In 2 *Theſſ.* 1. 11. all that God doth is ſaid there to be the *fulfilling of the good Pleaſure of his Goodneſs*; O it is a good Phraſe that. All that he doth for his Children, it is but the fulfilling of his good Pleaſure; he doth but act his own Heart, he doth but pleaſe himſelf in it, he doth but pleaſe his own Goodneſs in it: *It is the fulfilling* (ſaith he) *of the good Pleaſure of his Goodneſs.* My Brethren, let me ſay this to you, Mercy and Love may have ſomething to move them, in the things loved, or the things pitied. Theſe things in God, I confeſs, import not any thing in God to move him; but in the Nature of the things themſelves, as amongſt Men, they do. But take Grace, that always imports ſuch a Freedom as is moved with nothing, but it is meerly out of the good pleaſure of ones own Goodneſs; that is properly Grace. For Miſery now will move to Pity, and ſome Good in the Creature may move to Love; but to move to be gracious, and to ſhew Riches of Grace, that denotes and imports meerly the good Pleaſure of his own Will.

Now then, that there are no Motives, that Grace is every way free, do but conſider theſe Particulars.

1. There is no Worth in any that God reſpects, when he ſhews Mercy, when he pitcheth his Favour upon them, In *Deut.* 9. 4, 5. ſaith he, *Speak not thou in thine Heart, after that the Lord thy God hath caſt them out from before thee, ſaying, For my Righteouſneſs the Lord hath brought me in to poſſeſs this Land: But for the Wickedneſs of theſe Nations, the Lord doth drive them out from before thee. Not for thy Righteouſneſs*, ſaith he, that is, not for any outward Righteouſneſs; *or for the Uprightneſs of thy Heart*, that is, for any inward Grace or Holineſs that is in thy ſelf, any habitual Grace, (for under thoſe two he comprehends all that is, or may be ſuppoſed to be in Man); for neither of both theſe *doeſt thou go to poſſeſs their Land.* The truth is, (ſaith he) that which moveth me to throw them out of the Land, (and all this is ſpoken in a Type) is their Wickedneſs; but on the other ſide, come to thee, and there is nothing of Righteouſneſs in thee, nothing of Worth to move me. My Brethren, that God ſhould be moved to puniſh and condemn Men, and throw them into Hell, as he hath Motives within himſelf, Anger, and Wrath, and Juſtice, and Hatred of Sin; ſo external Motives in the Creature, out of himſelf, to ſtir up theſe. But for his Grace, there is nothing but what is ſolely in Himſelf, that Grace doth terminate it ſelf upon. Hatred in him, hath Sin in us, to terminate it ſelf upon; but Grace hath nothing in the Creature, but meerly that the Creature is, and that is from God, for it was nothing; and when it is, that it is capable of God's Favour, and of being loved; nothing elſe in it. Yea,

2. The Freedom of Grace, and ſo the Excellency of it in that particular, is ſhewn in this, that there is not only no Worthineſs, but nothing but Unworthineſs. You may read ſo in that of *Deut.* 9. 6. when he had not only ſtripp'd them of all Worth in themſelves, he adds, *Thou art a ſtiff-necked People.* Mercy, my Brethren, reſpects Miſery properly; but it is Grace only that reſpects Stiff-neckedneſs, Obſtinacy: Why? For what will Mercy ſay? I pity one in Miſery, but as for this Man, he is wilfully miſerable, and the Fault lies in himſelf, and all that I can do will not help him. But now what ſaith Grace? Grace comes with a Sovereignty, and ſaith, Tho he be ſtiff-necked, tho he be obſtinate, yet (as you have it in *Iſa.* 57. 18.) *I have ſeen his Ways, and I will heal him*; I ſee he will never be better, I muſt mend him my ſelf. This is the Language of Grace, which ſhews the Freedom, and ſo the Excellency of it. Yea,

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3. The Excellency of Grace appears in this, that it doth ſubdue, and it ſhews Favour notwithſtanding all abuſes of Favour and of Mercy whatſoever. As God is ſaid to be kind unto the Evil and Unthankful, ſo he is ſaid to be gracious even unto them that abuſe his Grace: and herein lies the ſuperexcellency of his Grace. In 2 *Sam.* 12. 8. when *David* had run into thoſe great Sins of Murther and Adultery, what ſaith God to him? *I gave thee thy Maſters Houſe, and thy Maſters Wives into thy Boſom, and I gave thee the Houſe of* Iſrael *and of* Judah, *and if that had been too little, I would moreover have given thee ſuch and ſuch things. Wherefore haſt thou deſpiſed the Commandment of the Lord?* why haſt thou deſpiſed my Favour, and abuſed the Mercy and Grace I have ſhewn thee? And yet for all this, ver. 13. *The Lord hath put away thy Sin.* Here is exceeding Riches of Grace, that even pardoneth turning of Grace it ſelf into Wantonneſs. When God's Heart is wounded, broken with unkindneſs, yet he healeth ſuch a Soul; this is a ſuperexcellecy in Grace. If you will take it in the importance of it, it is a Strain beyond Mercy, it is Grace, it is the exceeding Riches of Grace. Again,

4. The excellency of his Grace lies not only in forgiving, and in giving, and in the freeneſs of both, but in a condeſcending alſo to the neareſt and moſt intimate Relations, and Unions, and Fellowſhip, with thoſe whom he hath ſet himſelf to love. Were not this ſupereminent Grace in a King, that not only forgives Murther and Treaſon, yea Obſtinacy, Abuſes of Pardon, and Grace it ſelf, and not only gives Gifts to the half, to the whole of his Kingdom; but more than all this takes up him whom he thus favours into the moſt intimate Familiarity and Friendſhip, into his Boſom, into all ſorts of Relation? God doth ſo. And this Favour my Brethren is more than all he giveth, or than all he forgiveth, that he is pleaſed over and above all, to become a Father, and a Huſband, and a Friend, and a Brother, and infinitely more tranſcendently than theſe Relations are found to be amongſt Men. This is Riches of Grace indeed. When *Saul* had advanced *David* to be his Son-in-Law, to have that neer Relation to him; *David* accounted it more than all the reſt of the Favours ſhewn him. Now, we have Fellowſhip and Communion with God, under all Relations whatſoever. *Our Fellowſhip*, ſaith the Apoſtle, *is with the Father, and with his Son Jeſus Chriſt*, 1 *Joh.* 1. 3. and therefore ſaith he, *chap.* 3. *ver.* 1. *Behold what manner of Love, the Father hath beſtowed upon us, that we ſhould be called the Sons of God*; to have ſo near a Relation to him. This is exceeding Riches of Grace, this is more than Heaven it ſelf, my Brethren.

Laſtly, The Grace of God is ſo eminent and ſuperexcellent, that it contents not it ſelf in giving and in forgiving, in entring into all theſe Relations, and to do all theſe freely too: But it will be at the Coſt, at an extraordinary Coſt to purchaſe all that which it means to give, and which it might give without that Purchaſe. This is a ſtrain and the higheſt ſtrain that can be thought of ſupereminent and ſuperexcellent Grace; meerly becauſe he would ſhew forth the ſupereminent and ſuperexcellent Grace. When *Araunah* did offer unto *David* Oxen and Sheep to ſacrifice, in 2 *Sam.* 24. 24. Saith *David*, Nay, *But I will ſurely buy it of thee at a price, neither will I offer Burnt-Offerings unto the Lord my God of that which doth coſt me nothing.* He ſpake this, becauſe he knew, that would be more accepted by God to make it a free-will-Offering, not to offer that which was given him, but which he muſt pay for. So it is with God, ſaith God with himſelf, *I could have ſaved theſe Men, and brought them to Heaven*, I could have entred into all theſe Relations, I could have given them my Son to become a Redeemer, and a Head for them, and ſo I might have become their Father; I could have given them my Spirit, and have given them Grace and Glory, I could have done all this immediately without any Coſt. No, ſaith he, *I will be at a price, I will not ſhew Favour unto theſe Men, out of that which ſhall coſt me nothing.* He would needs give his Son to Death to purchaſe all that which Grace it ſelf could have beſtowed, and beſtowed without the Death of his Son. And this he did meerly, that he might ſhew forth the more Grace; why? Becauſe it is his own proper Coſt and Charges he doth it at: and he triumpheth more that the Grace he beſtoweth coſt him thus much, than in the Gifts themſelves, which he caſteth out of Favour upon the Creature. God did think it too little to give theſe things immediately. As when he would humble the Creature, to have the Creatures humbled ſimply as Creatures, in that Conſideration, in the diſproportion between them and him; the Creature was not low enough, he would permit them to be Sinners alſo, he would have them laid as low as Hell, put their Mouths in the Duſt. So when he would advance Grace, to ſhew Grace and Favour immediately, and to give ſo out of Grace as that it ſhould coſt him nothing, this was not to ſhew Grace enough; no, his Grace muſt be ſupereminent Grace, it muſt needs have a deep die, an higher ſtrain. It was a ſmall matter for him to give Grace and Glory to us as unto the Angels; he muſt be at Coſt to purchaſe it, and purchaſe it at the higheſt Rate, by that which is deareſt unto him, even his Son. He is not only contented that he beſtows on us all things for nothing, but he will not do it ſimply for nothing in himſelf, he will have his Sons Blood for it. The Death of Jeſus Chriſt is ſo far from derogating from Grace, or that God hath received a Price, that becauſe it is his own Price, and he himſelf ſet the Price, and he would be at the Coſt, and he would have his Son die in Obedience to him, that here comes the *Huperballon*, the *Exceeding Riches of it*: It is Grace died in Grain, Grace died in Grain, if I may ſo expreſs it, Grace died in the Blood of Chriſt. And the Truth is, if I ſhould ſpeak of it never ſo largely, I could ſay no more to commend the ſupereminent Riches; the *Huperballon, the exceeding Riches of this his Grace*, than to take it in the ſuperexcellency of it, as conſidered as Grace: I may truly ſay of it, even as *David* ſaith, when he ſtands admiring at the Grace of God towards him, in that place of *Samuel* I quoted even now, *What can thy Servant ſay more?* Indeed there is but this more to be ſaid, that there is an Eternity of time, and the Riches of his Grace doth require that Eternity of time, to exhauſt theſe Riches of Grace laid up in him, and to ſpend them in.

The fifth Obſervation that I make out of this firſt Interpretation is this:

That all the good that God beſtows and bears us, though he aimeth at the Glory of his own Grace, yet it is in Kindneſs towards us. My Brethren, mark what I ſhall ſay unto you. The Lord requires that you ſhould love him, in a proportionable way, as he hath loved you, and loved himſelf in loving you: therefore do but ſee the Reaſon, how juſt it is that you ſhould ſet up God above all; for mark the Analogy, when God requires you ſhould love him, and love him above your ſelves, yet he ſo orders it, that you have the greateſt Self-love that you can bear to your ſelves, whilſt you do love him, and love him above your ſelves. You could never be Happy, if that your Happineſs lay not in this, to love God, and ſo to delight in his Happineſs more than your own: Now though God requires that you ſhould love him above your ſelves, yet he doth allow you in the uttermoſt Latitude, to love your ſelves alſo: And all the Motives, all the Ends the Scripture runs upon, they run upon Self-love. He would have you ſo in your Hearts advance the Riches of his Grace, as ſtill to be kind to your ſelves. So now, when God did ſeek his own Glory, what doth he do? It's true as he would have your Love above your ſelves, ſo he did aim at Himſelf above your Salvation; the chief thing here is to ſhew forth the Riches of his Grace; but yet ſo, as it is in Kindneſs towards you; *To ſhew forth the exceeding Riches of his Grace*, ſaith he, *in his Kindneſs towards us*. And look as he alloweth us to love our ſelves in a ſubordination to loving of Himſelf; ſo He, in plotting our Salvation, had a ſubordinate proportionable Love unto us concurring in his Heart with aiming at his own Glory. *To ſhew forth the exceeding Riches of his Grace, in his Kindneſs towards us*, ſaith the Text. Obſerv. 5.

The ſixth Obſervation, I make out of this Interpretation, is this.

That the ſhewing forth the Riches of his Grace unto any Soul, is ſo glorious a thing, as it deſerves to be remembred to all Ages, by the Parties themſelves and others: *That he might ſhew forth the Riches of his Grace*, ſaith he, *in the Ages to come. The Lord* (ſaith the Pſalmiſt, in *Pſal.* 111. 4.) *hath made all his Works to be remembred*, eſpecially his Works of Grace; for ſo it follows in the next Words, *The Lord is gracious and full of Compaſſion.* Wherefore *Remember and forget not*, ſaith *Moſes*, having ſpoken of the Grace of God, in *Deut.* 9. 7. If God had ſaved but one Man to praiſe him for that Grace and Riches of Grace ſhewn in that one Man's Salvation, it had been worthy to have taken up the Tongues of Men and Angels Obſerv. 6.

to Eternity. *That he might ſhew forth the Riches of his Grace, in the Ages to come.* And becauſe that the Ages to come of this World are not ſufficient to magnify his Grace unto Men, therefore Jeſus Chriſt will come on purpoſe, when he will break up and tell the Story of free-Grace, as he will at the latter day: And as he will come to convince all that are Ungodly of their ungodly Deeds, which they have ungodlily committed, as *Jude* ſaith; ſo he will come as to tell the Story of your Sinfulneſs, ſo to lay open the Riches of his Grace in pardoning. It is the great Work which Chriſt will do then; and all the Grace which God ſhews Men here, is, that in thoſe Ages to come there may be matter laid up to magnify that Grace when our Lord ſhall come. When God did caſt off *Pharaoh*, the Text ſaith in *Rom.* 9. 17. that it was, *that his Name might be declared throughout all the Earth*; So now, God ſaved thoſe primitive Chriſtians, *Paul* and the reſt of them, that all Ages might ring of the exceeding Riches of his Grace towards them; Grace deſerveth to be ſo much celebrated there. *The whole Earth*, ſaith he, *ſhall be filled with his Glory*, ſpeaking of the Kingdom of Chriſt, and the Converſion of the Gentiles to it, in *Pſal.* 72. 19.

Laſtly, Here is [*in Chriſt Jeſus*] added; for all God's Kindneſs, and all his Grace towards us, it is *in Chriſt*. It is an infinite magnifying of the Lord Jeſus, that he alone being in Heaven, is able enough and worthy enough to take into his Poſſeſſion all the Glory, and all the Grace that ever God means to beſtow upon his Children. He hath done it, my Brethren. Had not he been a Perſon anſwerably Glorious, we could not have been ſaid, *To ſit in Heavenly Places in Chriſt Jeſus*, or, *That the Riches of his Grace ſhould be ſhewn in his Kindneſs towards us in him*: But ſo great a Perſon is Jeſus Chriſt, God and Man, that look as the Sun, if there were ten hundred thouſand Stars more to be created, and the Heavens to be filled with them all, there is Light enough in the Sun to enlighten them all; ſo there is in Chriſt. And therefore, my Brethren, never think to ſet up without this Lord Jeſus Chriſt. Do not think that he only ſerveth to bring you unto God, and there to leave you; No, he will never leave you to Eternity. All the Kindneſs that God ſhews you to Eternity, it is *in Chriſt Jeſus*.

SERMON XX.

Ephes. 2. 7.

That in the Ages to come, he might ſhew the exceeding Riches of his Grace, in his kindneſs towards us in Chriſt Jeſus.

WHen I diſcerned, that theſe Words were the Concluſion of that large and long continued Diſcourſe about Man's Salvation, firſt and laſt, which the Apoſtle had begun at the 18*th* Verſe of the firſt Chapter, and continued until now; and that the Scope in theſe Words was, to hold forth God's great Deſign therein: I concluded with my ſelf this, That theſe Words muſt neceſſarily have the moſt vaſt and comprehenſive Sence, ſeeing into them all the parts of the foregoing Diſcourſe, as ſo many Rivulets, fall and determine, as into a great Sea. Now to ſhew forth the exceeding Riches of Grace, that that ſhould be God's deſign, is univerſally acknowledged, and the Words themſelves do hold it forth. But then this Deſign of God's, to ſhew forth the exceeding Riches of his Grace, is ſaid by Interpreters, to look three ſeveral ways.

Firſt; Immediatly to God himſelf, and to hold forth his utmoſt End, as it relates to himſelf and his own Glory, namely, to ſet forth the exceeding Riches of his Grace in Man's Salvation; and that unlimitedly and generally, only exemplified in his Kindneſs towards theſe *Epheſians*; the Glory of his Grace, and Riches of his Grace to be ſuch, as is worthy in all Ages to be celebrated: Even as in the firſt Chapter, the Apoſtle had made the End, and the Burthen of all in our Salvation, to be *to the Praiſe of his Glory*, and, *to the Glory of his Grace*, as you often read it there.

Secondly; This Deſign of God to magnify his Grace, is ſaid to have a reſpect to all Mankind in future Ages, both of Jews and Gentiles, that God having ſhewn ſo much Mercy, and ſo much Grace, and ſo much Kindneſs to theſe *Epheſians*, in converting them, whenas they lay in that miſerable and inextricable Condition with the reſt of the World, his ſaving ſuch as theſe with ſo great a Salvation, it is a Pattern and an Example, (as the words, to *ſhew forth*, oftentimes ſignifie) what a Treaſury of rich Grace God had to beſtow upon After-Ages, which then he did begin to break up, and to give example of in theſe Primitive Converts.

Thirdly; It is alſo ſaid, that the Deſign of God's ſhewing forth his Grace here in the Text, doth reſpect theſe *Epheſians*, and Primitive Chriſtians themſelves, to have been added to raiſe up their Expectations, by what God had already done for them in themſelves: *He had quickned them when they were dead in Sins and Treſpaſſes, together with Chriſt*; and what he had done for them in their Head Chriſt, he had in him *raiſed them, and ſet them together in heavenly Places*, as the words before are: That ſo by this their Expectations might be raiſed, what an exceeding Riches of Grace God had yet to be ſhewn to all Eternity, that is, in all Ages to come, in the World to come. So that the Accompliſhment of our Salvation in Heaven, and after the Day of Judgment, (whereto the Words before are but a Preparation, and a Foundation,) is the meaning of theſe Words.

I ſhall give you in a word, the Differences of all theſe Sences, and compare them one with another.

Serm. XX.

The firſt Sence makes the Deſign to reſpect immediatly the Glory of God, to have a reſpect to him in all that he hath done about our Salvation, to ſhew forth the Riches of his Grace.

The ſecond makes the Words to be intended for the Comfort of future Ages, in the Mercy ſhewn to theſe.

The third, to be intended for the further perſonal Comfort of theſe Believers, by what God had done already, from thence to collect what infinite Riches of Mercy they were to expect in the World to come.

The firſt Sence makes the Words to be a doctrinal Concluſion, holding forth God's whole and utmoſt Deſign and Contrivement about Man's Salvation, worthy to be celebrated in all Ages.

The ſecond makes the Words to be as it were a Note of Encouragement, brought in by the way, as an Inference, for the Comfort of us that were to come and live after, that we may gather from his dealing with theſe *Epheſians*. And,

The third, doth make them an Uſe of Application, (if I may ſo ſpeak) and to be a further Enlargement upon what he had ſaid of our Salvation already, in the words before, of what great things afterwards were to be expected.

I have gone over all the Words, and ſhewn you, how that the Coherence of the Words before, and all the Words in the Text, will naturally and genuinely give themſelves up to every one of theſe Sences: So as indeed theſe Words being the Concluſion of the whole, I ſhall be exceeding loth to exclude any of them, if the one may conſiſt with the other, as knowing by much experience, how that the Scriptures have a various and comprehenſive meaning.

But if you ask me now, Which of all theſe Sences I do in the firſt place refer to?

I anſwer, clearly the firſt Sence of all the reſt, namely, That in theſe Words is intended God's Deſign, as it immediatly reſpects the ſhewing forth, or making known (which is all one, as *Rollock* well obſerveth) the Glory of his Grace. And my Reaſons are theſe:

Firſt; Becauſe it is the moſt unlimited Sence, and the moſt general.

Secondly; Becauſe it is evident, his Scope is to ſet forth the final Cauſe of Man's Salvation, and that in the Heart of God. It is therefore to be preferred before the other two; for the ſecond Sence doth not make immediatly God's Glory to be the thing here ſo much ſhewn forth, as to be a Note of Encouragement to after Ages, that God would ſhew them the like Grace. And the third Sence doth not make it ſo much the final Cauſe in the Heart of God, as the Event, the Iſſue, the Upſhot, the Concluſion of all that God pitched upon, the ſhewing forth of the Riches of his Grace. And then again, the two latter are more narrow and limited: the one is limited to the Comfort of Poſterity; the other, to the Comfort of theſe *Epheſians*, in the Accompliſhment of their Salvation in Heaven. But the firſt, which reſpects immediatly the Glory of God's free Grace, is general, it is univerſal, it is the whole adequate End of all Mens Salvation, and of all the parts of it whatſoever.

If you ask me, Which of the two latter I prefer?

I anſwer, the third. I ſhewed you, in the firſt Sermon I made upon theſe Words, my Reaſons that this Interpretation was natural and genuine, *viz.* To interpret it of the Manifeſtation of the Riches of God's Grace in the World to come. Now I ſhall give you my Reaſons, why I prefer that rather than the ſecond, which would make the Words to refer only to an Encouragement to Poſterity, that God in Ages to come would ſhew the like Grace that he had done to theſe *Epheſians*. And my Reaſons are theſe:

Firſt; Becauſe if that ſecond Sence ſhould be the only or the chief Meaning, the Words come in but as a Parentheſis, or Note of Inference by the by; they come in but as an Uſe of Encouragement, from the former Narration of what God had done for theſe *Epheſians*. But if the Apoſtle ſhould go on here ſtill, to comfort the *Epheſians* themſelves, and in them all Believers, with what great things in Heaven they are to expect, the Riches of his Grace to be manifeſted there, by what he had ſhewn already; ſo the Words come in more directly, they do not come in by the by, but more homogeneal, and in the way of a continued Diſcourſe made to the ſame Perſons, (ſo the former words were) and concerning them alſo.

And then again, I prefer this third Sence to the ſecond, becauſe his Scope is to ſet out the final Aim of God in Man's Salvation, (as the words [*That he may ſhew*] do import) and the Greatneſs of Man's Salvation in Heaven, on which God will expend ſuch Riches of Grace, being the ultimate Iſſue and Crown of all in God's Intentions. Therefore, I ſay, this ſhould be rather intended and held forth.

Thirdly; His Scope would ſeem to be rather to magnify the thing, namely, Salvation it ſelf, (which he is ſpeaking of) and the Greatneſs thereof, which God had deſigned us in the World to come, which ſhould hold a proportion with thoſe exceeding Riches of Grace which we had in this World, whereof God had given aſſurance in Chriſt, both at his Reſurrection, and ſitting in Glory, as the words before ſhew. And this is rather the meaning, than meerly to ſhew by the by, that God would ſhew the like Riches of Grace to others in time to come. My Brethren, methinks when I look upon that Interpretation only, it falls too low, and too flat, in compariſon of the other two, to come in to the end of a Diſcourſe, which had contained the greateſt things that the Goſpel doth afford, about the Salvation of Man; it would rather ſeem therefore to heighten the Greatneſs of Salvation it ſelf.

Fourthly; That God would ſhew the like Riches of Grace unto all Believers and others, is ſufficiently implied in what he had done to theſe *Epheſians*, and it might be ſuppoſed: For theſe *Epheſians*, they are made the Standard of all Mankind, for their natural Miſery and Condition, in *v.* 1, 2, 3. and ſo for their Salvation in theſe. And therefore, altho their Example had not been propounded in a ſet way to confirm this to us, yet it is implied in the thing it ſelf.

I have gone over, I ſay, all theſe Sences, and I have ſhewn you, that they are all in themſelves ſuch, as both fully ſtand with the Coherence, and do fully ſtand with theſe Words which are here in this Verſe; and I have interpreted every Word in the Verſe to each of all theſe Sences. For my part, I plainly and truly conceive, (to deliver my own Opinion of this and many other Scriptures) that the Holy-Ghoſt hath a comprehenſive meaning, and he hath penn'd the Words on purpoſe that all theſe might be taken in. If he had left out theſe words, [*In Ages to come*] the truth is, then the Words had plainly referred to the Glory of God, ſimply the ſhewing forth of the Glory of his Grace; but putting in that, and [*in his Kindneſs towards us,*] it makes the Words to incline and to lean to this meaning, that he intends the Comfort of Poſterity. And how it ſuiteth alſo with the Perfection of Salvation, which he means to beſtow in Heaven, I ſhewed you in a whole Sermon at large. I have weighed every thing to the full, and I find nothing in the one Sence that will exclude the other, or in the Words, that all theſe may not ſtand together. Unto all theſe three Sences I ſhall now ſpend this Diſcourſe, in giving you Obſervations thereupon, a Story of Obſervations. I gave you Obſervations upon the firſt Sence in the laſt Diſcourſe, and I ſhall now give you ſuch Obſervations as do give themſelves up to the other two, which (for my part I think) are but two ſeveral degrees of Accompliſhment of the Demonſtration of Grace: the one here, to Millions of Elect in after Ages, whilſt this Life laſts; and the other to all his Children, to break open a new Treaſury of Grace in the World to come, and the one to ſucced the other: even as you ſhall find many Prophecies in the Old Teſtament, and in the *Revelations* alſo, to have ſeveral Accompliſhments.

Now then to begin with that ſecond Sence, namely, That God had pull'd theſe *Epheſians*, and thoſe Primitive Chriſtians, out of that Condition of Miſery wherein they lay by Nature, and had quickned them, and ſet them in heavenly places in Chriſt Jeſus, that they might be Examples, holding forth what Riches of Grace God under the Goſpel had begun to break up, and would ſhew to after Ages. The Obſervations that do ariſe from this Sence, as I have opened it to you, are theſe:

Obſerv. 1. *Firſt*; That God doth give Examples of his Grace and Mercy in others, to help our Faith. God doth bleſs the Conſideration of what Mercy he hath ſhewn to others, for the helping forward, if not the begetting of Faith in us. There are Promiſes of Grace, and there are Examples and Patterns of Grace; and the Examples, they confirm thoſe Promiſes. That God hath Riches of Mercy in his own Nature, there is one Foundation of our Faith; that he hath made large Promiſes of Mercy and Grace to Sinners indefinitely, and ſo put forth thoſe Riches out of himſelf, there is another Confirmation and Ground of our Faith. And thirdly, that he hath ſhewn Riches of Grace to others, that have been as bad as we. Look now, as Examples uſe to confirm Rules, ſo do Examples of Mercy confirm our Faith in Promiſes: *That he may ſhew forth*, ſaith he, ſhew forth as in an Example, as I ſhewed you in opening 1 *Tim.* 1. 15, *This is a faithful Saying, and worthy of all acceptation, that Chriſt came into the World to ſave Sinners*; there is his Rule: *Of whom I am chief*; there is his Example: *And for this cauſe I obtained Mercy, that in me he might ſhew forth* (as in a Pattern) *all Long-ſuffering unto others, which ſhould hereafter believe on him to everlaſting Life.*

Obſerv. 2. *Secondly*; It affords this Obſervation alſo: That the Primitive Chriſtians, were intended as Patterns of Grace to us. He had ſhewn this Mercy to theſe *Epheſians*, that he might ſhew forth in them the Riches of his Grace to all Poſterity afterwards. God did ſet them up as the great Lights which after Ages ſhould not exceed; they were the Firſt-fruits, and after Ages ſhould not exceed them, but be like to them. And therefore, you ſee, the Apoſtles called upon Chriſtians then, to be Followers of them; and ſo thoſe that were firſt converted, others were the Followers of them: In 1 *Theſſ.* 1. 7. *You were Enſamples to all that believe, in* Macedonia *and* Achaia. Thoſe firſt Chriſtians, God poured forth abundantly the Riches of his Grace upon them, and ſet them up as Lights to all after Ages. And therefore, my Brethren, let me exhort you to this: Read the Story of the Life of Religion and Chriſtianity in thoſe Primitive Saints, read the Epiſtles of the Apoſtles written to them; and there is nothing more effectual, or more powerful to quicken your Hearts in Holineſs than that. Sit down, and view their Graces, and thoſe Sparkles of Light and Holineſs, which break forth of their Writings, and of their Examples, for God intended them as Patterns unto us. But then,

Obſerv. 3. *Thirdly*; God did not intend them only barely as Examples or Patterns, but as Pawns and Pledges, that he would go on as he had begun, in after Ages, to pour forth the Riches of his Grace. *Paul*'s Converſion was not only an Example, but it was a Pawn, and a Pledg, as he hath it in that 1 *Tim.* 1. 16. And ſo is their Converſion made here.

Now from hence, that it is not only a Pattern, but a Pawn and a Pledg, you may raiſe theſe Meditations to your Selves: *Viz.*

Firſt; That the Scriptures of the New Teſtament, they are to continue in all Ages, to the end of the World, and to be read and minded by Chriſtians: for how ſhall God's making theſe *Epheſians*, and thoſe Primitive Chriſtians, Examples of his Grace, and Pawns and Pledges of it, be apprehended to the Comfort of Poſterity, unleſs that the Epiſtles themſelves, and the Story of theſe Chriſtians, ſhould continue, and be read, to the end of the World. It is evident, (I ſpeak it to thoſe that wickedly deny theſe Truths, and make them but as other common Writings, that we ſee are loſt in the vaſt Gulf of Time); it is evident, I ſay, that before a word of this New Teſtament was written, Chriſt meant it ſhould be written; for ſaith he in *Mat.* 26. 13. *Whereſoever this Goſpel ſhall be preached in the whole World, there ſhall alſo this that this Woman hath done be told for a Memorial of her*; and the Evangeliſts wrote not of a long while after. Saith *Paul*, in his Epiſtle to *Timothy*, 1 Tim. 6. 13, 14. *I charge thee, that this Commandment be kept, until the appearing of our Lord Jeſus Chriſt.* If the Epiſtle ſhould not have continued, how could this Commandment thus charged, not upon *Timothy* perſonally only, but upon all Saints, and Churches, and Miniſters, to the end of the World, how could this be kept? And ſo likewiſe here, how could the Converſion of theſe Primitive Chriſtians, yea, of theſe *Epheſians*, be intended by God, (as the Apoſtle here writes of them to be) as Examples and Pledges of his Grace to after Ages, if that this Epiſtle was not ordained by God, to be continued, and to be read, in all Ages, throughout the Chriſtian World, as indeed it is.

Secondly; It is not only what ſhould be preached in all Ages, but the Words hold forth a Promiſe, that God would do the like. It is not only what we may comfortably ask at God's hands, becauſe he hath ſhewed the like Mercy in thoſe Primitive Times; but it holds forth what we may confidently expect from him. The Converſion of thoſe Primitive Chriſtians, they were to God as the Waters of *Noah*, as he himſelf ſpeaks in the Prophet, that he would convert of their Poſterity, as we ſee he hath done; for the Chriſtian Religion hath generally held its Intereſt, tho with much Corruption, yet in the Fundamentals, throughout the Chriſtian World to this Day; and where Jeſus Chriſt did ſet in a foot for his Kingdom, he hath kept that footing even till now. They have had, and might have thoſe, that have and do tyrannize over them, as the *Grecian Chriſtians* are by the *Turks*; but they remain Chriſtians ſtill, and even amongſt thoſe *Grecians* the Fundamentals of Chriſtianity are ſtill profeſs'd. It was not only, I ſay, what ſhould be preached, but what God would do, which is exceeding comfortable to us. Therefore thoſe Primitive Chriſtians, they were called the Firſt-fruits, as we read of the *Firſt-fruits of Achaia*; and in the firſt Chapter of this Epiſtle, *v.* 12. there is mention made of *Us who firſt truſted in Chriſt.*

Fourthly; Let us conſider, as a fourth Head of Obſervations out of theſe Words, wherein the Primitive Chriſtians are Patterns unto us, and that for our Comforts.

1. They are Patterns to us in reſpect of their natural Condition. The Apoſtle had ſaid, they were *dead in Sins and Treſpaſſes*, that they were *Children of Wrath*, that they were Slaves of Satan: So Men in after Ages ſhould be, and yet notwithſtanding ſhall be pull'd out of that Condition, and *quickned together with Chriſt. I was a Blaſphemer*, ſaith *Paul*, *but the Grace of God abounded in me, as a Pattern of Long-ſuffering*; ſo the word is in 1 *Tim.* 1. 16. It had not been a Pattern of Long-ſuffering, if he had not continued in that Eſtate, as many of God's Elect do. Here is our Comfort. And it may ſpeak likewiſe a Word of Encouragement, to thoſe that apprehend their natural Condition; all theſe *Epheſians*, they are Patterns unto thee even in that, and of God's dealing with them. The moſt in Heaven were once as bad as thou art, they needed as much Grace to ſave them as thou doſt, and thou needeſt no more than they; the ſame ſort of Chriſtians that were then are now: *Not many wiſe, but the fooliſh, and poor of the World*, God choſe then; ſo he doth now, he keeps to his Pattern.

Πρὸς ὑπο-τύπωσιν.

2. They are Patterns of the like Grace. Whatever might advance the Riches of God's Grace, therein they were Patterns unto us.

3. They are Patterns of the ſame Grace, for Sanctification, and Pardoning, and all thoſe Privileges. We receive like precious Faith with all thoſe Primitive Chriſtians, yea, with the Apoſtles themſelves; ſo *Peter* ſaith, 2 *Pet.* 1. 1. We have the ſame, or may have and obtain the ſame Fellowſhip with the Father, and with the Son, which thoſe Primitive Chriſtians, and the Apoſtles themſelves likewiſe had. So you have it in 1 John 1. 3. *That which we have ſeen and heard declare we unto you, that ye alſo may have fellowſhip with us; and truly our Fellowſhip is with the Father, and with*

Serm. XX. *his Son Jeſus Chriſt.* In *Acts* 15. *Peter* ſpeaking in reference to them that were ſaved in former Ages, ſaith, *We believe that we ſhall be ſaved by the Grace of God, even as they.* And ſo likewiſe we, even in theſe Ages, we believe we ſhall be ſaved by the Grace of God even as they. It is ſaid even of the Apoſtles themſelves, in *Rom.* 8. that *they received the firſt Fruits of the Spirit.*

Yea let me add this to it, which is exceeding conſiderable; and it is the Obſervation of one of the beſt Commentators, *Muſculus: Wherein* (ſaith he) *are theſe* Epheſians, *and Primitive Chriſtians Patterns?* Why of the exceeding Riches of the Grace of God in the matter of Salvation: in being quickned, in being converted, in having the ſame Faith wrought in us, in having the ſame Priviledges, that we ſhall be *raiſed up together with Chriſt, and ſit together in heavenly places with him.* But he doth not ſay they are Patterns for their Gifts in all things. It is for the exceeding Riches of Grace, that concerneth Salvation, my Brethren, that theſe Chriſtians are here held forth as Patterns to us. And the reaſon is clearly this, Becauſe, that what concerns Salvation is Subſtantial, and all muſt come to the ſame Union of the Faith of the Son of God; as the Apoſtle ſaith, *Eph.* 4. And he hath therefore given Paſtors and Teachers in all Ages, and he hath kept his Promiſe; for the Paſtors and Teachers in all Ages, have kept the Saints to the Fundamentals of Faith generally. But if the Promiſe of the ſame extraordinary Gifts which the Apoſtles had, as the Gift of Miracles and the like, which you have reckoned up, in 1 *Cor.* 12. had been to all Ages, certainly God would have given Men in ſome Age or other Faith to have believed it; for God never gave a Promiſe Ordinary (that is, a Promiſe that ſhould always continue) but he gave Faith Ordinary. If therefore he had intended the beſtowing of thoſe Gifts, and the Promiſe of them for all Ages to come, he would have given Faith to ſome or other. Where is this Faith of Miracles? or who hath it? or who works them by virtue of that Faith? upon whom is the Gift of Tongues? and where are the ſigns of Apoſtles as were then? No, my Brethren, it is for Graces, it is for the ſubſtantial Priviledges of Salvation, herein they are Patterns indeed; *That he might ſhew forth in Ages to come, the exceeding Riches of his Grace,* as the Words are. And let me add this Notion; that it is evident theſe extraordinary Gifts, they were given for Teſtimonies to ſettle the Goſpel at firſt; the Apoſtle in *Heb.* 2. 3. clearly ſaith, that thus in the beginning of the Goſpel God did confirm it, *At firſt,* ſaith he, *it began to be ſpoken by the Lord, and was confirmed unto us by them that heard him; God alſo bearing them Witneſs, both with Signs and Wonders, and with divers Miracles and Gifts of the Holy-Ghoſt according to his own Will.* But now thus much common Education doth do in the Chriſtian World, and in the Church of Chriſt where Religion is profeſſed; for Miracles then what did they ſerve for? Not to beget a true Faith, for that was the Word that was the Promiſe. I ſay they ſerved not to beget a true Faith, that is a ſaving and juſtifying Faith, but to make Men to attend to that Word and to receive it, as that which might have Truth in it. Now I ſay, common Education ſerves ſo far, it ſtands now inſtead of what Miracles and extraordinary Gifts did then.

Fifthly, Another Meditation that ariſeth from the Interpretation of the Words in this Sence, is this: You ſee the Apoſtle makes theſe *Epheſians* and other Primitive Chriſtians, to be Patterns to all Ages to come. How comfortable is it to ſee how God hath fulfilled this Promiſe. I confeſs this, that the reading of the Writings of Men in all Ages, hath always fill'd my Heart with this Comfort, that not only I ſee that God in all Ages hath kept the Fundamentals of Chriſtianity that ſhould ſave Men, but that in all Ages he hath ſtill had a handful, who have profeſſed his Truth and held forth his Name, and have cleaved to the Doctrine of Free-Grace. We ſee, my Brethren, how this Promiſe hath been fulfilled; and in our Age now we ſee the virtue of this very Promiſe and Prophecy, which the Apoſtle here gives, in the Preaching of the Goſpel and ſhining forth thereof from under the darkneſs of Popery, which had mingled with the Grace of God, abundance of Corruption, even well nigh to the overthrowing of it; I mean ſo to overthrow it as Men ſhould not have been ſaved, but that God did preſerve ſo much Truth as might ſave them; even under thoſe corrupt Opinions whilſt not held againſt Light. We that live now in the 1600 years, or 1500 years after Chriſt, (as thoſe that firſt began to Preach the Goſpel with more clearneſs did) ſee this very Promiſe and Prophecy here fulfilled; God engaged Himſelf that in the Ages to come the Riches of Free-Grace ſhould be laid open, and ſo he hath performed it.

And to our Comfort we ſee wherein the Main of Reformation lies; it lies in opening the Doctrine of the Subſtantials of Salvation,concerning the Eſtate of Man by Nature, the Work of Converſion, the Priviledges we have in Chriſt; it lies in clearing the Doctrine of Free-Grace,and the way of Faith which lays hold upon it, *By Grace ye are ſaved, through Faith,* as it follows afterwards. We ſee the Truth of this Prophecy, riſeth up more and more to the view, in the latter Ages of the World, and we enjoy the Fruit of it more clearly and fully than our fore-Fathers did; and God will never leave till he hath brought his Saints and Children to that firſt Pattern,to that Doctrine of Grace in the Purity and Perfection of it,which was then taught.

You ſee likewiſe, wherein the Riches of the Goſpel lies; it lies in the Doctrine of Free-Grace, and therefore thoſe that firſt preached it were called *Evangelici,* Goſpellers, and their Preaching was called a New Goſpel; becauſe they did but begin to ſever the Grace of God, from what was in Man in point of Salvation, which was abuſed by thoſe blind Guides that led the Blind in thoſe former Ages. And, my Brethren, know this, that by virtue of this Prophecy, the Doctrine of Free-Grace having begun to be cleared, and ſhining ſo abundantly upon us, it ſhall be cleared every day more and more to the end of the World; and as the Apoſtle ſaith,in *Rom.* 11. *If the cutting off of the Jews be the Riches of the World,what ſhall their reſtoring again be?* The Doctrine of Free-Grace hath in all Ages been opened and ſtill cleared, and cleared more in theſe latter days than (as we find by the Writings of Men) it was in former Ages: And in the latter days it ſhall clear up more and more; the nearer we come to the Kingdom of Glory,the more bright will the Kingdom of Grace ſhine. For Antichriſt himſelf ſhall be deſtroyed by the brightneſs of the coming of Chriſt in the revelation of the Goſpel of him. God began ſparingly in the World, and there was little of Free-Grace taught, it was vail'd, and under Types and Ceremonies in the Old Teſtament, and before *Moſes*; and it was called the Law of *Moſes.* That Age of the World, may rather be ſaid to be under the Law of Nature, than under the Law of Grace; and Chriſt ſaith,*the Law and the Prophets were until* John, but now the Goſpel is taught. God I ſay, began ſparingly, but he reſerved to the Ages to come the breaking open of the exceeding Riches of his Grace: as now he hath Multitudes of Elect, a Catholick Church,and Saints over the Chriſtian World, and hath had in all Ages, ſo he alſo breaks up the Doctrine of Free-Grace more in their Hearts.

Sixthly, Hath God engaged Himſelf thus, when he converted theſe Primitive Chriſtians, to ſhew like Riches of Grace, exceeding Riches of Grace, not to that Age only but to all Ages to come, and ſtill to the latter Ages more than to the former: then let this help your Faith, and that in reſpect of your ſelves. Did God ſhew Grace to thee when he firſt turned thee to him, did he pardon thee then the Sins of thy Age paſt, out of the exceeding Riches of his Grace? He will continue, fear not, to ſhew Mercy,and to continue his Grace in pardoning and keeping of thee for the reſidue of the Age thou art to live. Thou ſeeſt he hath done it unto Ages paſt, and hath promiſed to do it unto the Ages to come to the end of the World. God is as rich as ever; and as the Sun that hath ſhined theſe five thouſand years and upwards, hath as much Light in it now as ever; ſo hath God of Grace and Mercy in him. Can God ſhew ſuch Mercy to the World that is Evil and Unthankful, to the World that hath perſecuted his Saints and Children in all Ages, that he ſtill continueth to ſhew forth his Grace Age after Age, as he doth, and cannot he ſhew Mercy to thee for thy little ſpan of time,having ſhewn thee ſo much Mercy already? Certainly he will go on to do it, for he hath *Exceeding Riches of Grace for Ages to come,* ſo ſaith the Apoſtle here.

Laſtly, I ſhall only add this Meditation, out of theſe Words interpreted in this ſecond Sence. When all theſe Ages to come, that is, to the World's end, ſhall be all run out; O my Brethren, at the latter Day, what an infinite Riches of

Grace will appear that God had in him, which had ſaved Men in all Ages! When all Men ſhall meet together, when all the accounts and reckonings of the World ſhall be given up, what a great expence will there be found that God hath been at, that in all Ages he hath taken in ſo many and ſaved them; ſome as bad as theſe *Epheſians* were! And let the Conſideration of that help thy Faith. If thou wert at the Day of Judgment, and ſaweſt all the Saints brought together before God, and all ſaying, We have committed theſe and theſe Sins, and God hath pardoned us, and pardoned us all (for that will be the Concluſion of the Accounts of the World) when thou ſhalt ſee ſuch Riches of Grace ſpent upon the Saints in all Ages. Do but begin now and by Faith think of this, and never ſtand diſtruſting of God, as if thy Caſe were worſe than all theſe.

And ſo much now for that ſecond Interpretation, as it reſpecteth Poſterity, making the example of theſe *Epheſians* Inſtances to Poſterity of the like Grace and Mercy.

I come now to the third Interpretation and Sence, which begins to take Accompliſhment when the other endeth; therefore, I ſaid that they are but ſeveral Accompliſhments of the ſame Deſign. When God ſhall thus have ſhewn the exceeding Riches of his Grace unto his Saints in all Ages, in pulling them out of their natural Condition, in converting them, in quickning them, and they ſhall all meet at the latter day together, and be gathered unto Jeſus Chriſt: All this is for this End, that to the Ages then to come afterwards, he may ſhew forth a hidden, an unknown Treaſury of Grace, which he will break up in Heaven and at the Day of Judgment, even unto Eternity. The Reaſons for this Interpretation are ſo ſtrong, that if the other I gave laſt and this could not ſtand together, for my part I ſhould certainly exclude the other, and embrace this. I gave you my Reaſons for it when I firſt opened it. The Phraſe here [*in Ages to come*] doth moſt naturally (according to what the Scripture ſaith) import the time of Eternity, the Ages of Eternity in the World to come. Now the Obſervations that flow from this Interpretation, I reduce to two Heads.

I. Such as ſet out to us ſomething about Heaven.

II. To ſhew how great that Salvation muſt needs be, according to the ſcope of theſe Words.

Concerning the firſt Head, I give you theſe ſeveral Particulars.

Firſt, That all the Glory that God beſtows upon his Saints in the Ages and World to come, and after the Day of Judgment, it is only Grace that is the Fountain of it. He ſhews forth therein his Grace, yea the exceeding Riches of his Grace. It is not only Grace, but it is the perfection of Grace, it is the richneſs of Grace in the heighth, and the higheſt Riches of it, it is the higheſt graciouſneſs of Grace (as I may ſo expreſs it) to beſtow Heaven upon us. The Papiſts acknowledg Grace in Converſion, though they mingle much of Man's Will with it, yet they acknowledg a preventing Grace. But when they come to ſpeak of his going to Heaven, there they thruſt in Merit, they do not make Salvation to be of Grace, ſo much as Converſion it ſelf. But it is Grace, and Grace to Eternity, and the heighth of Grace. Rom. 9. 23. *That God might make known the Riches of his Glory on the Veſſels of Mercy:* the Apoſtle you ſee, when he ſpeaks of Salvation and Riches of Glory, he calls the Subjects of it *Veſſels of Mercy*. And why? The Coherence of the Text here naturally clears it, and ſhews you why, when you are in Heaven, you are eternally *Veſſels of Mercy*, and all the Riches of Glory is therefore converted into the Riches of Mercy as the cauſe thereof: why? Becauſe you were once by Nature Children of Wrath, and conſidered in your ſelves you are ever ſo. As a Man is to look upon himſelf after he is juſtified, as Ungodly in himſelf: It is ſaid of *Abraham*, that he believed on him that juſtifieth the Ungodly; ſo he is in himſelf to Eternity. We were dead in Sins and Treſpaſſes, we were Children of Wrath by Nature, Hell was our place; How came we hither then? It is the exceeding Riches of his Grace that pulls Men out of that miſerable Condition, and ſets them upon that Height and Top of Bleſſedneſs and Happineſs in the World to come. *It is thy Mercy* (ſay they in the *Lamentations*) *that we are not conſumed*; *thy Mercies fail not.* It is the Mercy of God that we are not in Hell; and when we are in Heaven, it is Mercy that hath brought us thither; and becauſe we were once thus and thus in our ſelves, it is Mercy and Grace that continues us there for ever.

There are two Treaſuries, to which there are continual Additions by Mens ſinnings. Take wicked Men, they, as it is ſaid in *Rom.* 2. 4. *by abuſing the Goodneſs and Long-ſuffering of God, treaſure up unto themſelves Wrath againſt the Day of Wrath.* Take godly Men, or Elect Men rather, tho indeed they, by ſinning before Converſion (conſidered as in themſelves) did treaſure up Wrath unto themſelves: yet all their Sins did but ſerve to make Room for, and a Capacity of a Treaſury of Grace the greater, when Salvation ſhould come to be revealed to them: And all their Sins after Converſion ſtill increaſe this Treaſury, they need ſo much more of the Riches of Grace to ſave them. And therefore ſaith the Apoſtle here, that you who were *dead in Sins and Treſpaſſes*, that you ſhould be *quickned, and ſit together in heavenly places in Chriſt Jeſus*; this ſhews and magnifies the exceeding Riches of his Grace, in all that he will do to you, and for you, in the World to come. If I might compare Heaven, and what God doth beſtow upon us, and the Glory there, with what he doth for us at our Converſion; then certainly, if the one muſt be acknowledged Grace, (as the Papiſts themſelves do) the other muſt needs be much more, or as much every whit. We are as paſſive in all the Glory beſtowed upon us, as we are in Converſion. Our Bodies are raiſed again out of the Duſt, by that Power that ſubdues all things, and they are raiſed up ſpiritual, glorious Bodies, that we may be fitted for Glory: Therefore the Reſurrection is called in Scripture a Regeneration, even as well as Converſion it ſelf. And when our Souls are filled with Bleſſedneſs in Heaven, they are paſſive rather in it, nay, they are more paſſive, if it may be conſiſting with a Liberty of Will, and of a Creature rational, and of Underſtanding, than in all the Actions of Grace, that here, when we are converted, are put forth. We ſay, we being acted by God, we act, and it is true in all the Good we do in this Life: But the Bleſſedneſs put upon us in the World to come, is rather a thing beſtowed upon us, than acted by us; we glorify God here, we are glorified of God hereafter. Therefore it muſt needs be Grace, and exceeding Riches of Grace. So Chriſt ſaith, *I have glorified thee upon Earth:* He ſpeaks actively, when he ſpeaks of what he did in this World; but when he comes to ſpeak of the World to come, then ſaith he, *Glorify me.* Therefore the Scripture, when it ſpeaks of Heaven, it ſpeaks as if we were but paſſive there; all that is beſtowed upon us therefore is all of Grace: *Mortality* is ſaid to be *ſwallowed up of Life*; and we are ſatiated *with the Rivers of his Pleaſure*; we are watered, they are poured upon us, as the word ſignifies in *Pſal.* 36. The Joy that the Holy-Ghoſt works in us, which is the Earneſt of Heaven, we are Recipients, if I may ſo expreſs it, rather than Actors in it.

O my Brethren, hate Popery, it is a curſed Doctrine, that that wherein the Height, the Top, the Riches, the Graciouſneſs of Grace moſt appeareth, they ſhould not only mingle Works with it, but mingle them as Merits too, as the Cauſe thereof: *That he might ſhew forth* (ſaith the Apoſtle) *the exceeding Riches of his Grace, in that World to come.* There are many Papiſts, that do indeed interpret theſe Words of Heaven; but how do they mince it, to ſalve up their own Doctrine of Merit? What do they ſay? It is true, God gives Glory, ſay they, for the Merits of Men, and yet it is Grace; why? Becauſe that God doth glorify Men far beyond their Merits. Thank them for nothing; ſo Men are thrown into Hell, and there puniſhed leſs than they merit and deſerve; and ſo Grace is as much ſeen in the one as in the other.

A ſecond Obſervation is this: That in the World to come, there are Ages, and many Ages to come, in Eternity. Unto the Scriptures I gave you then, I ſhall only add that in 1 *Tim.* 6. 17. and compare it but with thoſe other Scriptures I gave you then. The Apoſtle, when he ſpeaks of this World there, he ſaith, *Charge them that are rich in this World*; ſo we tranſlate it: it is, *in this Age*, Obſerv. 2.

in

Serm. XX. in this [*now*] *World:* He expreſſeth it in the ſingular Number, and he ſpeaks it plainly in oppoſition to the World to come, which in *v.* 19. we tranſlate the *Time to come*, but in the Original it is, *Ages to come*; if he calls the one an *Age*, he calls the other an *Age of Ages*. In *Rom.* 16. *ult.* we tranſlate it *for ever*, but it is indeed *for Ages*, and ſo you have it in *Epheſ.* 3. 21. My Brethren, the Time of Heaven, the Eternity there, it is ſo vaſt, that it is reckoned by *Ages*, and by *Ages of Ages*. In this Life here, Time is reckoned by Days, and by Years: *The Days of Man, they are ſo and ſo*; and, *Teach us to number our Days*; and, *The Years of Man are threeſcore and ten*, &c. They are eaſily numbred; for ſo the Schoolmen uſe to diſtinguiſh the Time that now is, from that to come: The Time that now is, it is a Duration that may be numbred, and that by Days, and Months, and Years, becauſe they are ſo few; few are the Days of Man, and fewer are the Years of Man, and therefore may be eaſily numbred: but the Time of Heaven is reckoned by *Ages*, and by *Ages of Ages*, not by Days and by Years; and it paſſeth away ſo; that tho it be *Ages*, it is not numbred by Ages of Years, as our Ages are, they are numbred in the Lump rather, *Ages of Ages*.

There is alſo this difference between God's Eternity and ours. In this both of them agree, That as the Eſſence of God is the ſame in all Ages to Eternity; ſo the Subſtance of our Souls and Bodies will be ſtill the ſame, without alteration: but yet there is this difference betwixt his Eternity and ours: His Eternity is not divided into Ages, as ours is; why? Becauſe, as *Anſelm* well ſaith, ſpeaking unto God, *Thy Eternity, O God, is always preſent to thee.* He poſſeſſeth the Joys of all Time in one Inſtant continual; for all things, paſt, preſent, and to come, are all preſent unto him: And as his immenſe Being incompaſſeth all Beings, ſo his immenſe Duration doth all Time, and there is but one Now of Eternity to Him. But it is not ſo with us: *Nos habemus de noſtra Eternitate quod ſemper eſt futurum*, We have of our Eternity that is ſtill to come, for we can take in but as Creatures, one thing after another; and that is the reaſon why God hath appointed Ages, Eternity it ſelf, to manifeſt the Riches of his Grace to us, for leſs will not ſerve the Turn.

Obſerv. 3. *Thirdly*; Another Obſervation from this Interpretation is this: That all our Time ſpent in Heaven, it ſhall be but paſt away eternally in Kindneſs: *To ſhew forth*, ſaith he, *in the Ages to come, the exceeding Riches of his Grace*, [*in Kindneſs.*] It is not, *In* [*his*] *Kindneſs*, but, *In Kindneſs*, to ſet an *Emphaſis* on it, wholly in a way of Kindneſs; it is [his] Kindneſs too, for it is that makes Heaven. I gave you an account of the Addition, and the Meaning of thoſe Words, when I opened them to this Sence, That God doth not only ſhew his Prerogative of Grace for his own Glory in Heaven, but he doth all, beſtows all, with the greateſt Heartineſs, with the greateſt Kindneſs, with the greateſt Sweetneſs, (for the word implies all this) with the greateſt Communicativeneſs of Himſelf (rejoycing over us to do us good) that can be. As a King now is gracious to his Subjects; but if he be of a loving diſpoſition, he is kind to his Wife, and all the Grace he ſhews her is in Kindneſs: So it is between God and his Saints. All the Converſe we have with God in Heaven, and all that God beſtows upon us there, is with infinite Familiarity, and Kindneſs, and Sweetneſs, and is ſo carried on; and therein doth lie, as to us, the heighth of Bleſſedneſs. In *Prov.* 27. 9. *Solomon* calls it, the *Sweetneſs of a Man's Friend*, for ſuch the Kindneſs of a Friend is. You ſhall obſerve therefore, when Heaven is ſpoken of, it is ſtill ſpoken of in terms and words of Kindneſs. Our Saviour Chriſt compares himſelf to a Wooer, and that Great Day to be his Marriage-Day, and the Church to be his Bride, and he to be the Bridegroom; and all that he doth there afterwards for ever, is in the Kindneſs of a Bridegroom, in the heat, in the higheſt affection of Love. He acts the part of a freſh Wooer all along. When the new *Jeruſalem* comes down from Heaven, the Bride is ſaid to be *made ready*, and He, as a Bridegroom, *rejoyceth over his Bride for ever*, as the Prophet ſpeaks in *Iſa.* 62. 5. which indeed is a Promiſe of the calling of the Jews, when God will take that People again into his Marriage-Bed, yet ſo, as in Heaven it holds much more. He continually acts the part of a Bridegroom; ſaith he, *I go to prepare a Place for you*;

as Woers do for their Brides, to bring them home to their Father's Houſe: it is ſpoken in the Language of Kindneſs. And then he takes them, and brings them to his Father's Houſe: *In my Father's Houſe are many Manſions*, and there I will entertain you, ſaith he; all ſpeaks Kindneſs. In *John* 20. 17. when *Mary* would have come, and familiarly have embraced him, whether his Feet or otherwiſe, ſaith he, *Touch me not, for I am not yet aſcended.* 'Tis not a Reproof, ſo much as a ſtaying her from the preſent enjoyment, with the Hint of a Time, wherein Kindneſs was to be ſhewn yet to come; and is as if he had ſaid, There is Time enough, we ſhall be familiar in Heaven; but now thou art to go about thy Buſiſieſs, now tell my Diſciples that I am riſen: This I take to be the beſt Meaning of that Place. In *Pſal.* 36. 8. *How excellent or precious is thy Loving-kindneſs*, O *God!* He ſpeaks of the Loving-kindneſs which he ſhews to them that truſt in him here, having compared this with that ordinary Favour which he ſhews to Man and Beaſt in the Words before, and ſhewing how it excells. But his ſhewing Kindneſs indeed is yet to come, whereof this here is but the Love-token; for what follows? *They ſhall be abundantly ſatisfied with the Fatneſs of thy Houſe, and thou ſhalt make them drink* (it is a paſſive word, as I ſaid before) *with the River of thy Pleaſures.* He ſpeaks in the Language of Kindneſs ſhewn us, Entertainment. Jeſus Chriſt brings them to his Father's Houſe, and there the beſt things he hath he brings forth, there they ſhall have a Banquet, yea, the choiceſt Banquet, that which God himſelf liveth upon: *Thy Pleaſures*, ſaith he, he brings them all forth, becauſe he ſpends the Time in Kindneſs. *Henceforth* (ſaith Chriſt) *I will not drink any more of the Fruit of the Vine, till I drink it new with you in my Father's Kingdom.* This is all the Language of Kindneſs, and of Entertainment. And this, my Brethren, is it which makes the Entertainment ſo ſweet in Heaven, all the Coſt and Glory there ſo ſweet, it is the Kindneſs, the Sweetneſs of a Friend, and of God a Father, and of Jeſus Chriſt, a Bridegroom, that rejoyceth over us to do us good. In *Prov.* 15. 17. *A Dinner of Herbs with Love*, how ſweet is it! How much more to be at a continual Feaſt, with the River of God's Pleaſures, to drink thereof, and to be fed with the Fatneſs of his Houſe, and all this out of infinite Loving-kindneſs? This is better than Life, it is better than the Glory and Happineſs it ſelf, ſimply conſidered, for it is this which makes it to be Bleſſedneſs. When you were firſt turned to God, how kind perhaps was God to you then, or have you found him in ſome Paſſages of your Lives! and you think, If God ſhould be always thus kind to me, how would it raviſh my Heart! Thou ſhalt have enough of it in Heaven. God is angry ſometimes here, and ſeems to take things unkindly at our hands, but in Heaven nothing but Kindneſs. It is an excellent place, and it is the meaning of it, in *Pſal.* 30. 6. *His Anger endureth but for a moment, but in his Favour is Life.* Life is there oppoſed to a Moment, it is Life for ever, eternal Life. You have the like in *Iſa.* 47. 7.

My brethren, in Heaven there are no Affections, but Love and Kindneſs on both ſides, on God's part, and ours. In us there is no Affection elſe ſtirring; There is no Sorrow for Sin, tho that be ſweet, for all Tears are wiped away from our Eyes; there is no Fear, for perfect Love caſteth out Fear; there is no Deſire, for there is continual Satisfaction.

There is nothing but theſe three things in a Man, the Knowledg and Sight of God, the Love of God, and Joy in God; there is this Trinity (if I may ſo ſpeak) of Diſpoſitions in the Soul. On the other ſide, in God, tho there be Power, and Juſtice, and all Attributes in him, yet they all have a Tincture of Loving-Kindneſs. Therefore God is not ſaid ſo much to be Wiſdom in reſpect of us, as Love; where have you Him called Juſtice, or Power? But he is called Love. And tho God is All in All, and all in Him is ours, yet it is all in Loving-kindneſs: *He ſhews forth the Riches of his Grace, in Kindneſs towards us, in thoſe Ages to come, in Chriſt Jeſus.*

I might add this, *In Chriſt Jeſus*; for tho God be All in All in Heaven, yet it is God's Love in Chriſt to us, that doth make the Union everlaſting, and is the Foundation of it. The Creature could not ſtand under that Love of God, if it were not conveyed to us in Chriſt, it would be too weighty for it. God choſe us in Chriſt at firſt, when he ordained us this Glory in Heaven, and therefore he continues to ſhew Kindneſs towards us in Heaven, and that in Chriſt, to everlaſting.

The ſecond Head of Obſervations I make out of theſe Words, upon that third Interpretation, is this, To ſhew you from hence how great a Glory Heaven is. I ſhall do it exceeding briefly.

Firſt; You ſee it is called *Riches.* When the Scripture ſpeaks of Heaven, it ſtill ſpeaks of the Glory there under the Notion of Riches, under the Notion of a Treaſury: 1 *Tim.* 6. 19. *Laying up in ſtore for themſelves, a good Foundation for the Time to come.* When our Lord and Saviour Chriſt ſpeaks of Heaven, ſtill he expreſſeth it under the Notion of Treaſure and Riches: *Mat.* 6. 20. *Thou ſhalt have Treaſures in Heaven.* And, *Mat.* 19. 21. *Luke* 12. 33. and *Mark* 10. 31. and *Luke* 18. 33. It is the familiar Language of Chriſt, and ſtill he calls them *Treaſures*, in the Plural Number.

Secondly; They are called, *Exceeding Riches of his Grace*, to be ſhewn forth then, in compariſon of what God hath done for us here; for in the clear natural Coherence of theſe Words with the former, the Scope is this: God, ſaith he, hath pull'd you out of that natural Condition you were in, he hath quickned you together with Chriſt already, he hath in Chriſt repreſentatively raiſed you, and ſet you together in Heaven, Chriſt having taken poſſeſſion of that for you, which for ever you ſhall enjoy. This (ſaith he) is but a Foundation, it is all but a Preparation, *that he may ſhew forth the exceeding Riches of his Grace in the Ages to come.* He had ſaid, God was rich in Mercy, in quickning them: *God*, ſaith he, *who is rich in Mercy, for his great Love wherewith he loved us, even when we were dead in Sins, hath quickned us together with Chriſt*, v. 4, 5. And in *chap.* 1. *v.* 7. That our Sins are forgiven, he ſaith, it is *according to the Riches of his Grace.* But what doth all this tend to, that is done here in this Life? It is but a Foundation, it is but a Preparation, *that he may ſhew forth the exceeding Riches of his Grace.* He puts that in, when he comes to ſpeak of Heaven, that altho God hath done much for us already, yet he hath hidden Riches to ſhew forth then. Do but then conſider with your ſelves, my Brethren, by what God hath done for us here, and by what he had beſtowed and expended upon theſe *Epheſians*, what a World of Riches of Grace, what a Treaſure that is, that muſt be then broken up, and ſhewn forth. Did it coſt God nothing to pardon your Sins? What Expences do you put him to every day? What Riches of Grace is there, in pouring forth of his Spirit, in Juſtification, in Sanctification, in Adoption? And yet what are all theſe? What is Pardon of Sin to Heaven? It is but ſo many Riches buried in the Foundation. What is the Spirits pouring forth here? It is but the Earneſt of that Riches which is to come, All that he hath done here, it is but *that he might ſhew forth the exceeding Riches of his Grace on us, in Ages to come, in Kindneſs towards us in Chriſt Jeſus.* All that is done for us here, it is but like a lighter Metal; as always in Mines you ſhall have a lighter Metal, before you come to the Mine it ſelf: All the Riches of Grace expended upon us here, they are but that lighter Metal, to that great Mine that is then to be broken up: *That he might make known* (ſaith the Apoſtle, *Rom.* 9. 23.) *the Riches of his Glory on the Veſſels of Mercy, which he had before* [*prepared*] *unto Glory:* All that is done here, it is but a Preparation to thoſe Riches of Glory, that are to be made known on the Veſſels of Mercy. As the Sorrows of this Life, they are unto the Wicked but the beginning of Sorrows; ſo all that God doth for his Saints in this Life, it is but the beginning, and the ſprinklings of thoſe Riches he will expend to Eternity, and which he hath *layed up for them in Heaven*, as the Apoſtle phraſeth it, in *Col.* 1. 5. Saith the Pſalmiſt, *Pſal.* 23. 6. ſpeaking of this Love, *Mercy and Loving-kindneſs ſhall follow me all my days.* Take any of the Elect Children of God, what a World of Mercy and Loving-kindneſs doth follow him, and purſue him! Even as we are bid to follow after Peace, and to purſue it; ſo doth God purſue thee with Loving-kindneſſes, one after another; but when thou comeſt to *Ages to come*, Loving-kindneſs ſhall overwhelm thee, ſwallow thee up.

My Brethren, if God have done ſo great things in the bringing us to Glory, as the preparation to it, he did let us fall into Sin, delivered us out of it, ſent his Son to die for us; if theſe be but the Preparations, what will the Riches be? And yet all this is but Preparation, *That he might ſhew forth the exceeding Riches of his Grace, in the Ages to come, in Kindneſs towards us in Chriſt Jeſus.*

Thirdly, What is it that God will expend upon us in Heaven? He will expend upon us the *exceeding Riches of his Grace.*

My Brethren, The exceeding Riches of God's Grace muſt be laid out in ſomething which ſhall be proportionable to it. If a King ſhould ſay, Go take all the Riches in my Kingdom, and expend it upon ſuch an Entertainment, if the maker of the Entertainment be Faithful and Wiſe, the Entertainment ſhall be ſuitable to thoſe exceeding Riches that are laid forth and expended. If we ſay, that ſuch or ſuch a thing doth coſt a Man ſo much, we reckon it folly in him that is the Purchaſer or Procurer of it at ſuch a Rate, if it do not hold ſome Proportion to the Coſt. Now then if God will ſhew forth the *exceeding Riches of his Grace*, that Happineſs and Glory that muſt hold a Proportion to this, and come up to it and be worthy of it, that Entertainment which God himſelf is the maker of, and therefore he will not caſt away any whit of his Grace, but his Saints ſhall have it out in Glory, how great muſt that Glory be! And it is to *make a ſhew*, on purpoſe to *ſhew forth.* Saith God, I will ſhew how great a God I am, how Gracious I am, how well I can love Creatures, and how kind he will be when he meaneth to be kind. If *Ahaſuerus* being a great King, will make a Feaſt to ſhew the Riches of his Glorious Kingdom, how great, how magnificent ſhall the Feaſt be? If God will make Creatures happy, and and undertakes to do it, to ſhew forth the exceeding Riches of his Grace, and this before all Ages, all Men, when all the World is gathered together, how great muſt this Glory be? And I beſeech you conſider, who are the Stewards of all theſe Riches that are in God? Here is Grace and Loving Kindneſs; we are therefore like to be well entertained. You ſee Grace is at the Coſt, and gives Commiſſion to Loving Kindneſs to ſpare for nothing. If it be to *ſhew forth the Riches of Grace*, Grace will be ſure to provide for its own Glory, to ſhew it ſelf to the utmoſt, and when Kindneſs towards us, ſhall have the command of Grace's Purſe; that will be ſure to think nothing too good for us. If a Prince ſhould employ one to make Entertainment, that is of a profuſe and prodigal Spirit, and a deep Obſerver and Favourer of the Perſons to be entertained; he will be ſure to lay on Coſt enough. Eſpecially if the Prince ſet open his Coffers, and bid him take out what ever he will for that Entertainment; what an Entertainment will you expect ſhall be made by this Man? Saith God to Loving Kindneſs, here is all my Riches, take whatever you pleaſe: And my Brethren, to be ſure that is profuſe enough.

And then again, It is made God's ultimate Deſign here of all he hath done for us, it was the firſt thing in his Intention and Thoughts, which he had in his Eye as the End and Concluſion of all. Therefore he did let us fall into Sin, *dead in Sins and Treſpaſſes, Children of Wrath*, therefore he ſent Jeſus Chriſt, therefore he quickned us in him, therefore he ſet us *in heavenly places in him*; what is the Deſign, the ultimate End in God's Heart of all this? *That he might ſhew forth the exceeding Riches of his Grace in the Ages to come.* The Truth is, this God that is rich in Mercy, had ſo much Riches by him, that he thought of all profuſe and expenſive ways to lay it out; as if one ſhould have ſo much Riches by him, that he knew not how to expend you. God might have brought us to Heaven immediately, but he let us fall into Sin, to draw out infinite Riches in pardoning, and yet this is but by the way, what then is the goodneſs of God that is laid up for the Sons of Men for Eternity?

Serm. XXI.

Fourthly, It is ſo much Riches of Grace that God hath deſigned to beſtow upon us in that World, as requires Ages to come to exhauſt it. It is a Notion of the higheſt Comfort to us, that God hath taken up ſo much Love, the firſt moment he loved us, as requires Eternity to manage it. Here you have a Scripture for it, *That he might ſhew forth*, even to Eternity, *the exceeding Riches of his Grace*. It was ſo much Riches as required an Eternity to manifeſt and to expend ; ſo much Riches as though we ſhall ever be ſpending, they ſhall never be ſpent.

We ſay of Hell, that the demerit of Sin is ſuch, that therefore Hell is to Eternity, becauſe that the Creature cannot in a ſhort time undergo all that Wrath that is due to him for his Sin, and therefore there is an Eternity of time for him to ſuffer in. So it is here, we may truly ſay of Heaven, of the Riches of God's Grace which he hath laid up for us, to ſpend upon us, it is ſo infinite a Treaſure, that the Creature being not able to take it in at once, muſt have Ages to come to take it in.

My Brethren, this is one of the higheſt Exaggerations of the Glory of Heaven to us, that it is not only to Eternity ſimply, but that it requires Eternity to expend that which God hath deſigned to us. When thou comeſt to Heaven, thou mayeſt, and thou mayeſt now by Faith ſay, *Soul take thy reſt*, thou haſt Goods laid up for many years, thou haſt Riches of Grace laid up for Ages of Ages ; which cannot be ſpent, ſpend as faſt as thou canſt.

In *Pſal. 36. 9.* Speaking of Heaven, and of drinking of the River of God's Pleaſures, he calls God there the Fountain of Life, and why the Fountain of Life ? Becauſe the Fountain is continually bubling up new freſh Water, it is ever doing of it. God himſelf hath infinite Goodneſs in him which the Creatures cannot take in at once, they are taking of it in eternally. All that God doth for us for ever is but the fulfilling of his good Pleaſure, as you have it, in 2 *Theſſ.* 1. 11. it is but filling up that good Pleaſure of his, which he hath conceived towards us.

There are two things in God. Simplicity of Being ; and Infiniteneſs of Being. Now although by reaſon of the Simplicity of his Being, we ſee God at once every Moment, and as his Eſſence is ſimple, ſo that Beatifical Viſion is one ſimple act. Yet by reaſon of the Infiniteneſs of his Being, it is like Sayling over an eternal Sea, where you ſee nothing but Sea, and yet you are to Eternity Sayling it over, you have a new Horizon every Hours Sayl you Sayl. So is it here, therefore they are called Rivers of Pleaſure, becauſe in God and from God by reaſon of his Infiniteneſs they are continually freſh. The Papiſts ſay that the Saints in Heaven ſee all things here below in God. What do our Divines ſay to that ? No ſay they it cannot be, though they ſee God in whom all things are, and in whom all things may be ſeen, yet they do not ſee all things in God at once. The Saints (even as *Aquinas* himſelf ſpeaks, and reaſon acknowledgeth it too) ſee in God ſtill things freſh, which they ſaw not in the beginning of their Bleſſedneſs. The Angels that ſee God's Face in Heaven, yet they ſtretch out their Necks to learn continually even of the Churches below the Myſteries of Chriſt ; much more in Heaven.

My Brethren, It is for *Ages to come*, the infiniteneſs of this Being of God holds us ſeeing, and knowing, and viewing over afreſh even to Eternity, and yet it is not, it cannot be comprehended by us, therefore *Ages to come*, are appointed.

Fifthly, It is in Kindneſs towards [*Us*] My Brethren, when God ſhall have ſhut out all the World, ſhut up all wicked Men in Hell, when he and his Children ſhall be alone, and all the World beſides excluded, and none elſe there but his Children, and they all together with him, then will he break up the exceeding Riches of his Grace, and he hath reſerved it unto that time.

Laſtly, It is in Kindneſs towards us in Chriſt Jeſus; loving us with the ſame Love wherewith he loved Chriſt Jeſus. Look what Glory he hath beſtowed upon our Head, the ſame he will beſtow upon us, and with the ſame Kindneſs, and how great muſt that needs be? Do but read the deſcription of that Glory, which the Apoſtle on purpoſe made of Chriſt, in the firſt Chapter; out of the ſame Kindneſs he will beſtow the ſame Glory upon us.

And ſo much now for Obſervations upon that laſt Senſe and Interpretation, and ſo I have done with this Verſe.

SERMON XXI.

EPHES. 2. 8, 9, 10.

8. *For by Grace ye are ſaved through Faith, and that not of your ſelves; it is the Gift of God:*

9. *Not of Works, leſt any Man ſhould boaſt.*

10. *For we are his Workmanſhip, created in Chriſt Jeſus unto good Works, which God hath before ordained, that we ſhould walk in them.*

THeſe Words which I have now read unto you, they are an additional Piece, added to that Diſcourſe of the Apoſtle before, concerning the Cauſe and Parts of our Salvation, in ſhewing the exceeding Riches of Grace, in the Application of Salvation to us, laid forth by free Grace from everlaſting, and purchaſed by Chriſt.

The Words here, they are one of the great Forts of the Proteſtant Doctrine, a Place which all our Divines, in handling of Juſtification, and Salvation by Faith, and by free Grace, and not of Works, have recourſe unto, as wherein Salvation by Faith is ſpoken of, *tanquam in propria ſede*, as in its proper place: And therefore it is reckoned as the Sum (as indeed it is) of all the Apoſtle had ſaid concerning this, both in the 3*d* and 4*th* Chapters to the *Romans*, and in the 3*d* to the *Galatians*.

I will not ſtand to repeat any thing which I delivered for the opening of the Words formerly, until I am over the tenth Verſe: I ſhall, tho not much, yet ſomewhat more enlarge, becauſe I conceive, that the Truths delivered therein are of exceeding great Moment.

To begin therefore with the Expoſition of each word apart.

Here is the Apoſtle's main Aſſertion laid down, and that is, that *by Grace we are ſaved*; and it is uſhered in with this Particle [*For*] *For* (ſaith he) *by Grace are ye ſaved*; which is a Particle of Coherence and Connection, and ſo muſt refer to the former Words.

The word is ſometimes uſed for an Introduction to an Aſſertion, or further Explication of a thing formerly aſſerted; ſometimes as giving a reaſon of what had been ſaid before. And I take it, that both do ſtand here, in relation to two ſeveral references that theſe words have.

1. They refer to what he had ſaid in the 5*th* Verſe, when he had but begun to mention the Application of Salvation to us, in quickning of us; his Heart being big with it, ſaith he there, by way of Parentheſis, *By Grace ye are ſaved.* He lets fall there a brief Word, which yet was the Center that all his Motions and Rounds about the Text were directed to. Now then, he having but hinted this by the way there, when he had made an end of that Vein of Diſcourſe, which he had in hand, and was engaged in, he now comes to reaſſume that which he had before but ſcattered by the way; and to hold up this as the eminent Thing, as the Center, and the Upſhot of what he aimed at in his whole Diſcourſe. And ſo he enters upon a new Common-place of Matter, to ſhew how by Grace

we are ſaved, in the Application of Salvation to us; he clears it by way of ſeveral ſhort *Theſes*. And ſo now the word [*For*] hath relation to what he had ſaid before in the 5*th* Verſe, *By Grace ye are ſaved*; and it is a Note of reaſſuming the ſame thing again, and uſhereth in a further clearing and explication of what he had there ſaid, as if he ſhould ſay, *For you muſt know, that by Grace ye are ſaved*; and ſo he goes on to enlarge upon it.

2. If you take the Words in reference more immediatly to the words foregoing in the 7*th* Verſe, ſo they are a reaſon of what is delivered in that 7*th* Verſe. He had ſaid there, that the utmoſt end of God was, *In the Ages to come to ſhew forth the exceding Riches of his Grace, in his kindneſs towards us in Chriſt: For* (ſaith he) *by Grace ye are ſaved.* One Interpretation I gave of thoſe Words in the 7*th* Verſe, was this: That to ſhew the exceeding Riches of his Grace, was God's utmoſt end in the Salvation of Men. Now here follows a Demonſtration and Evidence of it: [*For*] (ſaith he) *by Grace ye are ſaved.* This being the Fountain, the Original, the *Alpha* and *Omega*, the Beginning and End, the Contriver of all the Salvation of Man, He hath contrived all ſo, that the whole ſhall manifeſt it ſelf to be by Grace. And to evidence it to them, he inſtanceth in the Salvation we have in this Life, in the Application of Salvation to us, ſhewing, how in the whole, and in every part of it, it is ſo contrived, as it ſhall eminently appear that we are ſaved by Grace: And by that alſo, ſays he, you may gueſs, that even to Eternity, and in all the Ages to come, God ſtill drives on the ſame Deſign, even to ſhew forth his Grace, and the Riches of it more and more; and by what you have now found in this Work of Application, *For ye are ſaved by Grace*; you may eſtimate what Riches of Grace in the World to come (which was another Interpretation I gave of the Words) are to be ſpent upon you. This as to the Coherence in both thoſe Sences.

I may add this: I told you likewiſe, that in thoſe words in the 7*th* Verſe, [*That he might ſhew forth the exceeding Riches of his Grace in the Ages to come,*] his Scope was, to ſhew forth the Riches of his Grace in converting us, in the example of theſe *Epheſians*. Now then the Apoſtle comes in with this word [*for*] as by way of exemplification, *For by Grace ye are ſaved*; if ever there was an Inſtance of the Riches of Grace to after Ages, it is in you. Becauſe he had propounded them as the Pattern, as the Model of like kindneſs to others in after Ages, he doth now enlarge, and ſhew, how that in them, and in their Converſions, Men that were ſo eminently wicked and ſinful, God had ſhewn forth ſo great and rich a Grace, in ſaving of them: *For ye* (ſaith he) *are ſaved by Grace.*

Only I ſhall make this Obſervation by the way: In that the Apoſtle doth reaſſume and dilate upon it, (viz. *Salvation by Grace, and that through Faith, and not of Works*, &c.) in that he ſo indigitateth this, and inſiſts on this, having let it fall before, and now again proſecuting of it, (you have ſcarce the like in any Epiſtle) it argues that this is the great Point of the Goſpel, *Salvation by Grace, through Faith, and not of Works*, (which is the Sum of theſe Verſes) it is that great Point which all the Writings of the Apoſtles, and of the Prophets before them, center in. There are two things to which all the Prophets are ſaid to give Witneſs: And the one is, the coming of our Lord and Saviour Jeſus Chriſt, and the Glory which ſhall follow upon his coming; which you have in *Acts* 3.21. *As he hath ſpoken by the mouth of all his holy Prophets, ſince the World began.* And it is called in *Rev.* 10. 7. *The Myſtery which ſhall be fulfilled, which* (he ſaith) *hath been ſpoken of by his Servants the Prophets.* Now the other Point that all the Prophets have teſtified, (and if we ſearch them we ſhall find) it is Salvation through Grace, and through Chriſt, by Faith alone. You have it in one place of *Paul*, in *Rom.* 3. 21. *The Righteouſneſs of God without the Law, is maniſeſted, being witneſſed by the Law and the Prophets.* And, *Acts* 10. 43. *To him give all the Prophets witneſs, that through his Name, whoſoever believeth in him ſhall receive Remiſſion of Sins*, or have Juſtification by Faith, or by believing, and without the Works of the Law; which is both *Paul*'s Scope in that *Rom.* 3. and *Peter*'s Scope in this *Acts* 10. This is a Point which all the Prophets gave witneſs to, and therefore in *Rom.* 1. 17. the Sum of the Goſpel, it is delivered to us by this, that the *Righteouſneſs of God is therein revealed from Faith to Faith.*

For by Grace ye are ſaved.

I confeſs, I thought I ſhould have found no difficulty at all in this; for when I viewed the words, I thought the Apoſtle's Scope, when he ſaid, *By Grace ye are ſaved*, had been comprehenſively to mean all the Benefits we have, which belong and appertain unto Salvation, and all the ſtanding Works of God upon us, Calling, and Quickning, and Sanctification, and whatever elſe that are all by Grace: And ſo, *By Grace ye are ſaved*, runs currantly from firſt to laſt, both becauſe theſe are all things appertaining to Salvation. and becauſe that they are all by Grace. That Grace that juſtifies us, and adopts us Sons, that Grace it is that alſo calleth us, ſanctifieth us; Electing Grace doth the one as well as the other: And all proceed immediatly from that Grace which is in the Heart of God towards us, freely, and without Works. And that which did incline meſtill to think this ſhould be his meaning, is, becauſe that [*by Grace ye are ſaved*] comes in preſently after Quickning, v. 5. and ſo it would ſeem here alſo to include the very Work of Regeneration, and the new Creature, which he in this very Paragraph ſpeaks of, v. 10.

Now the truth is, this Interpretation would run currantly, but for one thing, and that is this, *By Grace ye are ſaved* [*through Faith.*] Mark it, now this Addition here croſſeth it, taking Salvation here for the whole Work of God in us, and upon us, and towards us, comprehenſively; why? Becauſe, firſt, Faith it ſelf is a part of Salvation, it is a Work toward Salvation, and unto Salvation in us. And tho it is true, as the Apoſtle ſaith, in *Acts* 18. 27. that Men believe, through Grace, as the efficient Cauſe of their believing; yet notwithſtanding we cannot be ſaid to have Faith through Faith. And therefore at leaſt here Faith muſt be excluded out of theſe words, when he ſaith, *By Grace ye are ſaved through Faith*; for otherwiſe there were a *Proceſſus ad infinitum*, as we uſe to ſay.

But then again, I thought, as the Apoſtle ſaith in another caſe, when he ſaith, *All things are put under him*, it is manifeſt, that he is excepted which did put all things under him; ſo now Faith is excepted here, becauſe he ſaith afterwards, and that as an Addition, *And not of your ſelves.*

But then on the other ſide, there are many things beſides Faith, (if you will take Salvation for the whole, and all that God doth in us, and for us) that tho all is by Grace, yet all is not conveyed to us by Faith, for Regeneration it ſelf is not. A Man doth not firſt believe,and then is born again; but a Man muſt firſt be born again,before he believeth, as you have it in 1 *John* 5. 1. *He that believeth is born of God.* It is true indeed, that Regeneration (whereof one Principle is the Principle of Faith) is not of Works, it is wholly of Grace; for the new Creature is created unto good Works, but yet ſtill it is not through Faith, (mark it) unleſs you would make, (as ſome do) which to me is unnatural, that the firſt Act of Faith is without any Principle at all in us, which is to make a Man to ſee without having an Eye. Now it is true, I ſay, that all theſe are by Grace, but they are not through Faith. You muſt give Grace leave to go further than Faith: and yet notwithſtanding here, when he ſaith, *By Grace ye are ſaved through Faith*, he makes them adequate and commenſurable one to the other.

Then again, that which narrows the Words yet more, is, That take all the Sanctification, and new Obedience, that is wrought in us after we are born again, altho it may be ſaid in ſome ſence it is through Faith, yet it is not through Faith alone; but the Salvation which he ſpeaks of here, it is by Grace through Faith: *We are juſtified freely by his Grace, through Faith*, &c. Now oftentimes in Scripture [*Saved*] is taken ſtrictly for Juſtification, as, *He ſhall ſave his People from their Sins*, in *Mat.* 1. 21. and, *Saved from Wrath to come*, in *Rom.* 5. 9. And many like Inſtances might be given, tho here he ſtates all under the firſt word [*ſaved.*]

But then methinks this ſhould be too narrow for the Apoſtle's Scope here, whereas we find that Salvation may be taken more largely: and let us enlarge it as far as poſſibly we can, ſo we make theſe two meet together, *By Grace ye are ſaved through Faith*, and *through Faith only.*

I do lay, for the interpreting of theſe Words, having ſhewn you wherein the Streſs lies, theſe three things, as Premiſes to aſſoil this Difficulty.

1. That only that of our Salvation is here ſpoken of: as it is given by Grace, ſo it is received by Faith, as I ſaid before; theſe are both adequate. Therefore we muſt not extend Salvation here further, or think any thing is included in it, further than what is conveyed to us by Faith, tho all be of Grace.

2. That methinks the Whole of our Salvation ſhould be here meant, (how, I ſhall ſhew you by and by) a whole and a compleat Salvation. *Ye are ſaved by Grace*, that is, ye are fully ſaved, or elſe the Apoſtle's Scope would not be here ſatisfied, and made fully up, unleſs his Expreſſion ſhould reach to this; he having ſpoken ſuch great things in the words before, of God's ſhewing Riches of Grace in the World to come, and making this as a Proof of what he had ſaid before.

3. That he ſpeaks of Salvation, as applied in this Life, it is not the poſſeſſion of Salvation in Heaven, that muſt neceſſarily be left out; for he ſpeaks, I ſay, of Salvation, as it is applied; and it is manifeſt, becauſe (ſaith he) it is through Faith.

Now then to aſſoil this Difficulty in a word, that I may make this clear to you, for upon it depends the Underſtanding of theſe Words in the Text: I conceive that Salvation imports two things, or if you will, Salvation hath two Parts.

The one is, of ſuch Benefits as do conſiſt meerly in the Actions of God upon us, and towards us, which indeed and in truth are properly Salvation, in compariſon of the other, as making us Sons and Heirs, pronouncing us juſt, redeemed, reconciled, graciouſly accepting our Perſons in his Son, giving us a Right to Heaven, and to Life.

And the other is of the Workings of God in us, which are unto this Salvation, as Calling, and Sanctification, and Obedience, *&c.*

I find, *Saved*, is thus diſtinguiſhed, when he ſpeaks, as here he doth, of Grace, and not of Works. And that Text which we have often occaſion to recur to in the point of Free Grace, is an opener of this Place; it is in 2 Tim. 1. 9. *Who hath ſaved us and called us, not according to our Works, but according to his own Purpoſe and Grace, which was given us in Chriſt Jeſus.* Here if you mark it, *Saved us*, is made diſtinct from Calling; he hath both Saved us, and Called us, and both by Grace, and not of Works. Now if you take in the whole Work of Calling, God doth not call us by Faith, not by Faith alone, for Calling includes Sanctification and Regeneration; we are Saints by Calling as well as Believers by Calling; yet we ſee that he diſtinguiſheth Salvation which is the work of God upon us, from Calling which is the work of God in us.

Or if you will, you may take this diſtinction to clear it, which may help your Underſtandings more in it, and that is, that that Salvation which is applied here in this World (for we exclude Heaven) is not through Faith, not through Faith alone; for in 2 *Theſſ.* 2. 13. we are choſen to Salvation through Faith and Sanctification both: it is a *medium* through which he carries us.

Or if you will, we may alſo diſtinguiſh thus of Salvation it ſelf. That there are two ſorts of degrees of the application of it, and both called Salvation.

1. One is, an inveſting us with a Right, a Title, a Tenure, an Intereſt in all Benefits of Salvation be they what they will; to give us a formal, ſure, legal, authentical Intereſt, according to the rules of the Word, to all Benefits of Salvation whether in this World or in the World to come.

2. Or in the ſecond place, there is an actual Poſſeſſion, or if you will, rather call it an Accompliſhment of all the parts of Salvation and Works of God in us, which God carrieth on in us by degrees, works Holineſs in us by degrees, whereof quickning

Serm. XXI. ning is the beginning; works Glory in us by degrees, firſt raiſing us and then filling us with Glory in Heaven, as I ſhewed out of the *6th* verſe.

Now theſe are evidently diſtinct, and yet they are both called Salvation. There is Salvation in Hope, that is, having the Title of it, *Rom.* 8. 24. And there is σωτηρίαν τύχωσι, an obtaining of Salvation, or Salvation obtained; as you have it, in 2 *Tim.* 2. 10. There are ſome Benefits indeed, which we have not only a Right to, but we do as fully poſſeſs them as we ſhall do in the World to come; and that is being juſtified, we are as much Righteous as ever we ſhall be in Heaven; and have as full a Poſſeſſion of it; only at the latter Day there ſhall be a fuller enjoyment of it, therefore Sins are ſaid to be pardoned in the World to come.

This diſtinction of Salvation thus, in the Right and Title of it, and of Salvation in the full accompliſhment of it by Degrees, time after time, is evident in Scripture. 1 *John* 3. 2. *Now are we the Sons of God.* Now, the whole Right of Sons is ours, and God himſelf can give us nothing which he hath not given us a Right unto; and yet ſaith he, *it doth not appear what we ſhall be:* Look what our Right to Sonſhip gives us a Title to, that is yet to be manifeſt, what it will bring with it, we know not; *it doth not yet appear what we ſhall be, but when he ſhall appear we ſhall be like him.* So take Sanctification it ſelf, you are not perfectly ſanctified, you have not that part of Salvation compleated and accompliſhed, as it ſhall be in Heaven; you have as much Right to all the Sanctification that you ſhall ever have; now, as you ſhall have in Heaven: All that is prepared by Grace in Election from Eternity, the whole Title to it is given us at once, and God doth but parcel out by Degrees that Salvation, which he giveth in the Title of it at firſt. I will not ſtand to enlarge upon this.

Accordingly now you ſhall find, that our Divines do diſtinguiſh, and exceeding rightly. Say they, when we are ſaid to be tranſlated from Death to Life, and our State is altered from the State of Nature to the State of Grace, from Damnation to Salvation, there is a double Change wrought in us.

One is a Relative Change, which conſiſteth meerly in Title. And
The other is a real Change, which conſiſteth in Works in us.

The Relative Change in us conſiſteth in all thoſe things which depend upon God's accounting, and reputing, and actual reckoning as ſuch. As now go take Juſtification, in *Rom.* 4. 5. it is ſaid there to be an accounting, and reckoning for Righteouſneſs to us, therefore it is oppoſed to Condemnation, in *Rom.* 8. 32. Reconciliation or reckoning us Friends, it lies in accounting us ſo, 2 *Cor.* 5. 19. *reconciling the World to himſelf, not imputing their Treſpaſſes unto them,* but accounting them Friends, for that is the Poſition of it. So take Adoption, it lies in reputing, in God's accounting us Sons, in giving us the Right and Title to it; 1 Joh. 3. 1. *That we ſhould be called the Sons of God,* that is, reckoned ſuch: as the Child that is in the Cradle, hath the Title, and Intereſt, and Right of a Barony, or of a Kingdom.

Now all theſe Benefits, in which the main and indeed the whole of Salvation lies in this Life, are in a way of Reputation, and conſiſt in a Right, in a Title, before the Poſſeſſion: ſuch a Right as will bring all the Poſſeſſion after it. And therefore to ſee the Wickedneſs of the Church of *Rome,* how one Abſurdity draws on another. They, to maintain that we are juſtifyed not by being accounted Righteous, but by being inherently Righteous, ſay that our Adoption doth not conſiſt in a Relation to God as a Father, but in the Image of God wrought in us. Why, if that Adoption did imply a real Change in the Perſon that is made a Son, it muſt make a real Change in the Father, for Father and Son are Relatives; and ſo when God becomes a Father to us, you muſt make a real Change in him, for always for things that are *relata* there is the ſame Reaſon, as we uſe to ſay. Therefore now being a Son, what doth it lie in? it lies in a Title, in an Authority, in a Charter, in a Commiſſion as we ſay, as it is in Joh. 1. 12. *He gave them Power,* that is, he gave them a Charter, a Commiſſion, to be the Sons of God: as the King gives a Man a Charter or a Commiſſion to be a Noble-Man, or to be a Judge, gives him a Title to be ſo. In 1 *Cor.* 8. 9. and in 1 *Cor.* 7. 12. there the ſame Word is uſed for a Priviledg or for a Liberty.

Now take Salvation thus, as it is endowing us with all the Title and Intereſt of whatſoever God means to beſtow upon us, and this is wholly by Grace, and wholly through Faith. Theſe three are adequate. 1. Such Benefits as are by imputation or reckoning. 2. By Grace, out of us. 3. Received only by Faith.

Here now is the ſolution of the Text: here is whole Salvation in the very lump, it is all given at once, given at firſt; the whole of it as it lay in the Womb of God's Decree and Free Grace, it is compleatly, according to the Right and Title of it, beſtowed upon us at once, and it is received through Faith. *By Grace ye are ſaved through Faith*, ſaith he; that now ſolves all the Difficulty. They are, I ſay, all beſtowed upon us at once, all that are, or as they are acts of God upon us, that great Salvation, ſo great Salvation, as the Apoſtle calls it, is given all at once: and *by Grace ye are* thus *ſaved*, compleatly and fully, and this as ſoon as you believe, *eodem die*, as *Jerom* ſpeaks. Here is the greateſt Gift that ever was given, *not of your ſelves*, ſaith he, *it is the Gift of God.* The Apoſtle hath penned the Words ſo, that they will refer as well to Salvation as to Faith. It is not of your ſelves, it is the Gift of God, the whole Lump of Salvation is. And, *by Grace ye are* thus *ſaved*, Salvation in the Lump of it, it is given to you by Grace, and received by Faith.

Now there is this difference between theſe two, that the one is given at once, and the other the Lord doth give by degrees, and go on to perfect it one after another: the one is an act of God upon us, towards us, and therefore is a meer act of Free Grace, immediately reſiding in God, and doth not import infuſing any thing into us. In *Rom.* 3.22. the Apoſtle ſpeaking of Juſtification, mark his Phraſe, *Righteouſneſs* (ſaith he) *unto all, and upon all them that believe*; not in all, but unto all and upon all.

Now then, this ſame Right to Salvation, and to the whole of Salvation, and all that ever you ſhall have, it is truly and properly called Salvation. Why? you were once Sinners: for you to be ſaved from your Sins, ſaved from Wrath, to have a Kingdom added to it, and to have a Right to all the Bleſſings that ever the Grace of God means to beſtow, and to have all this reputed yours, this is to be ſaved truly and properly; it is to be ſaved in Title, as the other is to be ſaved in Execution. You know the word Saved, in our ordinary Phraſe, it is taken in a double Senſe; we either ſay a Phyſician ſaveth a Man's Life, or we ſay, a King ſaveth a Man's Life if he pardons him, and eſpecially if he advanceth him to any great Place. Now when he ſaith, God ſaveth us, his meaning is, he ſaveth us as a Judg, as the Sovereign Lord of Heaven and Earth, by endowing us with the Pardon of all Sin, and of Righteouſneſs, and Adoption, and what ever elſe; which are all forinſecal Actions, Actions of a Judge, without us. Therefore now when he ſaith, *by Grace ye are ſaved*, he means theſe Acts, which indeed are properly Salvation. As we uſe to ſay of Inſtitution and Induction into a Benefice, the Man hath the whole given him by Inſtitution, but he hath not Poſſeſſion but by Induction: ſo here, *by Grace ye are ſaved*; all that belongs to Salvation it comes immediately through the Hands of Free Grace, and is communicated to you by Faith.

And my Brethren, Salvation taken thus, in this Senſe, agrees with the ſcope of the Apoſtle, and the Words of the Text every way.

Firſt, He ſaith, *Ye are ſaved*, compleatly ſaved. This now can be no way meant but in reſpect of the whole Title and Tenure of Salvation. He ſaith not, *ye ſhall be ſaved*, but, *ye are ſaved*, fully aud compleatly *ſaved*.

And then again, if you mark the Words, the Apoſtle doth ſever this Salvation in the Title, conveyed to us by Faith, from the workings of God upon us: For after he had affirmed, *by Grace ye are ſaved, through Faith*, he then ſhews how over and above all that is wrought in us in this Life, it is by it too, and by Grace alſo. He ſevers therefore the whole of Salvatton in the Title and in the Right of it, from thoſe things which are the means of Salvation, as taken from the Poſſeſſion, which are both Faith, and the new Creature, and good Works, and the like. This I ſay is natural to the Text, that beſides giving Salvation by Grace at firſt, which Faith only receiveth, it ſhews that Grace doth all in all in us beſides, it maketh that Faith, and the new Creature, and every thing elſe in us.

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And let me add this: you will not find a Scripture, where Believing, or where Sanctification is called Salvation it ſelf; they are ſaid indeed to be unto Salvation, and they are means, but they are not called properly and ſtrictly Salvation. And accordingly as there is Salvation in the Title of it given to us in one Lump, and the Works of Salvation wrought in us: ſo you ſhall find that the Scripture puts the ſame Diſtinction between Grace: there is either the Grace that brings Salvation, in the offer of it, as it is called in *Tit.* 2. 11. that is big with it, that hath all Salvation in the Lump to beſtow, and which it offers to inveſt us with when we are Called. And there is Grace alſo taken for that diſpenſatory Grace, as I may ſo call it, which doth work Grace in us. and gives us a Poſſeſſion, by a Power in us which Grace ſets a-work: And this is called Grace too, in 1 Cor. 15. 10. *Not I, but the Grace of God which was in me*, or, *with me*. He means there the Grace of God as working in him, or with him. Therefore let me tell you this, though it is Grace that ſaveth, and Grace that ſanctifieth, and it is Grace that glorifieth, yet Grace ſaveth not in the ſame manner that it ſanctifieth and glorifieth: For how doth it ſanctify? It is the ſame Grace efficiently indeed, and immediately, the ſame Grace that doth juſtify us doth adopt us; but how doth it ſanctify us? It ſanctifieth us by infuſing Grace into us; and there is, as the Apoſtle ſaith, the Grace of God which is in me, and which is with me; which is in God working with what he puts into me, which is the Grace of God with me, or in me. But when Grace is ſaid to ſave or to juſtify, there it is pure Grace, that is, it is not by working any thing in me, but by a meer Act that reſideth in God, yet entitleing me and inveſting me to the whole of Salvation. And this is ſaid to be received through Faith, all this whole Salvation is ſo received. And as it cometh immediately and purely through the Hands of Free Grace, and doth not conſiſt, doth not mingle it ſelf with any workings in me, ſo Faith is that which doth immediately receive it, receive the whole of Salvation, as I ſhall ſhew you anon.

As now, take Juſtification, being ſaved from Wrath, and ſaved from Sin, the Scripture is clear in it that you receive it by Faith, *being juſtified* (ſaith he) *by Faith.*

And ſo Adoption, and Son-ſhip, being made Heirs of Life (which you may in ſome Senſe make a part of Juſtification, and ſo the Scripture doth, yet notwithſtanding) we are ſaid to receive it by Faith, *Gal.* 4. 4, 5. and *Gal.* 3. 26.

Take both in, Remiſſion of Sins, and being Heirs of Life, you receive them both through Faith, and through Faith alone; you have a place for it in *Act.* 26. 18. a Speech of Chriſt ſince he went to Heaven, unto *Paul*, ſaith he, there, *That they may receive Forgiveneſs of Sins, and Inheritance among them which are ſanctified by Faith that is in me.* He divides the whole of Salvation into theſe two things, into Forgiveneſs of Sins, and inheritance among them which are ſanctified; he cuts off from theſe two Faith and Sanctification; he makes Sanctification a Qualification of that Perſon God means to ſave; but he makes Faith the thing that receiveth the Right and Title, and ſo receiveth Salvation compleatly, both the one and the other, and this from the Hands of Free Grace immediately. But I will not ſtand to enlarge theſe things, being clear and evident. And therefore although I might ſhew you that Faith hath a great Hand in all parts of Salvation, yet I could not ſhew you that it had a ſole Hand. I could ſhew you how it causeth Repentance, how it is the Spring of all good Works, of all Obedience, how it is that which goeth out unto Chriſt to fetch in Holineſs and Strength, how it ſanctifieth and purifieth the Heart, how it brings in aſſurance of Salvation, which is called Salvation: all this might be ſhewn that Faith doth; how you are kept by the Power of God unto Salvation, and that through Faith. But none of theſe, or the moſt of theſe which I have named, are through Faith alone; they are not, I ſay, communicated to us through Faith alone; Faith alone doth not ſanctify us, as the Papiſts would ſlander us, though Faith alone juſtifieth us and ſaveth us. Now here the Apoſtle ſheweth what Faith alone doth, and therefore we muſt exactly keep to that whole Lump of Salvation, which at firſt is beſtowed upon us. And ſo now you have the meaning of theſe Words, *For ye are ſaved.*

By Grace,] It implies the principal Cauſe. By *Grace*, is meant the free Favour in the Heart of God out of us, as I ſhewed at large, when I opened that Scripture, *By Grace ye are ſaved*, v. 5.

And therefore to add but a Confirmation or two to it. In *Tit.* 2. 11. where he ſaith, *The Grace of God hath appeared to us*, in ch. 3. v. 4. he ſaith, *The Kindneſs and Love of God hath appeared.* And in *Exod.* 33. 19. that which is ſaid there, *I will be gracious to whom I will be gracious, and I will ſhew Mercy on whom I will ſhew Mercy:* In *Rom.* 9. 15. it is, *I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion*; implying not a Grace in us, but a Grace that is in God.

The *Papiſts* anathematize thoſe, *qui ſtatuunt Gratiam quâ juſtificamur, eſſe tantùm favorem Dei.* Conc. Triden. Seſſ. 6. c. 11. Now when we ſay, by Grace that is, the Favour of God out of us, the Queſtion is not, Whether, firſt, Grace in Scripture be taken ſometimes for the Gifts of Grace to us? We grant it: Nor ſecondly, is the Queſtion, Whether inherent Holineſs, *&c.* be joined with Salvation, or to flow from Grace? but that we even are ſaved thereby. And therefore it is the greateſt height of the Myſtery of Iniquity that ever was among the Papiſts, who do not hold, that we are not juſtified at all by the Grace of God out of us, no, not ſo much as the Forgiveneſs of Sins, not that part of Salvation. Altho they ſeem to pretend to it, and talk of Forgiveneſs of Sins, yet in truth they do not hold Forgiveneſs of Sins to conſiſt in a free Favour, pardoning as one Man pardons another: but they make Remiſſion of Sins to be nothing elſe but the Deletion, the blotting out of a Man's Sins. And therefore *Vaſques*, one of their greateſt Schoolmen, ſpeaks out, for he ſaw it is that which muſt neceſſarily come upon them, according to their Tenents; for what do they ſay? They tell you, that there is but one Cauſe of Juſtification, and that is the Infuſion of Holineſs into us. Now mark it, if they held a Forgiveneſs of Sins by Grace, then they muſt hold two Parts, or two Cauſes of Juſtification: one to lie in Remiſſion of Sins by the free Grace and Favour of God, and the other in God's making us righteous inherently in our ſelves: And ſo our Juſtification ſhould have two heterogeneal, two uniform Parts, which were not like one to the other; one part of their Juſtification muſt lie in the Grace of God, without them wholly and meerly, and the other part muſt lie in inherent Righteouſneſs infuſed into them. Now to avoid this Abſurdity, they do clearly and plainly ſay, and argue for it, that the true Remiſſion of Sins lies in the blotting out of Sin; and as Darkneſs is done away by the coming in of Light, ſo there is no other Pardon of Sin, but Holineſs and Righteouſneſs infuſed, which doth expell it. And this, I ſay, their greateſt Schoolman, *Vaſques*, doth expreſly and clearly ſay. I do not ſay, (ſaith he) that Sin is pardoned by a Grace and Favour out of our ſelves, but it lies in this, (he ſays it expreſly, without an Addition of a new Favour) in having an inherent Holineſs infuſed into us. What a damnable and deſperate Doctrine is this! (beſides the Derogation that is in it to the Grace of God) for no Man then can believe that his Sin is pardoned, until he ſee it expelled out of him. And therefore, my Brethren, hate Popery, for this is the Tenent of it.

By Grace ye are ſaved, not only by having Sin pardoned, but being acounted Sons, and being accounted righteous. When you come to have the whole of Salvation beſtowed upon you, it is meerly the Grace that is in the Heart of God, about which Faith deals immediatly.

Now there is the Grace of God in Election, which is the Original Grace; and there is the Grace of God, which doth make Application of all to us: It is for ſubſtance the ſame Love, only I make this diſtinction, as the Scripture alſo doth: I ſay, there is firſt, the Grace of God in Election, which doth beſtow all that Salvation upon us, and that in Chriſt; ſo you have it in 2 *Tim.* 1. 9. *He hath ſaved us according to his own Purpoſe and Grace, which was given us in Chriſt Jeſus before the World began.* There was a Grace given us, and beſtowed upon us in Chriſt, before the World began; this is the Original Grace: Now, ſaith he, when God comes to ſave you actually, he doth it according to that Grace. Mark that Phraſe, it is uſed there, and it is likewiſe in *Tit.* 3. 5. *According to his Mercy he ſaved us*; ſo in 1 *Pet.* 1. 3. *According to his abundant Mercy he hath begotten us again*; that is, according to that Original Grace, which from everlaſting he beſtowed upon us, that Favour which he did caſt upon us in his Son, that Love continued now, the very ſame, according to the Model, Purpoſe, and Deſign thereof, is Salvation beſtowed upon us. And of this Grace he ſpeaks here, a diſpenſatory Grace, as I may ſo call it, that is, when Elective Love continued to us, doth upon the ſame Terms out of which he firſt choſe us, beſtow all that Salvation upon us. The Uſe of this Diſtinction you ſhall ſee afterwards in the next Diſcourſe.

I will not ſtand to lay open to you the Riches and Greatneſs of this Grace, for that I did before: I ſhewed how all of Salvation depended upon it; I ſhewed you the Riches of this Grace, I have done it again and again.

Now when he ſaith, *By Grace*, you muſt take in the Grace of all the three Perſons, the Favour of them all; he doth not ſay by the Grace of God only; he doth not mention Jeſus Chriſt in this, therefore I ſay take all in, the Grace of the Father, which is called the Grace of God, who is ſaid to be the Saviour, in Iſa. 43. 3. *I am the Lord thy God, the Holy One of* Iſrael, *thy Saviour:* And the Grace of Jeſus Chriſt, 'tis his Favour alſo that we are ſaved by: It was the Grace of God that gave Jeſus Chriſt, he died by the Grace of God; ſo you have it in *Heb.* 2. 9. It was his Love, or a Grace in the Heart of Jeſus Chriſt, that cauſed him to become the Author and Purchaſer of all Salvation to us: *You know the Grace of our Lord Jeſus Chriſt*, (ſaith the Apoſtle in 2 *Cor.* 8. 9.) *that tho he was rich, yet for your ſakes he became poor, that ye through his Poverty might be rich.* And, Gal. 1. 6. it is called the *Grace of Chriſt*. And then it is the Grace of the Holy-Ghoſt likewiſe, for all three Perſons concur in it; and becauſe the Apoſtle doth faſten it neither upon the Father, nor upon the Son, nor upon the Holy-Ghoſt, let us take them all in: Rev. 1. 4. *Grace be unto you from the ſeven Spirits*, that is, from the Holy-Ghoſt: For, to ſay that Grace ſhould be wiſhed from any Creature; or to take *ſeven Spirits* for created Gifts, or for Angels, as ſome have done, and to join them to the other two Perſons which he had ſpoken of before, is extremely abſurd; therefore he means the Holy-Ghoſt, who is therefore called the *Spirit of Grace*, in *Heb.* 10. 29. Now it is Grace alone, that is, the free Favour of God the Father, and of God the Son, and of God the Holy-Ghoſt, that beſtows all Salvation upon us; why? Becauſe this Whole of Salvation conſiſteth in a reckoning us to be Heirs and Sons; now whatſoever is thus by way of Reckoning and Account, it is by Grace.

When he comes to beſtow Salvation upon us, is it not an infinite thing, my Brethren, that that God who loved us from everlaſting, when he comes to call us, and work Faith in us, ſhould in a moment, in an inſtant, reſpecting nothing in us, poſſeſs us of all Salvation! Reſpecting nothing in us, it is therefore Grace. Rom. 3. 24. *We are juſtified freely by his Grace.* The word there [*freely*] is to ſhew that it is meerly Grace, it is without cauſe, it is Grace died in Grace, as I uſe to ſay, gracious Grace; for ſo that Phraſe, *Freely by his Grace*, will warrant ſuch Expreſſions: *Prorſus gratis*, as *Auſtin* calleth it, that beſtows all of Salvation.

And as it doth do it without reſpecting any thing in us, ſo he doth do it notnotwithſtanding all that he ſeeth in us. A *Soul* may ſay, O Lord, thou doſt freely give, not finding ſomething why thou ſhouldeſt ſave, but all why thou ſhouldeſt damn, and yet beſtoweſt the Whole of *Salvation* upon us. And what an infinite Gift is this! that the pooreſt Believer that is, hath the Whole of *Salvation* in that moment that he believeth, and he receiveth by it the Whole of *Salvation!* It may not only be ſaid of him, that he ſhall be ſaved, but that he is ſaved: It is made ſure to all the *Seed by Grace*, as the Apoſtle's expreſſion is in *Rom.* 4. But I will not ſtand to enlarge upon theſe things now.

You have had theſe two things expounded:

1. What is meant by *Saved?*
2. What by *Grace?* And how the Whole of *Salvation* is given to us by the free Grace of God towards us.

The next thing now that I ſhould come to, is, To ſhew you, how all this is conveyed to us by Faith, that the Whole of it, I ſay, is conveyed to us by Faith.

In the opening of this I ſhall (becauſe it is the main) ſpend a little time upon it now, and in the next *Sermon*,. And firſt, I ſhall open to you all theſe Particulars which are natural and proper to the Text.

1. That as the whole of Salvation is given by Grace, ſo it is wholly received by Faith, and by Faith only; and there is nothing in Man that could have received this whole Gift of Salvation, or lay hold on it, or apprehend it, or have been capable of it, but only Faith, not Works, nor any thing elſe.

2. I muſt ſhew you what this Faith is, and that out of the Text, that this Faith which hath the Grace of God, and the Grace of Chriſt for its Object, and hath Salvation for its aim, this Faith and no other doth receive and doth poſſeſs us of the whole of Salvation.

3. I muſt likewiſe ſhew you, how this Faith doth poſſeſs us of all this, that it is conveyed through this Faith, and what kind of Conſideration this Faith ſhould have in our being ſaved by it, whether as a Condition, or an Inſtrument, or what.

I ſhall ſpeak to all of theſe things briefly; and the firſt two are implyed in the Word *Faith*; and the other in the Word *through Faith*; and ſo I ſhall clear it to you what is meant by this, *through Faith*, and ſhew you how through Faith it is conveyed to us, which indeed are ſome of the Controverſies and Agitations of theſe times.

That which I ſhall do at this preſent, it is only this, (for I ſee I cannot finiſh it) That as the whole of Salvation doth come immediatly out of the Hand of God and his Free Grace, ſo there is no Principle in Man, or that can be ſuppoſed to have been in Man, which could have received this whole of Salvation, but only Faith. As Grace, I ſay, is the thing that gives all, ſo this Principle in Man, Faith, is that which ſuits this Grace wholly and fully, and nothing elſe could.

You read in *Rom.* 3. 24. of three Cauſes, as I may ſo expreſs them, but I will not call them all Cauſes, I ſhall ſhew you what Influence Faith may be ſaid to have into our Salvation, by and by. *Ye are juſtifyed* (ſaith he) *freely by his Grace, through the Redemption that is in Jeſus Chriſt, whom God hath ſet forth to be a Propitiation, through Faith in his Blood.* You have theſe three, *by Grace, through the Redemption that is in Chriſt*, and *through Faith in his Blood.* Now *by Grace* there, is meant, all the Favour in God's Heart towards us, which did contrive and intend all ſort of Benefits to us, to the praiſe of it ſelf. But yet this Grace that was in the Heart of God, needed Jeſus Chriſt as a Mediatour (if you will have me ſo ſpeak) in reſpect of compounding it with Juſtice, therefore it is added there, *through the Redemption that is in Jeſus Chriſt.* And Grace pitch'd upon the fitteſt Inſtrument, the fitteſt Servant it could have, to execute all its Will, and to derogate nothing from it ſelf, that is Jeſus Chriſt. Look what Salvation you do deſign ſaith Chriſt, I will purchaſe, and notwithſtanding my Purchaſe you ſhall give all freely; (for though it be given through the Redemption that is in Chriſt, and ſo as in reſpect of Chriſt, it is not free, yet as it is to us it is free) and ſaith he, Grace ſhall not be robbed by me one whit, but advanced, the Revenue of it ſhall not be one whit impaired by me, no, the giving of me, and that *I die by Grace* (as the Phraſe is, *Heb.* 2.) it ſhall magnify Grace ſo much the more, and make it double Grace. So that now the Grace that was in God, hath a Saviour for us fitted to his own Heart. Well, but now ſaith God (that I may expreſs it in this familiar manner) I ſee how that the giving of Jeſus Chriſt, and his Redemption, will very well ſtand with my Grace, and advance it: But I muſt come and apply this Salvation, the whole of Salvation, out of meer pure Grace, reſpecting nothing in the Creature, and I muſt make the Creature ſenſible of this, and what is it that I ſhall do it by that ſhall magnify both my Grace and this Chriſt? If I can now but get an Inſtrument, ſomething in Man's Heart, that doth no more derogate from Grace than Chriſt's Redemption doth, then Grace is advanced indeed. Now my Brethren, as Jeſus Chriſt was ſo fit an Inſtrument, and a Servant to all Free Grace's Ends and Purpoſes; the Truth is, ſo is Faith every whit, it is ſuited to the very Spirit and Strain, it is according to Free Grace's own Heart too, let me tell you ſo. As

Serm. XXI.

Grace is the eminent thing in God, ſo Faith in us, ſuited to it, doth ſerve all its Ends; As Grace gives all that is in God without us, ſo it is pure Faith that receives it: As the whole of Salvation beſtowed, the Right to it, is out of us, and conſiſteth in God's reckoning and accounting of it to us, ſo this Faith it is a meer going out of a Man's ſelf to Grace for this Salvation, it is conformed to all the Contrivements of Grace, to give Glory to it. As it is not of a Man's ſelf, ſo Faith doth not look to a Man's ſelf. Even (as I may ſo expreſs it) as the Marygold, it opens and ſhuts with the Sun, and turns continually round, and holds a correſpondency with it, ſo doth Faith to Grace.

The Papiſts ſay wickedly and wretchedly, that Love is the Form and Soul of Faith. The Truth is, the Free Grace of God is as the Form of Faith, if we may ſo ſpeak, and what is Faith in a Man? It is juſt like the firſt Matter God created, in *Gen.* 1. it hath no Form, no Shape in it ſelf at all, but capable to take in and to receive all the Free Grace that is in God, and all that Salvation which he hath propoſed to beſtow, and to give unto Free Grace the Glory and Honour of it, that nothing but Grace ſhall ſhine and be as the Soul of it. It will take no Form and Impreſſion but what Free Grace ſtamps upon it, and it will return its own Impreſſion to himſelf again in Glory. Free Grace can ſay nothing to magnify it ſelf, but that Faith in the Heart of a Believer, acted by the Spirit, can take it in, and give him the Glory of it his own way. The Truth is (that I may in a way of ſimilitude make a Parallel in this Caſe) as the Human Nature of Chriſt being united to the Son of God, had that inſtinct, and that Law in his Heart (as it is called in *Pſal.* 40.) that he did not act as a Perſon by himſelf, he had not a Will of his own, but was reſolved wholly in the God-Head, being united to it; ſo Faith, it doth not take upon it as a Grace, and as a work, or any of theſe things, it loſeth it ſelf, it reſolves it ſelf, and meerly takes the Forms and Impreſſions that the free Favour of God moulds it into. And the Property of it is thus to advance the Grace of God, and that is the Reaſon (I ſhall give you a Scripture for it by and by, than which to me nothing is ſtronger) that Grace in beſtowing the whole of Salvation will brook Faith well enough. It will go and ſave through Faith; it riſeth up againſt Works as all Rebels, *Salvation* (ſaith he) *is of Grace, through Faith, not of Works.* And Free Grace will truſt Faith with all its Glory in beſtowing of Salvation, when it will not endure Works to come in ſight, not in point of giving Salvation and the right of it.

In *Rom.* 4. 4, 5. and compared with verſe 16. ſaith the Apoſtle, *Now to him that worketh is the Reward not reckoned of Grace, but of Debt.* Why, might not a Man ſay, I wrought it? But Works you ſee will not ſtand with Grace, and Grace will not ſtand with Works, but if God means to beſtow Salvation out of Grace, by way of Reputation, and accounting us Righteous, and Sons, and Heirs, *&c.* Faith will quickly ſerve the turn of Free Grace; therefore it follows, *But to him that worketh not, but believeth on him that juſtifieth the Ungodly.* But there is a more full Expreſſion in the *16th* verſe, which is more clear than this, and truly to me it is a ſtrange one, and I wondred at it when I conſidered it; *It is of Faith* (ſaith he) *that it might be by Grace,* ſpeaking of the whole Inheritance of Salvation (for as he calls it ſaved here, he calls it an Inheritance in the *13th* and *14th* verſes.) I take the meaning of the Words to be this, that when God was to apply Salvation, and to give the Right of it, and that purely and meerly out of Grace, he did as it were conſult with himſelf, what in Man he ſhould take that ſtill it might be Grace, and nothing of it might be impaired, and ſo he pitch'd upon Faith; for that is clearly the Apoſtle's Scope, he ordained Faith, ſaith he, that it might ſtill be of Grace. That look as it was meerly Grace when it was in God's own Heart to give, ſo when he works Faith in a Man, and cauſeth him to believe, it is as much Grace as it was before, and nothing is derogated from Grace at all. It is therefore of Faith, ſaith he, therefore God choſe and ſingled out Faith, that ſtill it might be by Grace, that Grace might ſtand unimpaired, and be as fully by Grace as if there were no Faith, as if Grace had ſaved a Man without working any thing in him: Though God doth work Faith, which is an Act of his, and an Act of the Soul too, yet it is as much by Grace, ſaith he, as ever.

My Brethren, Although we hold all the Tenure, and actual Right to all of Salvation, *through Faith* (for ſo the Scripture ſpeaks, it is of Faith, and *through Faith, &c.*) yet ſtill it alters not the Tenure one whit, it is only and meerly by Grace ſtill, it holds as much upon the Original Grace as before: And Faith is taught to cauſe the Heart to do ſo, even as if God had wrought no Faith, nor nothing elſe as an Inſtrument, but had ſaved him without any Act of his at all. Thus you ſee that Faith ſuits with Grace, and it ſuits with Grace in beſtowing Salvation.

I ſhould now enlarge upon this, giving you the Reaſon, why by Faith: And then Secondly, by what Faith? the Faith that is pitch'd upon Grace, this Faith. And then, how through Faith, and how that nothing is derogated from Grace by it.

As the whole of Salvation is a meer free Gift of Grace, ſo is Faith a meer Receiver, and Faith only could receive: For if there be any thing given by Grace, and Grace be acknowledged the Giver, you muſt have ſomething that muſt receive, and in receiving muſt give all back again to Grace, and that is nothing elſe but Faith (for now I am ſhewing you the Reaſon why Grace pitched upon Faith when it would beſtow the whole of Salvation upon us.) I ſay, as Faith ſuiteth with Grace only, ſo it is Faith only that can receive, it is that Grace alone that can receive the whole of Salvation from God. And therefore you ſhall obſerve in the Scripture, how that ſtill receiving is put upon Faith, as giving upon Grace. *They received abundance of Grace, and the Gift of Righteouſneſs. The Gift of Righteouſneſs*, the whole of Salvation is of Grace; now what in the Scripture is it, that is ſaid to receive it? Not your Love, nor your Works, nor your Holineſs; no, they have nothing to do with it in the Point of Salvation, but that Principle of Faith doth it. You ſhall find it through the whole Scripture: *As many as received him* (and that is interpreted to be thoſe *that believed on him*) *to them he gave Power to be the Sons of God.* Son-ſhip is ſaid to be received by Faith, *Gal.* 4. 4. *Remiſſion of Sins*, which is a part of Salvation out of meer Grace, it is ſaid to be received *by Faith*, *Acts* 26. 18. The Inheritance of Heaven and Life, the whole Eſtate of it, is a free Gift of God, purely and meerly, it is ſaid to be received *by Faith*, in the ſame place. The Righteouſneſs of Chriſt, is called the *Gift of Righteouſneſs*, in *Rom.* 9. Faith is ſaid to be that which apprehends it, it is called an Apprehenſion or laying hold of Righteouſneſs, ſo in *Act.* 4. 12. and *Act.* 10. 43.

I ſay, run throughout the whole New Teſtament, you ſhall find mention of this Act of receiving, and it is only aſcribed unto Faith.

And how doth it receive? It meerly receiveth, it doth not give to God any thing, it doth not return, as Love doth. It was a Speech of the Ancients, that Faith only is the apprehending and receiving Principle, takes all in, but Charity is that which gives out, and returns ſomething to God. Now God did not like that, he would not go and ſay, Grace ſhould ſave us by that which ſhould return ſomething to him, but by that which ſhould be only a Receiver. If he had ſaid, he had ſaved us through Love, or ſaved us through Holineſs, and given us the whole of Salvation through theſe, or any part of them, or the Right unto it, what would Love have ſaid? I have given you Love again for your Love. God doth not like that; for who hath given unto him, and it ſhall not be recompenced unto him again? But God takes that which is but a meer Receiver, that returns nothing again, and that is Faith.

Therefore though you would ſay, *Is not Faith an Act?*

It's true, it is in a Grammatical Signification an Act, but in the Senſe, in the true real Import of it, it is meerly Paſſive. Faith doth not give any thing to God, as Charity and Love doth, but it only ſuffers God to be good to it, it takes in that Salvation which Grace would beſtow upon it. My Brethren, the Hands of all other Graces are working Hands, but the Hands of Faith are meerly receiving Hands; now ſaith the Apoſtle, *Not to him that worketh, but believeth.* So that this

Faith as it believeth to Salvation, it is not reckoned a Worker, nor doth it look upon it ſelf as ſuch, but a meer Receiver, a meer Emptineſs, a meer firſt Matter and Chaos, the Form whereof is Grace, if I may ſo allude. No Grace could have been choſen in the Heart of Man, ſuitable thus to the Grace that giveth, and to the Gift it ſelf, as this Grace of Faith is.

And there is nothing in Man that anſwers the Promiſe: For this Grace hath put it ſelf out into Promiſes; as the Original lies in the Heart of God, ſo he hath made a Copy out of himſelf in the Promiſes, and nothing anſwers this but Faith.

And indeed, nothing could have given the intire Glory unto Grace, but only Faith. It is juſt as a meer Looking-Glaſs, when the Sun ſhines it is a glorious thing, O how glorious is that Looking-Glaſs when it ſhineth! But what is the Glory? It is nothing elſe but the very Sun's ſhining on it: ſo is Faith, and the Soul believing the Free Grace of God in Chriſt, receiveth Salvation from him.

SERMON XXII.

EPHES. 2. 8, 9, 10.

8. *For by Grace ye are ſaved through Faith, and that not of your ſelves; it is the Gift of God:*

9. *Not of Works, leſt any Man ſhould boaſt.*

10. *For we are his Workmanſhip, created in Chriſt Jeſus unto good Works, which God hath before ordained, that we ſhould walk in them.*

THeſe Words do contain the great Contrivement of God's Free Grace, in the Application of, and bringing us to Salvation through Faith. As the Words before had ſpoken of the Manifeſtation of an unknown Treaſury of Grace to be broken up and ſpent in after Ages, in Heaven, for ever: ſo amongſt other Coherences of theſe Words with the former, they come in as a Demonſtration to raiſe up their Minds to conſider how infinite God's Contrivements will be in ſhewing Riches of Grace in Heaven, and when that time is come, ſeeing that in the Way and in the Foundation of it laid here in the Works of Faith and Application by the Spirit, he had ſhewn forth and given ſo great a Declaration of the Riches of his Grace. And ſo now the Word [*For*] (as I ſhewed laſt Diſcourſe.) I refer even to the Words immediately foregoing in that Sence.

My Brethren, The Doctrine of the Free Grace of God in the Application of Salvation to us, hath been in all Ages ſubjected to Corruption, and a derogating from that Free Grace, either by denying of the Application at all, or not regarding it, or elſe by attributing that to the thing wrought in us, which ſhould be attributed to Free Grace it ſelf which works it.

The Free Grace of God, take it in the Spring and Fountain of it (give me leave to preface this by the way) that is, as it was in God's Heart from everlaſting, purpoſing and contriving our Salvation, as it reſideth in God's own Breaſt, it is moſt pure and Criſtaline: for as ſo conſidered, it had no other Spring, but only the pure Thoughts of his own Love. And again conſider this Grace in the Current and Streams of it, as they run through the Heart of Chriſt, and are manifeſted in the works of his Mediation, performed by himſelf, although there they are mingled with a full Price paid for all that Free Grace hath done for us, yet ſtill there it nothing loſt of its Glory, nothing of its Freeneſs; but ran on clear, pure Grace ſtill, notwithſtanding a price of Chriſt's Blood mingling with this Grace and paying a ſatisfaction to it. And the Reaſon is this, becauſe ſtill it was in the Hand of one that was God, who would detract nothing from it. But the hazard of prejudicing this Grace, is when Free Grace ſhall come to apply and bring home the Salvation purpoſed by God, and purchaſed by Chriſt, to our Hearts. When through Grace wrought in us, he ſhall endow and inveſt us with the whole and entire Title to Salvation, in our own Perſons through Faith. And my Brethren, as it runs through our Hearts, as it comes there, there is a danger of contracting Mud from the mixture of Man's Will, and Self, and Leaven of Grace wrought in Man, with this Free Grace of God brought home to Man. And this comes to paſs through the Pride and Self-conceit of Man, which is apt to attribute thoſe Works of Grace in us (without which Salvation cannot be applyed and made ours) to ſomething or other that ſhall be to the diminution and impairing of that Grace that ſaveth us, and is the Author of all.

In all Ages, but eſpecially in theſe latter Ages of the World, there hath been many Attempts and Devices in the Hearts of Men to detract and diminiſh from the Soveraignty of Free Grace: and if not to pull down that Soveraignty, yet to weaken it, and to undermine that Throne which God hath invincibly erected for it; and it is evident In all thoſe goings forth, in all the Progreſſes of it towards our Salvation, eſpecially in theſe of Application of Salvation to us, whereof the Text ſpeaks.

Now although that in God's Heart, Grace runs pure from Everlaſting, yet notwithſtanding Attempts have been made to detract from that Grace, even from electing Grace, either by making it univerſal, or making Faith foreſeen to be a motive to God of this Grace; or to make Jeſus Chriſt's Merits to be the Foundation of his Love to us; which it is certain they were not, for he did give his Son out of that Love. Yet all theſe Attempts have been to corrupt even that very Grace which is in the Heart of God towards us from Everlaſting. Now if Men will dare to defile theſe Springs of Grace, as reſiding wholly in God's Breaſt, as they are eminent Acts contained within himſelf and riſing out of himſelf, if they will go and mingle their Dirt and Dung, for ſo Faith and Works and all things elſe are in compariſon of this Grace (Give me leave to uſe the Compariſon that *Paul* doth, ſpeaking of his own Righteouſneſs in relation to Chriſt's, ſo I ſpeak in relation to this Grace) I ſay, if Men will dare to Mud this pure Spring as it runs in God's Heart, and mingle Faith and Works and Chriſt's Merits; how much more the Streams of Grace bringing Salvation to us, when they ſhall come to run and flow into the Heart through Faith, and run through Holineſs,carrying us on to Eternal Life,till it hath made us Poſſeſſors of it,how much more will,I ſay,the Heart of Man corrupt the Doctrine of Grace here? the Danger doth eſpecially lye when it comes to this.Therefore the Apoſtle here ſpeaks ſo eminently of Grace,it being the Controverſy of thoſe times(for ſo it was)It was the great Controverſy in thoſe two Churches of *Jeruſalem* and *Antioch*, *viz.* about Works and Grace, in *Acts* 15.11. where *Peter* before the whole Council delivers his Opinion, *We believe*, ſaith he, *that through the Grace of the Lord Jeſus Chriſt, we ſhall be ſaved even as they.* Mark, *through the Grace of the Lord Jeſus Chriſt*, that was all they believed to be ſaved by. It was in oppoſition to Works. This Controverſy likewiſe troubled the Church of *Galatia*, therefore *Paul* ſpends whole Chapters upon them concerning it: it troubled the Church of the *Romans* too, and he ſpends whole Chapters in his Epiſtle likewiſe upon them. But theſe *Epheſians* were not tainted with it, but yet, to fortify them againſt it, he draws in this piece here, *By Grace ye are ſaved, through Faith, and that not of your ſelves, it is the Gift of God*, and ſtates the Controverſy as exactly as it can be ſtated for the exaltation of Free Grace.

My Brethren, many of thoſe who have kept the Doctrine of God's Free Grace in Election pure and unſtained with any thing in Man, yet in the Application of Grace unto us, they have miſcarryed, attributing more to Faith,or to Repentance, or to the new Creature, than the Free Grace of God will bear,and Chriſt's Blood. Many of the Papiſts have been ſound in Free Grace, as it hath been in God's Election; yea they are as right as can be in the buſineſs of Redemption, take it as it hath been wrought by Chriſt: they give as much worth to his Merits,and value to his Satisfaction as any other, and cry up both as much as we,and upon the ſame Grounds; but when it comes to the Application of Salvation, and to this [*Our ſelves*] as here, and when it comes to what Salvation ſhall be attributed to, whether to Faith or Works or what elſe, in this they miſcarry, this is the great ſtumbling-ſtone they all fall upon, and which Multitudes are broken to pieces with, and ſo it hath been in all Ages. When it comes that this ſame Grace, and Chriſt's Redemption ſhould be applyed to us, then what do they do? They ſet up the new Creature, this Workmanſhip of God created in Chriſt Jeſus unto good Works, to be made our Righteouſneſs, and not the Righteouſneſs of Jeſus Chriſt. They ſet up Grace within us, and not Grace without us. It will not be yielded ſo much that Chriſt's ſatisfaction is reckon'd ours for the pardon of Sin. And with others, thoſe good Works which are the Fruit of the New Creature, muſt be preferred to the Honour and Title of Merit, to procure Heaven for us. And the Truth is, with them, God's Free Grace and Chriſt's Righteouſneſs may very well think themſelves ſatisfied, if they be remotely, and at a diſtance, and at ſecond hand taken notice of. It is enough Honour to Chriſt's Merits with them, to have ſo much worth in them as to merit, as our good Works merit: and ſo Free Grace is, they think, honoured enough if it be faintly acknowledged that all is from Grace, becauſe the New Creature and all is from Grace aſſiſting us.

And my Brethren, Even when it comes to the Work of the New Creature, they go half ſhare with God. They ſay it is of our ſelves as well as of Grace. Yea, they make our Wills the Lords of Grace therein, that is, that Grace doth but meerly like a Servant help us, either to chooſe if we will, or we may refuſe if we will. But our Wills are the Maſters.

And others, That of late Years, ſeem to diſtinguiſh themſelves from Popery, by denying the Merit of good Works, yet in the mean time teaching Works to be for Juſtification as much as Faith, and both equal and alike Evangelical Conditions of Salvation.

And thoſe again that would reject Works, yet notwithſtanding will needs ſet up Faith even whether it will or no; whereas Faith is the moſt modeſt Grace that ever was in this point: but I ſay, they would ſet up Faith or ſomething that muſt have a Throne and Share with Chriſt and Grace. Some would have the very habit of Faith, whilſt aſleep, a miſerable thing; they will take it aſleep, when it hath neither done good or evil, and ſay we are ſaved by Faith in that Senſe. And others would have the act of Faith; yea and in ſo doing would put off Grace with this, that it is and ſhews the more of Grace to take ſo ſmall a thing as Faith, a Pepper-Corn, and they think that Jeſus Chriſt is enough honoured, and all is for his ſake.

Thus I ſay, In the way of Application, ſtill Free Grace hath been ſubject to loſe its Right. I will not ſtand to enlarge upon it. The Apoſtle therefore in regard of this aptneſs that is in the Heart of Man to incroach thus upon the Grace of God, he doth here ſet down the Royalties of Free Grace in this reſpect, reduceth all that is wrought in Man, to their due place or bottom, there to keep them from lifting up a Hand, or raiſing up a Thought, or taking in above what is meet or due to them. And my Brethren, it is a matter of as great Concernment to preſerve the Doctrine of Grace in its Soveraignty, in the work of Application, as it is to attribute a Sovereignty to it in Election and Redemption. And our Comfort is this, that God hath entruſted one that is God too even with this Work alſo, who will be ſure to carry it on, and work out all Mud in the Hearts of his own People, if they mingle any with it, and that is the Holy Spirit. And were it not a great deal of Pity, that after all the Glory of God which Grace hath in Election, and which Jeſus Chriſt hath in Redemption, when it ſhall come to Diſpenſation and Application, in the winding and cloſing of all, he ſhould be robbed of it again? As if a King or great Prince, his whole and entire Revenue ſhould be truly recorded and ſet down, and by his Treaſurer faithfully raiſed and collected, yet when it comes to be expended and laid out in his Family, as it goes through under-hand Officers, he ſhould be cheated, and that waſted and ſpoiled to his Diſhonour. This Diſhonour is the Grace of God, and of our Lord Jeſus Chriſt ſubject unto. It concerned therefore both God and Jeſus Chriſt to look to this back-Door. Therefore they have ſhewn as great a Wiſdom in its kind in this Work of Application, as in the Contrivement of the Work of Election or Redemption; and as in Creation, they created all in Number, Weight and Meaſure, ſo they ordered all here, leſt they ſhould loſe any thing; that though they had it given them in the Lump, in that work of Redemption, they ſhould by Retail come ſhort of their Glory and Honour: that when Free Grace ſhould come to be minted and ſtamped in our Hearts, it ſhould come to be embaſed and loſe of its value. The Apoſtle therefore is vehement in it, in all his Epiſtles; you ſee here how he heaps up Negatives one upon another, *Not of your ſelves, not of Works*, ſaith he. It is one of his Maſter-pieces, and indeed the Maſter-piece of God himſelf, for to ſet down the

Ser. XXII. the right Limits, and what is to be attributed to Grace, and to ſhew how that our Salvation is ſo ordered and contrived, that nothing of Grace is diminiſhed or impaired at all. I may compare this Free Grace of God to a Diamond; as it came out of the Rock it came pure and whole and fair; and it was as curiouſly cut (as I may ſo expreſs it) by our Lord and Saviour Jeſus Chriſt, that all the Luſtres of it might have their utmoſt Advantage: but now all the hazard is, when it comes to be ſet in the Ring, ſet in our Hearts, ſet in Faith (though Faith be Gold) leſt it ſhould be ſo unskilfully ſet, as that any of the Luſtres of this Diamond ſhould be impaired, that though there be never ſo much in us, good Works or what ever it be, yet all may ſay (Faith ſpeaking in the Name of all the reſt) we do but ſerve to hold forth the Glories of this Grace, and the full brightneſs of them without obſcuring any. And therefore, I ſay, God hath entruſted one that is God, and that is his Spirit: and the Spirit hath here through *Paul's* Hand delivered to us the Truth herein: and the Apoſtle he doth prevent all the Corruption of the Hearts and Spirits of Men in this Doctrine, as I have in part ſhewed, and as in the opening of it will appear. And ſo now I come to the opening of the Words, having thus given you by way of Preface the Scope of them.

Here are two things, which I ſpoke to in the laſt Diſcourſe.

I. What is meant by Grace?
II. What by Saved? *By Grace ye are ſaved through Faith.*

By Grace, (as I ſaid) is meant the Free Favour of God out of us. He uſeth no leſs than four Words to expreſs it by, from the *4th* Verſe, to the Words I have read to you, *Mercy*, *Love*, *Kindneſs*, *Grace*, You have all the very ſame Words uſed in *Tit.* 3. 4, 5, 6, 7. you have Kindneſs and Love, ver. 4. *After that the Kindneſs and Love of God toward Man appeared:* you have Mercy, ver. 5. *according to his Mercy he ſaved us:* and you have Grace, ver. 7. *being juſtified by his Grace.* All theſe are Synonimous; if Mercy, if Love, if all theſe be things out of us in God himſelf, Grace is alſo.

Only there is one Queſtion, which I did not ſpeak to ſo fully in the laſt Diſcourſe, and that is, *Whether that applying Grace* (as I may call it, that being the Subject of this Text) *diſpenſatory Grace, that applys Salvation to us, be the ſame with electing Grace, yea or no?*

For anſwer to this (for it is a Matter of Moment, and the want of conſidering it, is the Ground of Miſtakes in ſome) I take it, that there is,

Firſt, The Grace of God (that I may give you the Diſtinction the Scripture gives) purpoſing of Salvation and all things to us: which you have in that famous place, 2 Tim. 1. 9. *Who hath ſaved us according to his own Purpoſe and Grace.* And this is proper to the Father.

But then there is, in the ſecond place, a purchaſing Grace, which we are ſaved by too, and that is, *the Grace of our Lord and Saviour Jeſus Chriſt*; as you have it in 2 Cor. 8. 9. *Ye know the Grace of our Lord Jeſus Chriſt*, ſaith he, *that though he was rich, yet for your ſakes he became poor*, and thereby did purchaſe all that God did purpoſe towards us.

Then again, thirdly, There is, (as the Apoſtle to *Titus* expreſſeth it, *Chap.* 2. 11.) *The Grace which bringeth Salvatian*; both that which *revealeth it*, as in 1 *Pet.* 1. 13. *Truſt in the Grace that is brought to Light* (its tranſlated to be brought to Light) *at the revelation of Jeſus Chriſt*, (not the Revelation of Chriſt to come, but it is that of the Goſpel.) And then again, it is a Grace bringing Salvation, becauſe as it reveals it, ſo it actually beſtows it.

Now if you ask me, *Whether it be the ſame Grace that electeth, that alſo doth call us and ſave us?*

I anſwer, firſt, It is certain, its the ſame Love, the ſame Grace, that juſtifieth, ſanctifieth, glorifieth and electeth, and all; it is the ſame Love continued to us.

In the *4th* Verſe of this Chapter, ſaith he, *For the great Love wherewith he loved us, he hath quickned us*, &c. And in 2 *Tim.* 1. 9. *According to the Grace given us in Chriſt, he hath ſaved us, and called us*, &c.

Yet, ſecondly, you muſt conſider this, That this Grace of Election meerly, *nihil ponet in nobis*, it wrought no alteration at all in the Men, in the Perſons themſelves; but this Grace, when it comes to apply, it works an alteration in the Perſons: And therefore in that reſpect it may truly be ſaid to have a difference; a difference, namely, between electing Love, and that which juſtifies and ſanctifies, tho it is but the ſame electing Love continued to us. As it imports the ſame Love in God that doth elect, and that doth juſtify; ſo withal it imports a Love working a Work in us, even in Application. As now by way of Parallel, it is the ſame Love that doth ſanctify which doth juſtify; yet in the Work of Juſtification God works nothing in us, but only reckons ſomethings ours; it is an Act out of us, in God himſelf; but Grace ſanctifying, is a Work in us: So likewiſe is it here; Electing Grace, it did *ponere nihil in nobis*, it did put nothing upon us at all, for we were not; only we had that Grace given us in Chriſt, who then was in exiſtence, as you have it in that 2 *Tim.* 1. 9. But this, I ſay, doth *ponere aliquid: We are ſaved by Grace through Faith*; and tho *not of Works*, yet there is a Workmanſhip created. It is the ſame Queſtion, as if you ſhould ask me, Whether that Love of God which was from Eternity, was the ſame, and no other, that gave Jeſus Chriſt up to Death in the Fulneſs of Time? How would I anſwer it? I would ſay, it is the ſame; for that God (as the Apoſtle ſaith) did *in the fulneſs of Time ſend his Son*, it was out of that Love that was from everlaſting: *God ſo loved the World, that he ſent his only begotten Son*, &c. Yea, and it may be truly ſaid, that Jeſus Chriſt his coming into the World was but the *Manifeſtation of that Grace, which was given us before the World was*, as you have it in 2 *Tim.* 1. 10. But yet withal, for all that, to ſend Jeſus Chriſt into the World, was a new Grace too; and therefore in *Heb.* 2. 9. he is ſaid to be *put to Death by the Grace of God*. And ſo now, tho Electing Grace is the ſame with that which juſtifies, yet when the Holy-Ghoſt cometh to work, and to apply, (for all three Perſons muſt have a like Honour) it may be ſaid to be a *new Grace*, even as the ſending of Chriſt into the World was; for ſo far forth as there is a newneſs in the one, there is a newneſs in the other. As now, it is a Grace of God, to make a Promiſe long before of any Mercy to his Creature; and when he performs it, it is all accordiug to his Promiſe, yet it is a new Grace for him to do it: So it is here.

And therefore, in the third place, I deſire you to conſider, that ſtill when the Scripture ſpeaks of calling us, it uſeth this expreſſion, *According to the Grace given us before the World began*. So you have it in that place ſo often quoted, 2 *Tim.* 1. 9. which indeed is a place parallel to, and openeth this: *He hath ſaved us*, ſaith he, *and called us, according to the Grace given us in Chriſt before the World began*. That place ſheweth, 1. That it is a Grace out of us, for it was given us before the World began: 2. That it is a Grace without us; and, 3. That Calling likewiſe is a Grace, the Holy-Ghoſt therein working according to the Pattern of what was given to him. Now add to this, that in *Rom.* 9. 11, 12. a place pertinent to this purpoſe, (the end why I ſpeak this you ſhall ſee by and by) *The Children being not yet born*, (ſpeaking of *Jacob* and *Eſau*, and of the Prophecy that God gave out of them long before) *neither having done any good or evil, that the Purpoſe of God according to Election might ſtand, not of Works, but of him that calleth.* I quote this place to this end.

You have here, firſt, a Purpoſe of God in Election, which was towards *Jacob.*

Secondly, You have a Purpoſe that ſtood; the very ſame when *Jacob* was in the Womb, it did continue to ſtand, [*That the Purpoſe of God according to Election*, ſaith he, *might ſtand*,] and out of it he called *Jacob* in the end; and that is called the *Foundation of the Lord*. But yet,

Thirdly, If you mark it, he addeth theſe words, *That the Purpoſe according to Election might ſtand, not of Works, but of him that calleth*. Here is Grace now, when it comes to call, it hath an eye to that Purpoſe which was from everlaſting, which Purpoſe ſtandeth ſtill, and out of it calleth. And as the Grace of God looked

Ser. XXII. looked not at Works in Election; ſo when it comes to call, it looks neither to Good nor Evil: And therefore propheſying of the Calling of *Jacob*, and not of *Eſau*, he ſaith, it is, *That the Purpoſe of God according to Election might ſtand, before they had done either Good or Evil.*

Therefore I conclude thus with it, that as ſpeaking of Chriſt's Redemption, we would uſe this Phraſe of Speech, *That the Purpoſe of God according to Election might ſtand, not of Works, but of him that redeemed us*; ſo in like manner, when he ſpeaks of Application, *That the Purpoſe of God according to Election might ſtand, not of Works,* ſaith he, *but of Him that calleth us.* Look therefore now, as Jeſus Chriſt did act the Work of Redemption according to the Plat-form laid, and ſo it was according to that Grace which was given us in him before the World began, and yet it was a new Grace too; ſo when the Holy-Ghoſt cometh to call, he acts according to the Pattern of the Grace of God in Election.

Now then here lies the Queſtion: Whether that God did love us with the ſame Love from everlaſting, which he loves us withal when he calls us?

My Brethren, it is clear that it is the ſame Love, the ſame Grace continued; yet let me ſay this withal, that there is a new Grace in it. The Inſtance of Chriſt's Redemption ſo clears it, as nothing more; for it was according to the eternal Purpoſe of Grace, that Jeſus Chriſt came to redeem us, yet it was a new Grace. Jeſus Chriſt came not only to maniſeſt the Love of God, tho he did that, but he came to work Salvation for us: So likewiſe here, when the Holy-Ghoſt cometh to apply, it is not only the Maniſeſtation of this Grace of the Son, and of the Father, or it is not only the ſame Grace; it is a new Grace, tho according to the old Grace.

And let me tell you this, that the Holy-Ghoſt is as great a Perſon as the Son, and therefore there is a Work left for him, that ſhall have a new Grace in it, as well as in the Son's Work: It ſhall be left for him to do us as great a Favour in his kind, as Jeſus Chriſt did do us in his kind. And ſo now I paſs from that [*By Grace.*]

Ye are ſaved.] I told you, that the whole Right of *Salvation* was here intended by [*Saved,*] but I will not ſtand upon that. Only let me decide this Queſtion too by the way, which follows immediatly upon the other.

Queſt. *Whether is a Man ſaved ſo, when the Work of Application begins through Faith, as he was not before?*

I anſwer clearly, that it may be ſaid of him, that he is now ſaved as he was not before, and that it is not a meer Maniſeſtation of his Salvation. The Text is ſo clear for it in the Coherence, as nothing more; for do but mark it, *Ye are* (ſaith he) *by Nature Children of Wrath; by Grace ye are ſaved:* there is an Oppoſition between theſe two Words, for Salvation hath Relation to Wrath, as you have it in Rom. 5. 9. *We are ſaved from Wrath through him.* Now if when we are ſaid to be ſaved, it were only the Maniſeſtation of Salvation to us, then when we are ſaid to be Children of Wrath, it were only the Maniſeſtation of Wrath to us too: but we were Children of Wrath really, and therefore we are ſaved really now, in a true real Senſe. And if it were a meer Maniſeſtation of being ſaved, and we were always ſaved, in a true and proper Senſe, then we were Children of Wrath Metaphorically and not really; if the one be real, the other is real, or both are not ſo, and if ſo, then I ſay, this was not a real Truth, *that we are Children of Wrath by Nature.*

Now then if you ſay, *Did not God love us?* Doth not the Text ſay, *You hath he quickned for the great Love wherewith he loved us?*

I anſwer, *He hath ſaved us, and called us according to his Grace given us,* as he ſaith, in that 2 *Tim.* 1. 4. It was given us in Chriſt indeed, and it is out of that Love he now calleth us and ſaveth us; and yet there is a true Senſe, in which reſpect we are not to be ſaved till now. A King in ſaving a Traitor, privately bears a good Will to him, yet there muſt be a Legal Act paſs from the King, before this Man is ſaid to be pardoned, not till ſuch time as his Pardon is read at the Bar, and he is acquitted; yea, tho the King had ſealed the Pardon before, yet this Man is not reckoned pardoned, till this legal Sentence of it. And therefore in *Rom.* 5. 11. we are ſaid, *by Chriſt to have now received the Atonement:* It is an emphatical expreſſion. And in the 19*th* Verſe of that Chapter, there is a notable variation of the Phraſe, which is obſervable, ſpeaking there of the Parallel of *Adam* and of Chriſt, ſaith he, *By one Man's Diſobedience, many were made Sinners; ſo by the Obedience of one, ſhall many be made Righteous:* The one is in the Future, the other in the Preter-perfect Tenſe. What's the Reaſon of the variation of the Phraſe? Becauſe that all Men, as ſoon as ever they are made Men, (he ſpeaks of that Multitude) in *Adam* they are all Sinners; but there are a Multitude of Elect, that are Men, and do exiſt, that ſhall be made righteous.

My Brethren, when the Scripture ſaith, We are ſaved by Faith, and juſtified by Faith, and not of Works, there muſt needs be more meant than a Manifeſtation; why? Becauſe our Salvation is manifeſted to others by good Works, as well as by Faith; as you have it in *Jam.* 2. 24. But what ſhall we ſay to all thoſe places? *He that believeth not, is condemned already?* John 3. 36. It will be ſaid, *He ſhall be condemned?* It is true, but yet you ſee that Text ſpeaks further, and is expreſs in it, that *He is condemned already, and the Wrath of God abideth on him.* And it muſt not be put off with this, That he that believeth not, hath the apprehenſion of Wrath; but he is really under Wrath, and that is his State.

How we are ſaved, and how we are not ſaved, I ſhall give you a diſtinction by and by.

The Holy-Ghoſt hath left unto him a Share (as we ſay) to effect about our Salvation, as really as the Father or the Son had before. We were elected to Salvation before the World was. I aſk you this, When Chriſt came to redeem us, whether did he ſave us by his Redemption? You muſt needs ſay, Yes. If we were ſaved before, I aſk, How we are ſaved by Chriſt? Did Chriſt only ſave us manifeſtatively? Did not he do it really? We ſhall otherwiſe make Chriſt an improper Saviour. I aſk again, Was not God's Love as much to us before Chriſt died, as after? Aſſuredly his Love was as much to us before as after; why? Becauſe he did out of that Love give Jeſus Chriſt for us, and Chriſt did commend his Love to us.

If it be ſaid, as it is by ſome, that Jeſus Chriſt was only for the continuation of the Love of God for ever; I aſk, When we were choſen in Chriſt before the World began, was not that Grace then given us for ever? What needed then the Death of Jeſus Chriſt for the continuation of the Love of God? Now, my Brethren, if notwithſtanding God's Purpoſe of Grace from everlaſting, Jeſus Chriſt be really a Saviour, and he ſaveth his People from their Sins; then notwithſtanding Grace from everlaſting, and Jeſus Chriſt's dying, there may be ſtill left a true Sence in which the Holy-Ghoſt ſaveth us too, when he cometh to apply Salvation to us; for he doth run an equal Share in Honour with the Father, and with the Son: Were it his Work, only to make manifeſt what the Father and the Son hath done, his Share were leſs. So that whilſt Men ſet up Free-Grace in this reſpect, they detract from the Holy-Ghoſt, and the Grace of God in Chriſt.

As Chriſt became the Author of Salvation unto all them that obey him, it was not a bare Manifeſtation of Salvation to them, but an Alteration of their State: So it is when the Spirit ſaveth us.

But you will anſwer me, How can this be, that we ſhould be Children of Wrath, and yet that God ſhould love us, and out of that Love call us, and yet the Love be the ſame?

If they will anſwer me another Queſtion, I will anſwer that; and that is this, How was Jeſus Chriſt beloved, and a Curſe at the ſame time? Do but anſwer me. How were they in *Rom.* 11. *Enemies,* and *beloved* at the ſame time? Whether did not God actually and really lay the Sins of us all upon Chriſt, who yet at the ſame time was without Sin? And again, Was not Chriſt when on the

Croſs,

Sect. XXII. Croſs, really made *Sin*; and yet now he is in Heaven, he is without *Sin*, even in that very reſpect wherein before, when on Earth, he was *Sin*? Was not Jeſus Chriſt once made *Sin* in a true real ſence? Certainly he was: And is not now Jeſus Chriſt without *Sin* in the ſame ſence? So the Apoſtle ſaith. Now then anſwerably, we may be Enemies, and yet loved of God: we may be Children of Wrath, and condemned already, in reſpect of that ſtate we ſtand in, and afterwards ſaved as truly, as once Jeſus Chriſt was made *Sin*: *He will appear the ſecond time without Sin*, ſaith the Apoſtle, *Heb.* 9. 28. Is there ſuch an Alteration made in Chriſt's Condition, and a real one? Certainly there may be the like in ours. In 2 *Cor.* 5. *ult.* the Parallel is exact: *Him did God make to be Sin for us, that knew no Sin, that we might be made the Righteouſneſs of God in him.* As on Chriſt's part, there was a Time when God laid all our Sins upon Chriſt, and then another Time in which he took all our Sins off from him, when he had ſatisfied for them: So on ours, there is a Time when God doth lay the Righteouſneſs of Jeſus Chriſt upon us, and takes off that State of Wrath that we were in in our own Perſons. And as it were abſurd to ſay, (as ſome) that our Sins are tranſlated upon Chriſt then when we believe; ſo that we were then made the Righteouſneſs of God in him, before we are call'd and believe, in that ſence that the Apoſtle there ſpeaks. The Parallel then lieth in this, That as there was a Time when God laid our Sins on Chriſt, made him Sin, which was on the Croſs, when alſo at the ſame time he was perſonally without Sin: So there is a Time, when God accounts perſonally to us Chriſt's Righteouſneſs. And again, as there ſucceeded a time when Chriſt that was made Sin, and remained under it for a while, is without Sin (as now for ever he is) ſo there was a time when we, who are now juſtified, were not juſtified but were Sinners and Children of Wrath, and that truly before God as truly as that now we are ſaved before God. And that is certainly to me the meaning of that in *Rom.* 8. 4. *The Righteouſneſs of the Law is fulfilled in us.* Do we fulfil the Righteouſneſs of the Law? No, but as it was fulfilled in and by Jeſus Chriſt before, ſo the ſame being applied unto us, when we believe, is ſaid to be fulfilled in us, that is, is made good in us, as we may ſo expreſs it; in that diſcharge of his, we, as conſidered in him, are made the Righteouſneſs of God.

But you will ſay, How are we ſaved in Chriſt and juſtified in Chriſt upon believing, when we were juſtified from our Sins, in Chriſt when he roſe, &c. and had Sin taken off from him, did not he repreſent us then?

Adam's Inſtance will clear all. Were not all Mankind condemned in *Adam*? yet no Man is condemned in his own Perſon till he is born, yet repreſentatively in *Adam* all died. So it is here. So far as we take Chriſt as a common Perſon repreſenting us, what was done in him, was done for us in him, and ſo from Eternity, before Chriſt died, we were ſaved in him, in that Sence, *According to the Grace was given in Chriſt before the World began*, ſaith he, in 2 *Tim.* 1. 9. Chriſt himſelf purchaſed it, with a reſerve till we believe and repent, or elſe we are not to have the Benefit of his Death. The Bond lay in God the Fathers Hand till we ſhould come in to him for it. I do not know that the Scripture uſeth the Word ſaved from Everlaſting, but only that the Grace was given us in Chriſt, and that Chriſt died repreſentatively. But when we come to exiſt in our own Perſons, then it is applyed to us, and we are ſaved in our own Perſons by that Grace, which once made Jeſus Chriſt a common Perſon for us.

The great miſtake in this thing to me is this. It is one thing what God doth in his own Breaſt as God, ſimply conſidered, and another thing what he doth as a Judg, as he will come forth to the World, and proceed by a Rule in the Eyes of all Mankind, and give an account of all at latter day: what Acts are in his own Breaſt, and what are in his Breaſt with Relation to the Creature externally. Now to ſave, and to condemn, theſe are Acts of God as a Judg. Juſtification and Salvation, is a forenſical Act, it is an Act where there is an accuſing and where there is an acquitting, as in *Rom.*8. you have it, and often in other places. Now though God as God hath ſaved us from Everlaſting, in his own Breaſt, yet take him as a Judg, that profeſſeth therefore to go by a Rule, and ſo we are not ſaved, according to that Rule, till ſuch time as he applyeth Salvation to us by his Spirit. *By Grace ye are ſaved through Faith*, ſaith he.

Take the Inſtance of *Jacob* and *Eſau*. God might Propheſy, as God, that there ſhould be a *Jacob* and *Eſau*, and that his Love ſhould be upon *Jacob*, before he was born, before he had been conceived, he might have done it, and after he was born, if he lived in an unregenerate Condition, by way of Prophecy he might have ſaid, *Jacob have I loved*; yet notwithſtanding ſtill, if he will proceed as a Judg, according to that Rule which he hath ſet in his Word, *Jacob* is not ſaved till *Jacob* believe.

The Ground of this Miſtake lies in this, Men do not diſtinguiſh between the Grace of God decreeing, and the Grace of God executing according to his Decree. Application is the execution of God's Decree; and as he decreed our Salvation, ſo he decreed this Order and this way of Execution. My Brethren, God doth not ſave us meerly by Predeſtination, he doth not glorify us meerly by Predeſtination; would you never be otherwiſe glorified than now you are in God's Decree? But he ſaveth us by Predeſtination that works Faith. *By Grace ye are ſaved through Faith*. The miſtake lies in this, that becauſe it is out of that Love, and becauſe that when God begins to work, it is out of that Grace he chooſeth, therefore they conclude there is no other Grace, there is no alteration of the State of a Man, when this Grace comes to apply all to him.

Again, another Ground of the Miſtake is this, the not conſidering of this Diſtinction (I ſpeak this to clear it as far as I am able, though I ſhall do it largely) it proceedeth, I ſay, from the Ignorance of this Diſtinction, That firſt there are immanent Acts which lie in God's Breaſt, as we call them abiding in himſelf; *the Lord knoweth who are his*, and this is called the Foundation of the Lord; which he purpoſed in himſelf. And then ſecondly, There are Acts which though they do reſide in God's Breaſt, or account of his Act, wherein yet he doth proceed by a Rule external; as he is a Judg, as now to give us the Right of Salvation, of Heaven, and Glory, and Happineſs, and to acquit us from Condemnation, it is an Act meerly in God's Breaſt, and conſiſts in his Account, yet ſo as withal; it is an Act relating to an external Rule, given forth by which he doth this, for it is an Act in which he doth go by, a Rule which he hath ſet in his Word. But then thirdly, There are Acts of God (which are out of the ſame Love that both theſe) and yet they work ſomewhat in us, as Glorification, and Sanctification. Now to me here lies the pure and true Miſtake, that Men do not diſtinguiſh between thoſe Acts that are purely in God's Breaſt as God, known to himſelf; and thoſe which though they are in his own Breaſt, and work nothing in us, as Juſtification and Adoption do not, ſimply conſidered, they are Acts towards us indeed, but are not Acts in us, but in God only, yet they relate to an external Rule, they are in God as a Judg: and upon that reſpect there is ſome legal Act paſſeth in our Hearts upon which the Lord doth as a Judge acquit us. Of which by and by.

And ſo much now for the clearing of that, *By Grace* (in this Sence) *ye are ſaved*; of which I have given you my Thoughts briefly.

Now then to proceed.

By Grace ye are ſaved, through Faith.

1. What is the Reaſon that God when he came to apply Salvation to us, choſe out Faith?

I ſhall only mention the Reaſons in the Text.

1. Becauſe there is a ſpecial Simpathy between Faith and Free Grace; ſo as that Faith and Faith only will give Free Grace all its Due and Honour. So that if the Holy Ghoſt muſt have a Work upon us, by which we muſt be ſaved, that he may have the Glory of Salvation as well as Chriſt and the Father, there could be nothing elſe choſen but Faith. I ſhewed you this in the laſt Diſcourſe. You have

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it in *Rom.* 3. and *Rom.* 4. where the Apoſtle ſaith plainly and clearly that it was of Faith that it might be of Grace; it was of Grace becauſe it was of Faith. I am now to apply this Salvation (ſaith he) to this Soul, and I would have my Grace exalted ſtill, therefore I will have Faith. It was of Faith that it might be of Grace. But I will not ſtand to open that.

2. The Apoſtle you ſee maketh Salvation a Gift, for thoſe Words [*it is the Gift of God*] the Holy Ghoſt hath ſo penned them, that the Grammar of them may refer as well to Salvation as to Faith: now if that Salvation, the Right to Salvation, be an entire Gift that is given at a Lump, then there was no Grace that was ſo fit in the Heart of Man to anſwer this Gift, as Faith. For Faith is a meer Receiver. That which is ſaid of *Lydia*, in *Act.* 16. that God opened her Heart to attend, it is in the Original to take them to her, namely, the things that *Paul* ſpake, and he opened her Heart to take them in, ſhe did but receive them, ſo elſewhere. *That they might receive Remiſſion of Sins and an Inheritance through Faith*, Acts 26.18. I could give you many places for it. Now,

1. It is Faith of all Graces elſe that doth firſt receive; and it receiveth by a Revelation, *The Righteouſneſs of God is revealed from Faith to Faith.* Love and Joy, that are other Graces, do but flow from this. It is Faith that gives the firſt Entertainment to that Grace, and Salvation brought by Grace, and others take it in by Faith.

2. It is Faith that is only a Receiver, that is, it doth nothing elſe but receive; it returns not. Doth the Hand of a Beggar that takes an Alms, return any thing to the Man that gives? No, it only takes it. The Beggar indeed doth other Actions, puts off his Hat, he bows to him and gives him Thanks, and in theſe there is a Return, but the Hand that takes it, is nothing but a Receiver, and that Act is only receiving. Love it doth Reverence to God, and it is officious and laborious, the labour of Love as it is called, but Faith it doth nothing elſe but receive.

3. No other Grace could receive it immediatly but Faith; *Fidei cum ſolo Deo ex Chriſto res eſt charitatis cum Deo et proximo.* Faith worketh by Love, Love therefore ariſeth from Faith, but it is Faith only that immediatly receiveth: For the Right of Salvation cometh immediatly out of the Womb of Free Grace, as it lay there from Everlaſting, purchaſed by Jeſus Chriſt; what is there in the Soul that immediately receiveth it? only Faith. There are two Acts of Faith; the one is upward to God, and the other is downward. *Actus elicitus* (as we call it) and *Actus imperatus.* The one brings forth without the help of any other Grace, that is, to receive the Grace offered in the Goſpel, and the other works by other Graces. It is Faith only glorifies God immediatly, other Graces by the help of Faith.

4. There is nothing elſe but Faith could have took in the whole of Salvation compleatly. We are ſanctified by Degrees, we ſhall be glorified many years hence, it is Glory reſerved to the latter Day, we have it by parcels in the Poſſeſſion. What Grace is there that could take in the whole at once? that could look to all that is to come and to all that is paſt? Nothing elſe but Faith. The Apoſtle when he ſaith here, *ye are ſaved*, he referreth to what he had ſaid before, *we ſit* (ſaith he) *in heavenly places in Chriſt*, and, *we are riſen with Chriſt*; theſe are things to come, if we reſpect the actual beſtowing of them. The Right, we have now, what can take this Right in? Nothing but Faith can make me ſee my ſelf ſit in heavenly places with Chriſt, and ſee my ſelf riſen with Chriſt. Faith can take in all that was done before the World was, can take in all that God means to do, yea and give a Subſiſtence thereunto. Love cannot do this, Love may make a Fancy of the Party, but it cannot make the Party preſent; but Faith makes all theſe things preſent.

And then again, the Lord hath put all Salvation and Grace that he means to beſtow, in the Promiſe: nothing elſe in us anſwers the Promiſe but Faith, ſo you have it in *Rom.* 4. 13. and *Gal.* 3. 22. I will not ſtand to enlarge upon this.

By Grace ye are ſaved through Faith.

Ye were Children of Wrath before, ye are ſaved by Faith. I told you, there was an Alteration of the State of a Man, from being a Man condemned, according to the Rule of the Word, which God as a Judg will go by; and it is upon believing.

Now what of Salvation doth Faith then receive, which not before, and to which Works add nothing? *Not of Works.*

I anſwer, The whole Right of Salvation. This is clear out of the Words, when he ſaith, *Through Faith, and not of Works.* Upon believing, or with believing (I ſhall explain it by and by) the whole Right of Salvation is given us; but all the Holineſs and Works we have, do not ſerve for the Right, but only we are led through them to the Poſſeſſion of it. You have it ſaid in 2 *Theſſ.* 2. 13. that we are *ſaved through Faith and Sanctification:* But the Apoſtle here orders them, how through Faith, and how through Sanctification. He ſpeaks in common of both, there; here, ſo through Faith, as not through Sanctification: *Not of Works*, ſaith he. How ſhall we ſalve that? This is the clear Diſtinction of it: We are ſaved through Faith, as that which gives us the preſent Right, or that which God doth then give as a Judg, when we believe, before Faith hath done a whit of Work elſe; but we are led through Sanctification, and good Works, to the Poſſeſſion of Salvation. Diſtinguiſh the Right and the Poſſeſſion, and you have clearly the Apoſtle's meaning; for ſaith he, *He hath ordained good Works, that we ſhould walk in them*, as being *already ſaved through Faith*, which he ſpeaks before that.

But had not we the Right before? you will ſay. Truly, my Brethren, as Copy-holders have the Right to their Land, when their Fathers die; but yet they muſt take it up at the Court of the chief Lord, before they enter upon the actual poſſeſſion: So it is here. *We enter into Reſt by Faith*, as the Apoſtle ſaith. It is a mighty Expreſſion, that in *Acts* 26. 18. *By Faith we receive Remiſſion of Sins, and an Inheritance.* Let any one now go and interpret thoſe Words. How is a Man by Faith ſaid to receive an Inheritance? He doth not receive the Poſſeſſion of Heaven by Faith; for Viſion, not Faith, gives him that Poſſeſſion: How doth he receive it then? I anſwer, In the Right of it: For upon believing, God as a Judg doth pronounce this Man an Heir of Eternal Life, and as a Judg, he will own him to be ſo at the latter Day. He had before bequeathed him an Inheritance by the Will of Chriſt, who died to make a Teſtament; he had a Right bequeathed him from everlaſting; but the actual Poſſeſſion he enters upon by Faith. It is called an Inheritance, when he giveth the Reaſons why it is by Faith. In *Rom.* 3. you ſhall find, that he uſeth that expreſſion of an *Inheritance: Abraham*, ſaith he, *was juſtified by Faith, that the Inheritance might be by Promiſe*; and in *John* 1. 12. *To them that believe he gave Power:* The word is, he gave *Dignity*; as a King doth create a Baron, it is a legal Form and Act: He gives them a Dignity, and then beſtows it upon them.

Therefore clearly to me, thoſe that ſay, that Faith only ſerveth for the manifeſtation of Juſtification or Salvation, are miſtaken. Saith *Paul* in *Gal.* 2. 16. (and he ſpake it as guided by the Holy-Ghoſt, in the Name of all the Apoſtles) *Even we believed, that we might be juſtified by the Faith of Chriſt, and not by the Works of the Law.* If Faith be only the Manifeſtation of Juſtification it ſelf, then they believed, that they were juſtified to be juſtified; but ſays he, *We, knowing that a Man is not juſtified by the Works of the Law, believed, that we might be juſtified.* Did they know only, that Juſtification would never be manifeſted by the Law? No, they knew that they could never have a real Juſtification by the Law, and therefore, *We believe*, ſaith he, *that we might be juſtified*, that is, really, as the Oppoſition carries it, *Acts* 13. 39. (which being added to the other clears it) *By him all which believe are juſtified from all things, from which they could not*

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be juſtified by the Law of Moſes; as really by the one, as we could not really by the other.

Again, that Opinion muſt needs make all Faith Aſſurance, and ſo condemn a Multitude of the Generation of the Juſt; for if Faith be only the Manifeſtation of Juſtification, every Man that believeth, hath his Juſtification made manifeſt to him, and ſo is aſſured of his Salvation: And it makes Juſtification alſo an improper thing, as I ſhall ſhew you by and by.

When the Scripture ſpeaks of our being juſtified, it doth not mean a Juſtification manifeſted to us only. Read but the *3d*, *4th*, and *5th* Chapters of the *Romans*, and mark the Coherence. When he had proved, that we are juſtified by Faith, and that before God, (it is not only in our own Conſciences) in *chap.* 4. he doth by this prove, that *Abraham* was not juſtified by Works, becauſe then he had not been juſtified before God, and he would have had wherewith before God to have boaſted: If he had not ſpoken of a Juſtification before God, and but of the Manifeſtation of it to us, this had not been a good Argument of the Apoſtle's. And that he clearly diſtinguiſheth between Juſtification really given to us when we believe, and the Aſſurance of it, is clear, by *chap.* 5. *v.* 1. compared with the former: *Being juſtifyed by Faith, we have Peace with* God, ſaith he: *By whom alſo we have acceſs by Faith, and rejoyce in Hope of Glory*, &c. So that he makes *Peace with* God, and *Aſſurance of Salvation*, and the *Love of* God *ſhed abroad in our Hearts*, and *Joy in* God, &c. to be the Fruit of Faith. Now this could not have been, if that our Salvation and Juſtification had been only the Manifeſtation of our Juſtification, and of the Love of God to us.

The truth is, this Opinion, firſt, it makes our Juſtification a meer Trope and Figure in Rhetorick; where Glorification is not, theſe would not be glorified by a Trope only: *Whom he hath predeſtinated, them he alſo juſtified; and whom he juſtified, them he alſo glorified:* Why ſhould not Juſtification be taken in a real Sence, as well as Glorification, or Calling.

It, ſecondly, makes all Faith to be Aſſurance, as was ſaid.

Thirdly, If you will ſay, that there may be any kind of Manifeſtation of Election and Salvation by Signs, be it but probable; and ſo far all grant, and an Uſe of them all do grant, after the Revelation of Juſtification by the Spirit, which is mediate: Then if Juſtification be only the Manifeſtation of Salvation, ſo far as they may ſerve to concur to the Manifeſtation of Juſtification, we muſt needs hold that we are juſtified by Works; but the Text ſaith clearly, that we are juſtified by Faith, and not of Works: *By Grace ye are ſaved through Faith.*

Next you will enquire, *How through Faith?*

Firſt; Some ſay, by it as an Inſtrument. The truth is, when you reſolve that Phraſe into its right Logick, it is the Habit of Faith is the Inſtrument, rather than the Act of Faith.

Many Queries may be, *How through Faith?* As,

Firſt, Whether it be to be conſidered as an Inſtrument of God's juſtifying of us?

The truth is, when you reſolve that Aſſertion into its right Logick, it is the Habit of Faith, rather than the Act, muſt be called the Inſtrument of either. And thus the moſt judicious Divine I know in that Point, and in the Point of Juſtification, acknowledgeth it. There is (ſaith he) the Principle of Faith, and there is the Act of Faith; now properly it is the Principle of Faith, that muſt be called the Inſtrument, the Act is the way or means thereof: And if ſo, then more is attributed to the Habit, than the Act.

Vid. *Gerard* Loc. com de Juſtif. p. 1325. *Habitus eſt Inſtrumentum, actus, ratio, & modus, &c.*

Then again, Whether through Faith as a Condition, or not?

I would have this Word laid aſide, I ſee both Parties ſpeak faintly about it. *Perkins* upon the *Galatians*, he will hardly acknowledg it a Condition; another in a Book called, *The Triumph of Faith*, ſaith, it is improperly a Condition. If it be not, why do they uſe the word? There is a Danger in it.

Firſt, A Condition may be pleaded: I may go and plead this, I have believed, *&c.* Will any Man make this a Condition between the Giver and Receiver, I will give you an Alms, if you will receive it? It is not a Condition.

Secondly, All thoſe Expreſſions, *If a Man believeth, he ſhall be ſaved*, &c. import, that he that doth ſo ſhall be ſaved in the event, which the Elect only are, to whom he giveth Faith. And it is a Phraſe that imports a Pleading. A Priſoner is not pardoned, unleſs he plead his Pardon, or hath his Pardon read at the Bar; will you ſay, this Act of his is the Condition of his being pardoned? It is that without which he is not legally pardoned, he doth not ſtand abſolved elſe. *Waſh, and be clean:* He could never have been cleanſed, if he had not waſhed; was his waſhing a Condition? No, he did not ſtand upon a Condition with him in it: It was indeed a Duty, it was likewiſe a Means or a Manner, by which God did cleanſe him.

My Brethren, the Nature of Faith, it is modeſt, it never makes a Plea for it ſelf, it wholly pleadeth Grace, and nothing elſe. The truth is, if it were a Condition, a Man might plead it before God, as the Apoſtle ſaith, *Rom.* 4.

That it is called the Law of Faith, and therefore this muſt be the Condition, it follows not: It is the Duty, and it is the Command of the Goſpel, without which God ſaveth no Man; and is not that enough? It ſeems to me to import, as if there were an univerſal Grace, and that it is the Condition terminateth it to this Man, and not to that.

Then again, Whether it be the Act of Faith that juſtifies, or that is accounted a Man's Righteouſneſs, when we are ſaid to be ſaved through Faith?

Surely no, for God might have took Works as well; if he would have took it as an Act, he might have took any Act, Love it ſelf.

There is this Reaſon lies in the bottom of my Spirit againſt it, beſides all that elſe the Scripture ſaith againſt it: That if when I go to God to be juſtified, I muſt preſent to him my Believing, as the Matter of my Righteouſneſs, and only Chriſt's Death as the Merit of it, what will follow? Two things clearly to me; Firſt, that the Heart is taken off from looking upon the Righteouſneſs of Chriſt wholly, and diverteth to its own Righteouſneſs in the very Act of Believing, for Righteouſneſs, and preſenteth that to God, which the Scripture is clear againſt. I ſay, it doth take the Heart off from the Righteouſneſs of the Lord Jeſus, or the eying of that, and cauſeth it to divert into it ſelf, and preſent its own Faith to God. Secondly, Every Man that will believe to be juſtified, and go to God, and ſay, Lord juſtify me; he muſt have an evidence that he hath Faith, for how elſe can he preſent that as the Matter of his own Righteouſneſs? Now Millions of Souls cannot do this, they were in a poor caſe if they ſhould be put to it.

The Apoſtle ſaith, *It was of Faith, that it might be ſure.* If Juſtification had been founded on the Act of Faith, it had been as ſure on Works as Faith; for that Faith that draws out an Act of Love, is as apt to fail, as that Act of Love. But here is no uncertainty, while I believe to be juſtified by the Righteouſneſs of Chriſt, but my Faith is ſwallowed up there; tho I may doubt of my Faith relying on him, yet I have a ſure Object, I have a ſure Matter to repreſent to God for me: whereas if *Believing* was that I had to repreſent to God to be juſtified by, ſuppoſe my Faith fail me, I have not a ſure Matter of Righteouſneſs to repreſent to God.

The very Object Faith believes on is a contradiction to this, that the Act of Faith ſhould be the Matter of my Juſtification. I yield this, When God doth juſtify, he takes notice of the Act in its kind, of the degree of it: *Abraham* was ſtrong

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But how ſhall we underſtand this thing, *through Faith?*

It is not for Faith, it is through Faith. This word denotes out *Cauſality*, then it notes out a *Way*: What is Faith? It is the way he ſaves us by: *Prepare the Way*, Mat. 3. 3. It is alſo aptly expreſſed by *entring in at the ſtrait Gate*, Mat. 7. 13.

How are we ſaved by Grace through Faith?

Faith lets in that Salvation, lets in that Grace whereby we are ſaved, (as the Sun comes in at the Window, when the Shuts are open) and the Soul receives that Grace by Faith, and take *John's* Expreſſion, *Joh.* 20. *ult.* that believing you might have Eternal Life, by Grace you are ſaved and that through Faith; becauſe Faith lets Chriſt into the Soul, and he comes to dwell in the Soul; God ſees Chriſt there, and he ſo juſtifies us and ſaves us in and through Chriſt, through Faith, and that not of your ſelves. This Word, *and that*, it refers to Faith, it is the Gift of God, that is a diminitive Phraſe, he ſaith, he ſaves through Faith, and this little thing Faith, it is the Gift of God, he magnifies Grace, he took the leaſt thing in us, whereby to account us ſaved, which is our Faith. If Chriſt were now to appear, what is the leaſt thing you could do, or could be expected that you would do, you will ſay it were to look up to ſee him, and to hope for Salvation from him. *Iſa.* 45. 22. *Look to me, all you ends of the Earth, and be ſaved*, I require nothing elſe, by Grace you are ſaved, it is but a look, and that not of your ſelves, and you ſhall be ſaved by that Grace. How much of Self is againſt Faith I have ſhewn, his Scope is here to magnify Grace in Application. There is a great Controverſy in the World, which is the greater Grace, this, or for God to vouchſafe to Man, that he ſhould go and make an univerſal Grace and Love to Mankind, and give every Man Means to aſſiſt him by Degrees, ſo that if he will not refuſe thoſe Means, he ſhall be ſaved, his own Grace having a ſhare with God in it. And he ſhall be Co-Partner with God, ſo it ſhall be of his Free Will, this puts much on the Spirits of Men, and it ſerves (ſay ſome) greatly for the clearing of God. Tho I think, to clear God there need not be this Doctrine; but we ſay, *it is not in him that Wills, or Runs, but in God that ſhews Mercy*, he works the Will and the Deed, and by Grace you are ſaved, and you are ſaved through Faith, and the working of this Faith is of God not of your ſelves, he carries on the Will of Man, opens the Underſtanding by a Spiritual Light, which the common Works of the Spirit give not. The Queſtion is, which of theſe two magnifies Grace more? ſure the latter. If the way of Salvation had been through Faith, partly of our ſelves, and partly of Free-Grace, all Mankind would have fallen every day one after another. There is the greateſt Inſtance that can be, (that of the old World) *Noah* was a Preacher of Righteouſneſs, the Spirit of Chriſt preached unto thoſe Souls of Men that are now in Hell. *And*, ſays God, *my Spirit ſhall not always ſtrive with Man*, Gen. 6. 3. The Holy-Ghoſt did ſtrive with Man, gave him aſſiſting Grace, there was not a Man ſaved by that Grace. It is the higheſt Inſtance that can be, only one Man ſaved and his Family, when all Mankind thus fell, and every one fell, one after another; how came he to be ſaved, it was not with that common Grace; it is ſaid, *Noah found Grace in the Eyes of the Lord*, Gen. 6. 8. by Grace he was ſaved, not of himſelf, it was by a ſpecial Grace that gave him Faith; it was not of himſelf, when all the reſt fell away by that common Grace Men plead for, he was ſaved by the ſpecial Grace of God. The Text hath another Inſtance, by Faith ye are ſaved, you that were without God in the World, without the Promiſe, lead away with dumb Idols, in whom the Devil ruled, you were remote from Faith, if you had been left to Free Will, what would have become of you? how comes it to paſs that you are ſaved who are *Gentiles*, when the *Jews* are caſt off? if common Grace would have got it, the *Jews* had the Advantage: but *by Grace you are ſaved, not* of your ſelves, what is the Reaſon, that Chriſt when he came, ſaid that after his Aſcenſtion, then the World ſhould come in, and that God ſhould ſay in Ages to come he would ſave Men, *through this Grace?* It is meerly his Free Grace. *By Grace you are ſaved, and that through Faith, which is the Gift of God*; It is given to you to believe, you are not able to think a good Thought of your ſelves; *to you it is given.* Salvation is a Gift, Chriſt a Gift, and Faith is a Gift; when I have found out a Chriſt, I muſt find out a Faith to lay hold on him; all our whole Salvation goes by Gift. The Grace given before the World began gives Chriſt for us, and us to Chriſt. Thus Chriſt is a Gift, and Faith alſo is a Gift; God gives that to us. *By Grace you are ſaved, through Faith, and that not of your ſelves, it is the Gift of God.*

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SERMON XXIII.

EPHES. 2. 8, 9, 10.

8. *For by Grace ye are ſaved through Faith, and that not of your ſelves; it is the Gift of God:*

9. *Not of Works, leſt any Man ſhould boaſt.*

10. *For we are his Workmanſhip, created in Chriſt Jeſus unto good Works, which God hath before ordained, that we ſhould walk in them.*

I Shall proceed ſtill, as I propounded in the opening the Nature of that Faith, which ſaves and juſtifies us, and never ceaſes till it hath put us into the Hands of Chriſt. I handled ſomething of it in the laſt Diſcourſe. I ſhewed you what a glorious Grace this is, and how it will of all Graces elſe be *found to the Praiſe, Honour, and Glory of Chriſt*, 1 Pet. 1. 7.

I ſhall now Demonſtrate the Greatneſs of it in reſpect of its Workings, and ſhall alſo diſcover the vaſt diſproportion, that is between our Selves and our Hearts, in which it is wrought, and this Grace it ſelf. How hardly it is attained, and that it is fetched out of the Rock, by an Almighty Power. To that end I have choſen this Text, and it is the particular Head; *That not of your ſelves, it is the Gift of God:* which I will by way of Common-place explain to you.

Only in General, take the Scope of the Apoſtle before in this Chapter. His Scope is to magnify the Free Grace of God, as the ſole Author of our Salvation, which he magnifies in two Reſpects;

1. By ſhewing that Miſery, which Man lay in, whan God firſt ſet his Heart upon him; *dead in Sins and Treſpaſſes*, deſerving a thouſand Deaths, *Children of Wrath*; as you have in, *ver.* 1, 2. and yet that God had provided a Salvation, and a great Salvation for ſuch a forlorn Creature.

2. He magnifies it in reſpect of the way of bringing us to Salvation, and imports thus much to us, that ſince Free Grace was the Contriver of our Salvation, its great End was to magnify it ſelf, and being to make its own Laws, it would be ſure to order Man's Salvation ſo, That tho of Neceſſity ſomething was to be wrought in Man, or elſe he could not be ſaved; yet it would pitch on ſomething, that ſhould have an Ingredience into Salvation, and yet ſo that as little as could be, ſhould be attributed to Man, and all ſhould be aſcribed to Grace.

There are two things required of us, Faith and Works. He puts a difference between theſe two. In that Faith is taken up into Commiſſion with Grace, [*By Grace you are ſaved through Faith,*] which Works are not [*not of Works*] the Works are required as well as Faith, yet God ſaith, he will not own you in Commiſſion with his Grace, *not of Works*. The Reaſon is, this Faith (as I ſhewed you) is that Grace, which ſo glorifies God; that he was not jealous to put it into Commiſſion with himſelf. Now when God required but as little as could be, yet he muſt require that we ſhould know his Grace, and lay hold on it, ſince otherwiſe Free Grace will be loſt: but yet in this laying hold on it, Faith will give all to Free Grace. But you will object, May not a Man ſtep in, and ſay, I have Faith, and I have contributed ſomething by Faith to my Salvation? No, ſaith the Apoſtle, it is *not of your ſelves*, but it is *the Gift of God*; and this is enough for the opening of the Words.

I ſhall now manifeſt this to you, That ſaving Faith is not of your ſelves; there is nothing in you that contributes to Faith. My End in it is this: To open the Nature of Faith to you, that you may ſee, that all in your ſelves, and all you can do, can no way help you any thing unto the Attainment of it. By what the Apoſtle denies, that they have any thing of it in themſelves, you will ſee the falſe ways Men take, and you will ſee in the Negative, clearly what the way of believing is, and what the Nature of Faith is; you will likewiſe ſee what the inability of Man is to attain it. It will empty you of your Selves, and you will be convinced not only, that you are not able to believe on Free Grace, but you will be forced to come to God, who will enable you to believe on him, and on his Free Grace; and when you alſo ſee how you are loſt, and that tho God only requires ſincere Faith, yet you are not able to do any thing towards it, you will ſee what you are, and of what weak Abilities, and you will be thankful to God for what little Faith you have, as being his Gift, not from your ſelves, and you will go on to perfect Faith in a way of dependency on him; thoſe therefore that think Faith is ſo eaſy to be had, may be convinced they have no Faith.

When I ſhall purſue the proving theſe Words to you, *it is not of your ſelves*, I ſhall not go about to ſhew you the greatneſs of Converſion in General, that it is not *of your ſelves*; but I ſhall keep cloſe to the point of Believing. And therein I ſhall not ſpeak ſo much to the workings of the Habits of Faith, as bring you to the Acts of Faith, as clearly renouncing a Man's ſelf, *&c.*

I ſhall perform theſe Particulars, by ſhewing you, that all that is in Man, or from Man, can no way help a Man to this Faith, yea all that is in Man, and from Man is againſt it; therefore certainly it is not *of our ſelves*, but it is *the Gift of God*. Theſe two Heads ſhall be the Particulars I aim at, That only in the General I will premiſe this, which I will but touch on; that is, That if we take our Nature in Innocence, in *Adam*, to believe ſuch things as we believe, would have been above ſuch a Nature. I will not ſtand to diſpute whether *Adam*, yea or no, had that Habit, or Principle which we have, only this is that I ſay, That if he had that ſame Principle of Faith we have, yet to believe thoſe things, which when we believe to Salvation, we do believe, it was infinitely above what his Faith was put to believe. If that the Wheels be the ſame, yet if there be a new Spring put in, that turns all the Wheels another way. So whereas *Adam* ſought Salvation by doing, and continuance in well-doing, and the Faith he had, ſet all the Wheels going that way: Here to us under the Goſpel comes a new Spring, that turns all the Wheels another way, and is as a new Inſtinct and Genius to carry the Heart to Chriſt to be ſaved, different from what the Genius and Inſtinct of *Adam*'s Faith carried him to; The Law of Faith is different from the Law of Works.

Adam believes that God made him, and that he made the World, for he did not ſee it was made. I will not diſpute, whether his Faith may be reſolved to Senſe, or ſanctified Reaſon, yea, or no? but this, I ſay, was an eaſy thing for him to believe that all that was made, was by him, that ſaid, *Let us make the World*. But if he had this ſame Principle of Faith, yet I believe it was ſo low, that he could not try it further without new Principles. Indeed for him to believe, that *the Soul that ſins ſhall die*, and that he ſhould die that Day he did eat; it was eaſy for him to believe this, becauſe he found that by doing the Will of God, he lived; therefore he might believe the contrary, that if he tranſgreſſed, he ſhould die. But what if God had ſaid to him, *that God himſelf ſhould die*, and that *he ſhould be made Sin, who knew no Sin*. If ſuch a thing as this is ſhould have been propounded to his Faith, and the Devil ſhould have come and contradicted it, it would have put his Faith to it. For *Adam* to believe, that while he pleaſed God in all things, he ſhould continue in his Favour, it was eaſy for him to believe it; becauſe he had a Principle in his Conſcience, which told that he ſhould have Peace, if he did it.

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There was the Juſtice of God, whereof he had the Image in his own Boſom, that might aſſure him. But to believe that God will juſtify the Ungodly, and to apprehend my ſelf Ungodly, and yet to believe that he will juſtify me: To believe that God will account an Ungodly Perſon as Godly, and Righteous, as all the Angels in Heaven, this would have poſed his Faith. Further, when that Ungodly Perſon juſtified ſhall continue Holy, and yet not have a Dram of Power in himſelf, but he muſt go and fetch it from another: *without me you can do nothing*: All theſe would have been Paradoxes, and thoſe too great even for *Adam* to believe. Therefore well may it be ſaid, *Faith is not of our ſelves, it is the Gift of God.*

But beſides, A ſecond Conſideration may be this, That in the beginning, if *Adam* had Power to do all theſe things, yet now it is above our ſelves, for we all have loſt it, and have ſo loſt it, that of all things elſe, we are weakeſt in the point of Believing. Beſide the general Reaſon which is common to all Grace, there is a ſpecial Reaſon, why that in loſing that which he had, we are utterly diſenabled for ever, of our ſelves, as to any Power of Believing. For conſider where was it that the Temptation entered in? It was certainly in a way of Unbelief. The Devil firſt deſtroyed *Adam*'s Faith, and through that Breach wounded him to Death, hath God ſaid, *Thou ſhalt not eat, &c.* If a Man be kill'd with a Shot in his Eye, tho that Shot piercing the Eye, it kills the whole Man, it muſt be Almighty Power to raiſe that Man to Life; yet there is a further Power required to raiſe that Eye, than to raiſe the Man; ſo it is with us, *Rom.* 11. We are ſaid there to be *ſhut up in Unbelief, that he may have Mercy upon all.* God hath concluded, or hath ſhut them up altogether, (that I may fit it to that thing I have in Hand) namely, that we are diſenabled to Faith of all things elſe. He compares unbelief to a ſpecial Priſon; ſuppoſe this Man had Life, that he could help himſelf, yet if he be ſhut up, he is utterly diſenabled. It imports in the firſt place, That God hath in a ſpecial manner, ſhut up all in Unbelief; other Sins are the Sins for which God impriſons us, but that we may be ſurely impriſoned, he makes Unbelief the Goal, we are ſhut up with a Door of Unbelief on us, and therefore he makes the greatneſs of the Mercy of God to lie in giving Faith; *God hath ſhut up all in Unbelief, that ſo he may have Mercy*: he hath ſhut them up in Unbelief over and above all other Sins. *Gal.* 3.22. he ſaith there, that *the Scripture hath concluded all under Sin, that he might have Mercy upon all*; there are outward Priſons of all Mens other Sins, but here he makes Unbelief the Inner Priſon; ſo God ſhews a further Mercy in giving Faith, than any other Grace. So that I may expreſs it thus to you; the Scripture hath concluded all under Sin, that the Promiſes by Chriſt might come; the Promiſes may come, and knock at the Priſon Doors, and ſay, we have come to all other Sins, and may come and ſay to a poor Sinner, believe, and tell him thus; *If you will come and but believe, do but come out of your Dungeon you are in, and you ſhall be ſet at freedom and be ſaved.* Now ſaith the poor Soul, if all other Priſons be open, tho there be free acceſs to God from all other my Sins, yet ſaith the poor Soul, I cannot come out of this Priſon; I am ſhut up, I cannot believe. The Promiſe of Faith in Chriſt is given to them that believe, and as the Promiſe is given to them that believe; ſo the Text ſaith here, *Faith is the Gift of God*; all the Promiſes may knock at the Priſon Door, but in vain, unleſs *God open the Door*, as there the Expreſſion is, in *Acts* 4.17. we are in a ſpecial manner ſhut up in this Eſtate of Unbelief, it is not therefore of our ſelves to believe.

Now the courſe I ſhall take to demonſtrate it ſhall be this, to go through ſome of the Particulars. I might manifeſt this to you, by going through all the pieces in you; take your Underſtanding, Will, and Affections, you ſhall find all theſe cannot help your Faith in the Truth, all that is in us, is againſt this, all that is in us will ſtill under-work all its Workings; unleſs the Power of God come with it, there is nothing in the Heart that is conducing to it; and all that is in a Man, or comes from him of Duties, Endeavours, *&c.* cannot attain to true Faith. Faith is not of our ſelves. I might I ſay, go through all the Faculties of a Man's Soul, and diſcover how little they can contribute to Faith; but at preſent I ſhall only inſtance in his Underſtanding.

Firſt, We will begin with our Underſtandings. All the parts of Wit and Wiſdom, that all the Men of the World have had, or ſhall have, if they were all in one Man's Heart or Head, they could not help him to look up to a Saviour, 1 *Cor.* 2. 5, 6, 7, 8. that your Faith ſhould not ſtand in the Wiſdom of Men, but in the Power of God; and in 1 *Cor.* 1.18,19. he there proſecutes it to the End, he ſaith, God hath a deſign by ſetting up Faith in the Hearts of Men, to ſave them thereby; and to confound all the Wiſdom of the World, ſaith he, the *preaching of the Croſs is to them Fooliſhneſs, but unto us that believe, it is the Power of God. It pleaſed God by the fooliſhneſs of Preaching to ſave them that were loſt.* He ſhews that as God had in Man's Redemption (as appears in that in *Geneſis*) an Eye to confound the Devil; and ſo chuſeth out that which is the moſt excellent thing, Faith; ſaith he, I will do it by the moſt fooliſh means, as by that Man that is crucified, and by the fooliſh means of Faith and Preaching, which all the wiſeſt Men ſhall not attain to; he doth not ſay he will confound the wiſe Men, but the Wiſdom of Men. Some wiſe Men are ſaved, but he ſaith, he will confound Wiſdom, for they muſt lay their Wiſdom aſide when they come to believe; he uſeth two or three Words, he ſaith in the 19*th* Verſe, he will make no uſe of Wiſdom; then he ſaith, he hath made it Fooliſhneſs, he hath put a ſcorn upon it; as in the 20*th* Verſe, he ſhews that the Wiſdom of Men is the fooliſheſt thing in the World.

Then my Brethren, If you would know the Reaſon, why God does ſo, and know the Reaſon, why that Wiſdom in Man cannot thus attain to Faith: the Reaſon why he doth it, is, that he may confound that which is in Man, the chiefeſt Excellencies, and that it may be in his Power to ſave whom he will, and that it may be in his Power only to raiſe Men up to what degrees of Grace he himſelf ſhall pleaſe. This he doth while he makes not uſe of Wiſdom, becauſe fooliſh Men he can make believe as much as the wiſeſt Men, nay he uſually raiſes Faith up to a greater degree in the fooliſheſt Men, than the wiſeſt in the World, than what by their Learning they can attain to.

Let me not only tell you that Wiſdom falls ſhort of it, and is not able to do it, but natural Wiſdom is in it ſelf a hinderance to it, and all the Wiſdom and Reaſon in a Man is againſt the way of Faith. Saith Wiſdom, I think by my Brains and Wit to attain this, which a fooliſh Soul ſhall not do. Pride is oppoſite to Faith, and Knowledg puffs up Pride. No Man is more oppoſite to Faith, than he whoſe Heart is lifted up in him. *The Juſt ſhall live by Faith*, Hab.2. He whoſe Heart is lifted up in him, is not Right: therefore nothing ſo oppoſite to Faith, as Pride and Wiſdom. And Knowledg ſince it puffs up, when the wiſeſt Men in the World, and great Men in the World come to believe, Faith lays them as low as the pooreſt Man in the World; ſuch a Soul will ſay, I would not care if I were a Fool, the pooreſt Beggar in the World, ſo I had a Dram of Faith.

Then Reaſon, which is alſo joined with Wiſdom, being the Form of a Man, as he is a Man, it is it that conſtitutes the Man, and ſo it is the higheſt thing till Faith comes, and then Faith oppoſeth it, ſubdues it, as Reaſon ſubdues Senſe; and then Reaſon riſeth up againſt Faith, when it comes to be put from its Kingly Power and Dignity, which it hath had all its Days. When a Stranger comes and tells Reaſon of a ſtrange thing in another World, which Reaſon never took in before, and on the News of this he muſt lay down his Reaſon at the Feet of this ſame Teſtimony, and take the Law at his Mouth; Reaſon which hath been the ſupream Principle in Man's Heart, will never do this; ſaith Faith, I will have all theſe Reaſonings and Principles put from you, Reaſon ſtands on them; *Rom.* 4. 19. ſaith Reaſon, conſider your dead Body; *Abraham* being not weak in Faith, he conſidered not his dead Body; Reaſon would have put in many Objections, but he conſidered not his dead Body, but gave himſelf up to Faith.

In the third place, The ſtronger Reaſon any Man hath when he comes to believe, he will find the harder pull of it; Men of Parts, the larger their Knowledg is, they are againſt believing the more: why? becauſe they will find out Arguments againſt themſelves; and all a Man's Reaſon and Parts will but ſerve to make his Indictment more againſt himſelf, and the more ſhroudly a Man will argue, (and eſpecially being a Man of ſtrong Reaſon) he will reaſon againſt himſelf, to the amazement of all Men, and as before Faith, you will never believe till you ſee your loſt Condition, What makes Men ſay that Conſcience tells them ſo, but they

Ser. XXIII. will not acknowledg themſelves to be in ſuch a State? but becauſe carnal Reaſon uſeth all the Strength it hath to build up high Towers,and plods how to get plauſible Shifts and Pretences how to flatter a Man's Soul; And a Natural Man thinks he is in a good Condition, therefore all the Reaſon a Man hath is mainly exerciſed in this Diſpute of his Conſcience, and reaſoning in his Heart, about the Goodneſs of his Eſtate. But when a Man comes to be humbled, and believes, all theſe reaſonings turn on the other ſide, and uſe as much Strength to object, why he ſhould not have Mercies, and that he muſt do thus and thus before he comes to believe? Never any comes to believe, if he will go the way of reaſoning,while he conſiders his dead Soul; as *Abraham*,if he had conſidered his dead Body,would not have believed. Self-Flattery in a Man is the general Reaſon that leads him on in a way contrary to Faith, for he thinks he is in a good Eſtate, for he muſt loſe ſuch Opinion of himſelf, before he can believe; then when Self-Flattery is kill'd, and Faith comes to lead up all her Forces, then comes Unbelief and fires Conſcience, and turns all the Word another way; that there is more ado to raiſe a Man up to bottom his Heart, and to reſt in Chriſt, than to humble a Man and to let him ſee his Natural Condition. You ſee that Wiſdom and Reaſon (all of it) conduceth not to Faith, but is all againſt it.

You have another Principle in you, there is a great deal of hope from that which is a good Principle, and that is your Conſcience, it is indeed the beſt thing in a Man. But take Natural Conſcience, tho never ſo much enlightned, let it remain ſtill in that Eſtate which by Nature a Man was in, and it conduceth nothing to believing; nay it is the greateſt Enemy to Faith that a Man hath. Conſcience I confeſs is a good Principle, it hath Goodneſs in it;tho it is defil'd,yet there is a Moral Goodneſs in it; it tells him of his Sinfulneſs, but it will not help him a whit to believe. Come to Conſcience, it will ſet you on doing the clean contrary, and put you out of the way, and it will not direct you one Foot of the way of Faith: what the Law ſays, it hath an Ear to that, but it is Deaf to what the Goſpel ſaith; as for *Moſes* we know him, but this Man we know not. Nay, which is more, your Conſcience enlightned, will help to diſcover all ſorts of Sin, but Conſcience alone will never diſcover Unbelief to you in the bottom of it; of other Sins Conſcience enlightned,will tell a Man roundly, but not of Unbelief, *John* 16.8. *It is the Spirit that convinceth of Sin*. Two Sins there are,which(the Truth is)are out of the Juriſdiction of Conſcience to ſet home on the Heart, ordinarily one is the Guilt of *Adam*'s firſt Sin; Here a Man's Conſcience alone cannot help him,it is through Spiritual diſcerning he muſt ſee the Corruption of Nature.The other is the Vanity of Thoughts. What comes in the compaſs of the Law, that the Heart and Conſcience will tell a Man of: But come to a Man that is troubled in Conſcience, he will make no Conſcience of believing, as if there were no command for it. They think they do well to argue againſt themſelves, and refuſe the Promiſes, it is ordinary for them to do ſo; Men will cavel at the Promiſes, but to look on Faith as the great Comfort, and to have an Heart diſcerning, and to have Unbelief ſet home on a Man's Soul, and to ſay that I muſt of neceſſity believe; Conſcience will not do, it is the work of the Spirit on our Hearts that muſt do it. This is a great Truth, nothing will help you ſo to know the Nature of Faith as this thing. I am to ſpeak of Conſcience not ſubordinate to Faith,as in Man it is not; it is the greateſt Enemy to Faith as can be, it is the greateſt hindrance of believing, in reſpect of the guilt of Sin. What is a great hindrance to you in the way of believing?it is the greatneſs of your Sins, your Hearts miſ-give you. I ſhall not ſhew you how to take it away, for that is another thing; But this is all, *I intend to ſhew jou the Guilt of Sin as on the Conſcience*: which Conſcience is it that raiſeth it up, and conjures it up. It is Conſcience is the Subject of it. It's call'd an evil Conſcience, that repreſents to a Man that Sin is good, yet it's call'd evil alſo, becauſe that the State of a Man is evil. What keeps Men from believing? the greatneſs of their Sins. When Conſcience is awake (what preſents their Sin ſtill to them is Conſcience) all your diſcouragement is from your Conſcience unſprinkled with the Blood of Chriſt. Conſcience hath not learnt the Leſſon from Faith; it hath not dipt it ſelf in the Blood of Chriſt: If it had,it would be quiet, and not be ſuggeſting Sin, ſo as to diſcourage a poor Soul when he looks on Sin ſo ſinful, and when he looks on Sin ſo as to diſcourage him. When Conſcience doth this, he bids Chriſt depart from him;

for he is ſinful, *Heb.* 10.22. & *Heb.* 9.14. A Man muſt have his Heart ſprinkled from an evil Conſcience. What is it that ſprinkles it? it is Faith that doth it by taking the Blood of Chriſt. The Holy-Ghoſt in the Soul by Faith ſprinkles the Conſcience, and that quiets it. Heb. 10. 14. *That he may purge your Conſcience from dead Works.* Now then there is nothing that will ſatisfy your Conſcience, in reſpect of the Guilt of Sin, but only the Blood, Death and Reſurrection of Chriſt. While Conſcience ſhall be ſuffered to ſpeak louder than Faith, it will cry the Blood of Chriſt down, as in *Iſa.* 59. 12. ſay they, *Salvation is far off; as for our Iniquities we know them.* Slight thoughts of Sin further Preſumptions, but Sin diſcovered of it ſelf hinders Faith, you all feel it. But there is a ſecond way, wherein Conſcience, if it be not ſubordinate to Faith, hinders Faith both ſecretly and cloſely, and draws all your Hearts its way, that I ſay of all that is in Man; there is not a greater Enemy to Faith.

This I will ſay in the General to you, There are two Covenants, the Covenant of Grace, and the Covenants of Works, and theſe two are incompatible one with another. Take the Law as it is a Covenant, it is incompetent with the Covenant of Grace. Theſe two, are two Vice-gerents in Man's Heart; the Law hath Natural Conſcience in Mens Hearts to keep its Courts, and the Goſpel hath Faith in the Heart to keep Chriſt's Court. Now all Men in the World, let them be never ſo much enlightned, and have not ſaving Grace, they are under the Law, therefore Conſcience is the Supream Principle in them; all Men that are Godly are under Grace, *Rom.* 7. 1. *Rom.* 6. 4. therefore they are under Faith. Now here lies the great Myſtery of it; that ſtill Conſcience would be the Supream Principle, it would act according to the Tenor of the Law in a Man's Spirit, it would keep a Man under the Law; for it is true to its Maſter, which naturally its appointed to ſerve, and doth oppoſe the Dignity of Faith, and therefore only God can ſo ſubdue Conſcience unto Faith, as the Law ought to be ſubdued to the Goſpel.

SERMON XXIV.

Ephes. 2. 11.

Wherefore remember that ye being in time paſſed Gentiles *in the Fleſh, who are called Uncircumciſion by that which is called Circumciſion in the Fleſh made by Hands.*

I Shall not open theſe Words by way of Expoſition; but ſhall only ſingle out a Point which is of great Uſe, and which I ſhall handle and finiſh at this time. And it is this, What Uſe and Advantage and Improvement Believers ſhould make of their having been in the State of Nature, as you know all once were, whether converted ſooner or later. *Wherefore* (ſaith the Apoſtle here) *remember that ye were once* Gentiles *in the Fleſh.*

There are two Ways of handling this Doctrine.

The one is by ſhewing the End that God hath, in leaving his Children in ſuch an Eſtate and Condition: And with that I will not at all meddle here at this time.

The ſecond is the Uſe and Improvement, that is to be made of that Condition by them. And what Uſe or Improvement may be made of a Man's ſinful Condition, while he was in the State of Nature, the ſame alſo may withal be made of thoſe Sins a Man hath fallen into ſince he was in the State of Grace.

The Holy-Ghoſt here you ſee, doth exhort us to *Remember* [*Wherefore remember*, ſaith he.] He had diſcourſed at large of the State of Nature in the former Verſes, and ſaith he, Let this for ever ſtick with you, let it be ever in your Eye: *Wherefore remember.*

And we may make the following Improvements, of what the Apoſtle enjoyns to theſe *Epheſians.*

Firſt, It ſhould ſerve us to this End, to magnify the greatneſs and freeneſs of God's Grace to us: Do but ſee what *Paul* ſaith (for I ſhall give you his Inſtance and Example) in 1 Tim. 1. 12. *I thank Chriſt* (ſaith he) *for putting me into the Miniſtry*; why ſo? *Becauſe I was a Blaſphemer, a Perſecutor, and Injurious*; but ſaith he, *I obtained Mercy, becauſe I did it Ignorantly through Unbelief; and the Grace of our Lord was exceeding abundant with Faith and Love, which is in Chriſt Jeſus.* If a Man had been but in *Paul*'s Heart, and but ſeen when he conſidered that, *I that was a Blaſphemer, &c. obtained Mercy*, how he brought *Blaſphemer* and *Mercy* together, and what a mixture of Affections it wrought in his Heart. My Brethren, That is that which God aims at, to bring contraries at once into a Man's Soul, and by them to work the moſt glorious mixture of Affections in us, both of Confuſion in our ſelves, and of triumph in the freeneſs of his Grace. To that end, he brings in and preſerveth the Senſe both of his own Free-Grace, and of our own Vileneſs, to work this mixture of Affection in us. In this ſame 2*d* of the *Epheſians*, where the Apoſtle had diſcourſed of their having been in this Natural Condition, you ſhall find that he ſaith twice, *By Grace ye are ſaved*, he contents not himſelf to have ſaid it once, but he ſaid it again: ſo you have it ver. 5. *By Grace ye are ſaved*; ſo you have it again, ver. 8. *For by Grace ye are ſaved.* If thou haſt acknowledged it once, acknowledg it again. You know that Rule, (which is an infallible one, and everlaſtingly holds true) that of the Apoſtle in Rom. 5. *Where Sin hath abounded, there Grace aboundeth much more.* (I will not ſtand to enlarge any more upon that;) For it is one of the Ends that God had (which I will not now inſiſt upon) for which he did ſuffer his Children to lye in ſuch a Condition.

Secondly, You may improve it too for a help to your Faith. Though the Guilt of Sin is in it ſelf, take it in a direct way, one of the greateſt oppoſites to Faith that can be, yet God improves it in the Heart of a Believer, to be the greateſt help to Faith many ways that could have been. As,

1. It helpeth our Faith, in reſpect of a Senſe of our own emptineſs. There is nothing that doth move a Man to ſelf-emptineſs more, or gives him a greater experience of it, than the Conſideration of that Condition he was once in by Nature. For to be ſure that then thou hadſt not the leaſt Power, not the leaſt Ability, not the leaſt Faculty, to think one good Thought, or to put forth one Holy Aim towards God, to do any thing that might help forward thine own Salvation, or magnify and advance the Glory of God. There was but one Mean to Salvation, and that was, to believe. God provided a Remedy in Jeſus Chriſt, a Remedy without us which requireth nothing within us but Faith. Take any Man that was in his natural Eſtate, let him but remember that, and he muſt needs remember this, that he had not the leaſt Power to believe; for he was dead, he was empty of all Grace, and Abilities to exerciſe Grace. And therefore the Apoſtle ſaith here in the 8*th* verſe of the 2*d* of the *Epheſians, By Grace ye are ſaved, through Faith,* and that not of your ſelves neither, *it is the Gift of God.* He makes this a Corollary from this, that they had been *dead in Sins and Treſpaſſes,* that they had formerly been in an unregenerate State and Condition. A Man by the Conſideration thereof hath Experience, that tho God provided a Remedy, yet he had not a Hand nor a Heart to lay hold upon it, but he ſhould (if left to himſelf) have periſhed everlaſtingly; and that as God found him a Chriſt, ſo he muſt find him Hands to lay hold upon him, or he had been undone.

2. It helps forward this Perſwaſion in Faith (which is the Spirit of Faith) that a Man can never be juſtified by any Works of his own: and, I ſay, this doth naturally riſe from the Conſideration of his once being in the State of Nature. It is the ſtrongeſt Argument (I will not much inſiſt upon it, only ſo much as may now clear it) to perſwade or convince the Soul, that he can never be juſtified by his own Righteouſneſs, though he hath never ſo much given him afreſh and anew by God; why? Becauſe he was once in the State of Nature. *He hath ſaved us* (ſaith the Apoſtle, in Tit. 3. 3, 4, 5.) *not by Works of Righteouſneſs which we have done;* why? by what doth he prove it? *Becauſe we were ſometimes our ſelves Fooliſh and Diſobedient, &c.* (he mentioneth their Natural Condition in the Verſes before) Our once having been in the State of Nature, it ſpoils, it diſenableth all Holineſs wrought in us by Chriſt, ever to juſtify us before God. My Brethren, the Argument why we cannot be juſtified by our own Works, doth not only lie in this, that our Works are imperfect; for know, they ſhall be perfect one day, and God if he pleaſed might make them perfect here: but ſuppoſe he had made us perfectly Holy in this Life, yet notwithſtanding ſtill we ſhould not be juſtified by it; why? Becauſe we were once in the State of Nature, ungodly Perſons, and this Righteouſneſs which we have now, it is a borrowed Righteouſneſs, by virtue of a new Covenant, the Covenant of Grace, and therefore it can never avail to juſtify, as Works under the Covenant of Works did, for I ſay it is but borrowed. And therefore ſee what the Apoſtle ſaith, in this *Eph.* 2. 9, 10. Do but mark the ſcope of thoſe two Verſes (it is punctual to what I drive at, and now have mentioned) *We are not ſaved by Works* (ſaith he) *leſt any Man ſhould boaſt.* Why are we not ſaved by Works? have Believers no Works? Yes, but they can never be ſaved by Works; why? *For* (ſaith he) *we are his Workmanſhip created in Chriſt Jeſus to good Works.* This is his Reaſon; and his Scope is manifeſtly this, ſaith he, there was a time when you had no Grace, no Holineſs, nor nothing in you, you were utterly *dead in Sins and Treſpaſſes* (ſo he ſaith in the former Verſe.) Well now you have Holineſs wrought in you, you are a Workmanſhip created in Chriſt Jeſus to good Works,

but becauſe it is newly created in Chriſt Jeſus, hence therefore you can never be ſaved by it. This is a manifeſt and clear Corolary and Deduction from this Truth, that once they were in a Natural Condition, as we all were: For if we receive a new Workmanſhip created to good Works in Chriſt Jeſus, it is then meerly by Grace; and we therefore receive it by Chriſt Jeſus, becauſe once we were *dead in Sins and Treſpaſſes*; we were in our Natural Condition, hence therefore theſe Works that flow from this new Workmanſhip can never ſave or juſtify a Man.

3. It doth teach us in the way of believing one Leſſon, which we ſhould never have learned but only for the Conſideration that we were once in the State of Nature; It is the higheſt Leſſon in Faith's School (ſo I may call it) and it's this, That whenſoever a Man comes to Chriſt for Juſtification, he ſhould look upon himſelf as an Ungodly Perſon: that although he have never ſo much Grace in him, yet becauſe he once was in the State of Nature, and an Ungodly Perſon, he is to conſider himſelf (as in himſelf) ſo for ever. There is that clear place for it, in *Rom.* 4. 5. The Apoſtle had proved, and he doth prove there, that we are juſtified only by Faith; and he proves it from the example of *Abraham* our Father, and he takes the Example of *Abraham* after he had lived long in the State of Grace; for he quoteth that Scripture in *Geneſis*, *He believed God, and it was counted unto him for Righteouſneſs*, ver. 3. Now what ſaith he, *Not unto him that worketh, but to him that worketh not, but believeth on him that juſtifieth the Ungodly* (he works this out from *Abraham's* Example) *his Faith is accounted for Righteouſneſs.* So that now *Abraham* when he did come to believe twenty, thirty years after he was converted unto God, he ſtill believed upon that God that juſtifieth the Ungodly. Saith *Abraham*, I was an Ungodly Perſon once, and an Idolater, and what ever Grace I have now in me, what ever I have done ſince, that goes upon another Account, but ſtill as in my ſelf, when I come to look for Juſtification and for Righteouſneſs, I look upon my ſelf as an Ungodly Perſon, as if I had no works at all. And that is the meaning of it, *to him that worketh not*, that is, that regardeth not in the point of Juſtification, that is, as if he wrought not, but believeth on him that juſtifieth the Ungodly, *is his Faith accounted unto him for Righteouſneſs.* This is the Faith that is the Faith of Righteouſneſs, and we ſhould never have had occaſion for ſuch a Faith as this, had not it been for that Condition in which we all lay in by Nature.

4. It may help us againſt Temptations of all ſorts; Thou that livedſt in thy natural Condition, it may be many years, and didſt begin to ſee thy ſelf a loſt Man without the Lord Jeſus, it was a very bold adventure of thee when thou didſt firſt put forth thy hand to lay hold upon Jeſus Chriſt; thou cameſt then trembling to Chriſt for Pardon of Sin, whenas thou ſaweſt nothing in thy ſelf, nothing at all, there was not any ſuſpicion of Grace to be in thee, nothing but the contrary; and yet thou didſt believe then: it may be God fell upon thy Soul, aſſured thee of his Love too upon thy believing and throwing thy ſelf upon him. Mark, thou canſt never be put more to it (take thy whole courſe to thy dying day) than thou waſt then; for the worſt Temptation that can befal thee, is that thou art in ſuch a State and Condition. Why when thou didſt firſt begin to believe, thou wert in that Condition (that's certain) therefore now it is but putting forth ſuch an Act of Faith now in the midſt of ſuch a Temptation as thou didſt put forth at firſt, or as all Believers do put forth at firſt; it is but to live by that Faith at worſt which thou didſt at firſt begin to live by. My Brethren, Men uſe to eaſe their Faith by looking to what is in themſelves; but look upon your ſelves as Ungodly: Suppoſe your ſelves ſo, ſuppoſe the worſt (I do not ſay, take it for granted that your State is ſuch) in your ſelves you are ſuch; but ſuppoſe it; it is but making that venture upon Chriſt which you made at firſt. So that now that firſt Act of Faith thou putteſt forth upon the Conſideration of thy former State and Condition, doth but teach thee and prompt thee, what Faith thou art to live by in all Temptations whatſoever.

5. It is a great help to ſtrengthen a Man's Faith for Perſeverance. Thou wenteſt on perhaps, as many of the Saints have done, many years in a way of Sin; thou canſt not be, nor art now in a worſe Condition than thou wert then in; the Lord did then, when thou wert broke, ſet thee up again; why he will do ſo again tho

thou

*Ser.*XXIV.

thou art fallen into Sin: all the Sins of thy whole Life lay upon thee then, and thou cameſt to God for the Pardon of them; what doth the Apoſtle ſay in *Rom.* 5? (it is a uſe he makes of this very thing) *If when we were Enemies* (ſaith he, ver.10.) *We were reconciled unto God by the Death of his Son*; did God pardon you, ſaith he, when you firſt came to him, having lain in your natural Condition all your days before, being Enemies unto him? now ſaith he, being reconciled, being now entered into an Eſtate of Covenant and Friendſhip with him; *much more* (ſaith he) *being reconciled we ſhall be ſaved by his Life*: that is, he putteth the Emphaſis both by comparing the effectualneſs of Chriſt's Death, and Chriſt's Life in us; as I have elſewhere ſhewn, but what I quote it now for is, that if God pardoned you then, when you were Enemies, and came to him out of your Natural Condition (therefore remember but that Condition) ſurely now having reconciled you to himſelf, you ſhall be ſaved by the Life, by the Interceſſion of Chriſt. My Brethren, If we ſhould remain in a mixt Condition of Sinning, ſuch as we have here in this Life, even to Eternity, God could pardon us, and he would do it: But relieve your Hearts thus, make but a compariſon of what you were in your former Eſtate before you were converted, and make the compariſon thus: I went on many years in ſuch a way of Sin, I knew not God; God all that while loved me, his Heart was upon me, and he relieved himſelf all that while with this, I will let him alone, for I ſhall have him come to me in the end; (and my Brethren it is certain that God did ſo. Before ever *Paul* was converted, God had an Eye upon him all that while, he had appointed the time in which he would turn him:) Anſwerably now, thou haſt ſtill Sin in thee which breaks out again and again, and thou thinkeſt it will undo thee; How doth God relieve himſelf now? There is a time (ſaith God) that I will take this Soul up into Heaven, free him from all Sin, and it is but bearing with him, and pardoning of him till then; I did it before, I did but bear with him, and forbear him till my Spirit turned him to me; now it is but bearing with him ſo much the longer, till ſuch time as my Spirit ſhall fully ſanctify him, and he be taken up unto my ſelf. Thus, I ſay, help thy Faith: and the Conſideration of God's Love to thee, and to his Children before they were converted, is an evident ſtrengthning of our Faith.

6. And *laſtly*, It may help our Faith, by moving us to take the faſter hold upon Chriſt. My Brethren, though it is the Power of the Holy-Ghoſt that doth help us to believe, and gives us ſtrength to believe, yea every degree of Strength; that we take a faſter hold upon Chriſt every day than other, it is from the Holy-Ghoſt: yet the Holy-Ghoſt uſeth Motives and Conſiderations, he deals with a Man herein as with a reaſonable Creature. Now when a Man ſhall look back upon his whole Life, and conſider the Sins of his unregenerate Condition, and all his Sins ſince; may that Man think with himſelf, if all theſe Sins ſhould now be mine, and I ſhould anſwer for them my ſelf, what a Condition ſhould I be in? But here is my Lord and Saviour Chriſt, who frees me from them all. This moves a Man ſtill to run to him as to a City of Refuge, to lay faſter hold upon him, to renew ſtronger Acts of Faith every day than other. And remember it for that end; If a Man hang upon the top of a Pinacle (as I may ſo expreſs it) the further off the Ground it is, and the more danger he ſees in falling, the faſter hold he will be ſure to take; ſo is it here. And that's the Reaſon (my Brethren) why poor Souls when they come firſt out of their natural Condition, make ſo eagerly and deſirably after Chriſt, and after Faith; it is becauſe they have all the Sins of their unregenerate Condition at once before them, which doth drive them to the Lord Jeſus Chriſt; to him they run as unto a City of Refuge, the cry of their bloody Tranſgreſſions purſuing them. Therefore now that Faith ſhould grow every day ſtronger and ſtronger, we have a greater Motive unto it, for we have every day before us a greater Proſpect of Sins. And ſo in all theſe reſpects it may ſerve to help forward Faith; *Wherefore remember*, ſaith the Apoſtle, *&c.*

Thirdly, Another Benefit, is, Love unto Jeſus Chriſt. (Theſe Advantages which I mention, many of them may ariſe from Sins committed ſince God called you as well as before, and ſo may this.) You know that *Mary* loved much, becauſe it is ſaid, *much was forgiven her*. I will give you an Inſtance of *Paul*, in that place I quoted even now, (1 *Tim.*1.) though not to that purpoſe I now quote it. *I*, ſaith he, Ser. XXIV. *before was a Blaſphemer, and a Perſecutor, and Injurious, but I obtained Mercy, &c.* and (ſaith he) *the Grace of our Lord was exceeding abundant, with Faith and Love which is in Chriſt Jeſus.* What means he here by Faith and Love? Doth he mean the Faithfulneſs and Love of Chriſt unto him? No, but Faith and Love in himſelf wrought toward Jeſus Chriſt; and his meaning is this, that look as I having been a Perſecutor, and a Blaſphemer, and Injurious, as I had abounded in all theſe before; now when God did turn me, the Grace of Jeſus Chriſt did make this Advantage of it, it made me love him the more; *The Grace of our Lord was exceeding abundant in Faith and Love.* And remember this: The Love God ſhewed thee when he firſt turned thee to him; all the time before (as I ſaid even now) his Heart and Eye was upon thee, himſelf had appointed a time, a fulneſs of time, in which he reſolved to turn thee; and as he ſet a fulneſs of time for Chriſt Jeſus his Son to come into the World, and to take our Nature upon him; ſo he hath ſet in his eternal Purpoſe and Decree a fulneſs of time in which the Holy-Ghoſt ſhall come into every Man's Heart to turn him, and he faileth not a moment of the time; as Chriſt failed not a moment, but he came in due time, as the Text ſaith, *Rom.* 5. I ſay, all the while before ſtill his Heart was upon thee; and as he ſaw *Nathaniel* under the Figtree, ſo he ſaw thee when thou waſt in ſuch and ſuch Courſes, and he thought with himſelf, well this Sinner will come home one day, and *Oh* (as the Prophet *Jeremy* ſpeaks) *when ſhall it once be!* He longed for that time, for that time in which thy Soul ſhould actually be married unto Jeſus Chriſt by his Holy Spirit; and when that time was come which he longed for ſo much, when that thou didſt but begin to think of turning to him, and as it is ſaid of *Ephraim*, in *Jer.* 31. 20. didſt but ſmite upon thy Thigh, when thou beganneſt firſt to expreſs but the leaſt Affection to God, the leaſt purpoſe of turning to him, *His Bowels ſtirred within him, I will remember him ſtill, I will ſurely have Mercy upon him, ſaith the Lord.*

Fourthly, It likewiſe may be a Treaſury to thee for matter of Godly Sorrow. My Brethren, it is a very great Errour, that we may ceaſe Mourning for Sin, when it is once pardoned: No, it is the fitteſt ſeaſon then to mourn, and of all Graces elſe take your fill of that. As I heard one once ſay, when he was upon his Death-bed, a day or two before he died (and as he did indeed ſpend the time before) ſaith he, *I ſhall not mourn in Heaven*, and ſo he took his fill of Mourning, (out of the Senſe of the Love of God) for the Sins he had committed here. Therefore now be humbled for Sin, mourn for it; if not in order to the pardon of it (which thou art aſſured of) yet to the further manifeſtation of that Pardon; if not in relation to that, yet becauſe it is pardoned; as you have it, *Ezek.* 36. *ult.* *That thou mayſt be confounded* (ſaith he) *and never open thy Mouth more, when I am pacified towards thee for all thine Abominations.* It is a very great Queſtion, whether the Love of God ſhould break our Hearts more for the Sins we have committed ſince we have turned unto him, or thoſe committed before? There are Aggravations on both ſides, which we may take in their Proportion, to work upon our Hearts. If we conſider the Sins, ſince God wrought upon us, there is this to aggravate them, that we have ſinned againſt that God that hath manifeſted his Love to us, and we have ſinned againſt the manifeſtation of that Love. But then on the other hand, the Sins before Converſion have this heigthning in them too, to make us mourn, that tho we knew not then that God loved us, yet certainly he bore a love to us all the while, and out of that Love he forbore us, and out of that Love he intended to convert us and to turn us unto him.

Fifthly, We may improve it for this End, to make us more zealous for God. It is an improvement which may be made either of our living long in our Natural Condition (we may remember it for that End, to quicken our Zeal for God) or it is an Improvement alſo of Sins committed ſince we knew God. It was this that fired *Paul* ſo much, inflamed his Heart ſo much, that made him labour more abundantly than all the Apoſtles. None of the Apoſtles perſecuted the Church of Chriſt. *Peter* denyed him it is true; and it was a means certainly to intend his Zeal; but ſaith *Paul*, none perſecuted it but I; which as it laid him low, ſo it made him him labour more than they all; he thought he had never done enough. It is the

Motive which the Apoſtle *Peter* uſeth, 1 Pet. 4. 2,3. *That he* (ſpeaking of a Chriſtian) *ſhould no longer live the reſt of his time in the Fleſh, to the Luſts of Men, but to the Will of God*; *for the time paſt of our Life may ſuffice us to have wrought the Will of the* Gentiles. As if he had ſaid, if it were fit for you to have the Pleaſures of Sin, yet you may be content with what you have had, let that ſuffice you that you have ſpent ſo much and ſo long time in it; you owe nothing to the Fleſh, therefore it may very well ſuffice that it hath had ſo much of your time already, that for the time paſt of your Life you have wrought the Will of the *Gentiles* (that is, have wrought the Luſts of the *Gentiles*:) Now ſaith he, you ſhould no longer live the reſt of your time in the Fleſh to the Luſts of Men, but to the Will of God. As it is a ſtrong Motive to be more Holy, the leſs of a Man's time remaineth in the Fleſh, (that's the Apoſtles Argument, *The day is ſhort*, ſaith he, and ſo in Heb. 10. *by how much the more the day approacheth*;) ſo it is as ſtrong an Argument, by how much more of his time paſt hath been loſt unto God. As by how much the leſs is to come (for the time to come) ſhould be a Motive unto Holineſs, ſo ſo much of the time paſt ſpent in a vain Converſation ſhould be a Motive too. In 1 Pet. 1. 18. *having been redeemed from our vain Converſation* (that's the Apoſtle's Expreſſion there) *therefore* (ſaith he) *paſs the time of your ſojourning here in Fear: therefore be Holy as he is Holy.* That's the Exhortation he makes, and theſe are the Motives he uſeth, compare but the 15. 16. and 18. verſes together. Such Grounds as lye Fallow, when you till them you expect the greater Crop from them; and ſo doth God from thoſe who have ſpent much of their days in Sin: and certainly that Soyl that doth bring forth Weeds moſt, will alſo be fruitful of Herbs when it is ſown; and this God expects.

Laſtly, You may make this Improvement of the remembrance that your ſelves were once *Gentiles* in the Fleſh (as the Apoſtle here ſpeaks.) Haſt thou any Friends that thou haſt prayed for long, that are ſtill in their Natural Condition, and thou thinkeſt there is no hope of them? Do but remember what thou thy ſelf once wert, and how long; remember how long many of thoſe that are now in Heaven did lie in that Condition ere God called them; *Such* (ſaith the Apoſtle, in 1 *Cor.* 6.) *were ſome of you.* This is a certain Truth, that there is never a Sermon that hath Power in it, but the Devil is afraid of every Man in the Church that is in his Natural Condition, he knows not but that the Holy-Ghoſt may ſeize upon that Man at that time: anſwerably have thou hope at every Sermon, of thoſe whom thou haſt prayed for. In 2 *Tim.* 2. 24. ſpeaking of the Miniſters of the Goſpel, he ſaith, *They muſt be gentle, and apt to teach, patient, in meekneſs inſtructing thoſe that oppoſe themſelves, if God peradventure* (ſaith he) *will give them Repentance to the acknowledging the Truth.* If there be but a peradventure that God may do it, and though they oppoſe too (for ſo the Apoſtle's Expreſſion is) yet be patient, ſaith he, *wait*; ſo the Miniſters of God ſhould do for thoſe they preach too; and ſo ſhouldeſt thou do for thoſe whom thou prayeſt for, and haſt ſought God to turn them. As *Paul* ſaith to Wives, he bids them not to leave their Huſbands, (in 1 *Cor.* 7. 16.) ſends them home to them again with a *what knoweſt thou, O Wife, but thou mayſt be a means to turn thy Huſband?* So, haſt thou prayed, and prayed long, for a Child, for a Huſband, for a Friend, and ſtill they oppoſe (put the caſe ſo, for ſo *Paul* doth in that place of *Timothy*) yea ſuppoſe they have been under a powerful Means, and have not been won by the Word (the Apoſtle *Peter* puts that caſe too, in 1 *Pet.* 1. 3.) yet after all this, *what knoweſt thou?* Still pray, ſtill uſe Means, it may be ſome little croſs (tho they have had many to break their Hearts) ſhall work more than all the reſt, ſome by-Speech ſpoken may fall into their Hearts, and turn them when many pertinent Exhortations that reſpect their Conditions avail not, tho it may be thou haſt wondred how they could ſit under ſuch Exhortations without being moved. And when they have not been won by the Word (ſaith *Peter*) 1 *Pet.* 3. 2,3. *they may be won by thy Converſation.*

And ſo much now for this Point, which is indeed a Point of great uſe unto us, and which we are apt when we have lain long in the State of Unregeneracy to forget, and ſail out of the ſight of it. You ſee the Apoſtle here exhorts theſe *Epheſians* to the remembrance of it, and himſelf the higheſt Chriſtian that ever was, lived in the continual ſight of it: Theſe and ſuch like Uſes are to be made of it.

FINIS.

Thirteen
SERMONS
PREACHED
On Diverſe Texts
OF
SCRIPTURE,
UPON
Several Occaſions.

PART. III.

BY

THOMAS GOODWIN, *D.D.*

LONDON,
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To the Reader.

THat I might not be wanting to your Satisfaction, I have here added ſome Sermons of the Author, preached on ſeveral Occaſions. I have choſe them, rather than other of his Treatiſes, *becauſe more congeneal to the foregoing Parts of the Book; the firſt four eſpecially had a right to their Place in it, being Sermons on ſome Verſes of the ſecond, third, and fifth Chapters of the* Epheſians. *They do not indeed compleat the Expoſition of it: Nor were they deſigned ſo by the Author, who purſued the Expoſition in his Lecture Sermons, which you had before; but being called from it by Providence, he ſtopt at the 11th Verſe of the* ſecond Chapter, *and never proceeded further afterwards. But theſe Sermons that follow were preached on other Occaſions. This I thought neceſſary to inform the Reader, leſt he ſhould think, that the Author had gone through the whole Epiſtle, and that having loſt part of the Expoſition, I had ſet before him the remaining broken Pieces, but I can aſſure him, that here is all, that ever was preached by him on that Epiſtle.*

To ſatisfy any one, that is ſo curious as to enquire, when the following Sermons were preached, ſince the Title *of them tells him it was on ſeveral Occaſions. He may know that the firſt of them on* Eph. 2. 14, 15, 16. *was preached at* St. Mary's *in* Oxford. *And was formerly printed, and may be found added very often to his Works publiſhed before. The other Sermons on ſeveral Texts of Scripture were preached in his younger Time at* Cambridge *in his Lecture at* Trinity *Church. Thoſe two on* Col. 1. 26, 27. *An.* 1625. *The firſt Sermon on* Zeph. 2. 1, 2, 3. *was preached on a Solemn Faſt,* 1628. *and the other in the following courſe of his Lecture.*

I call this the firſt Volumn of his Works, becauſe he has left ſeveral Treatiſes perfected, and ready for the Preſs, which I intend to publiſh in a ſecond Volumn, as God ſhall give me Opportunity.

T. G.

A
SERMON

On EPHES. 2. 14, 15, 16.

14. *For he is our Peace, who hath made both one, and hath broken down the Wall of Partition between us:*

15. *Having aboliſhed in his Fleſh the Enmity, even the Law of Commandments contained in Ordinances, for to make in himſelf, of twain, one new Man, ſo making Peace.*

16. *And that he might reconcile both unto God in one Body by the Croſs, having ſlain the Enmity thereby,* (or, *in himſelf.*)

IT were a manifeſt Folly in the Judgments of moſt knowing Men, to go about to uſe in any ſet way, exhortatory Motives, to perſuade to Peace and Reconciliation the People of God amongſt us. The Provocations are ſo high, and Exaſperations ſo freſh and encreaſing, that if I had an Audience made up of thoſe alone that have the ſwaying Power of either, and together therewith, their moſt favourable Attention, and Intereſt in Affection, without prejudice, I ſhould not know how to attempt it with any hope of Succeſs. But tho the Animoſities of Mens Spirits, augmented by coincident Circumſtances, are gone beyond the Power of the Perſuaſions of Men in this preſent Paroxiſm; yet they are not above the Power of God's Wiſdom and Providence, nor the Force and Efficacy of Chriſt's Blood. You may therefore, in the midſt of all contrary Appearances, give me leave, tho I cannot hope to perſuade, yet to believe, (the *Catholick Church*, and the *Communion of Saints*, they are in my Creed) and becauſe I believe, therefore to ſpeak, and ſo to give you an account of my Faith as to this iſſue. Let your Faith but wait, and give God time for it, and leave him to effect it his own way. And to this end I have taken this Text, *Chriſtus Pax noſtra: For he is our Peace, who hath made both one*, &c. And my Inference is, That therefore the Saints ſhall, and muſt be one, and reconciled in the end. And this is the beſt News which in theſe Times can be told you, the ſeaſonableſt we can hear of, and is indeed one great part of the glad Tidings of the Goſpel it ſelf, without which it were imperfect, which Chriſt himſelf, *our Peace*, (who came to purchaſe it, as theſe words ſhew, ſo) came to preach, as the very next Verſe (*v.* 17.) hath it.

The main and principal Intendment of theſe Words is, To give an eminent Inſtance of the Efficacy of Chriſt's Mediation, in ſlaying the Enmities that are amongſt the People of God themſelves, and of his being *our Peace* in that reſpect; inſtancing in that, the greateſt that ever was, between Jew and Gentile, *Whom yet* (as here) *he hath made both one, and hath broken down the Partition-Wall between us:* And however he mentions in the 16*th* Verſe, our Reconciliation made with God, (of which elſewhere he treats more largely) yet (here) but by way of confirmation of our Faith in this other, of Reconciliation amongſt our ſelves. For the Aim of its Introduction here is but to ſhew, how that Chriſt, in reconciling us to God himſelf, carried it ſo, and did it under ſuch a conſideration and reſpect, as neceſſarily drew on and involved our Reconciliation one with another; namely this, *That he reconciled us unto God in one Body*, among our ſelves. It is an happy Clauſe, that Addition [*one Body*] and on purpoſe inſerted thereinto, to ſhew, that when God was to tranſact our Peace and Reconciliation to and with Chriſt, hanging upon the Croſs, he would not, nor did not acknowledg himſelf, to him, then reconciled to us by him, upon any other Terms, than as withall we were look'd at, and repreſented to him by Chriſt, as one Body, and therein reconciled one to another, whilſt we were reconciled to himſelf.

The Connection of the 16th Verſe with the 15th, diſcuſſed: And how that Reconciliation to God in one Body, v. 16. is to be underſtood; whether of that Reconciliation wrought for us, or in us.

I Meet but with one eminent Difficulty in the Coherence and Contexture of theſe words, and that is the Connection of theſe two Verſes, *v.*15,16. as namely of theſe words, *And that he might reconcile us to God*, v. 16, *&c.* with the former, v. 15. *Having aboliſhed the Enmity*, &c. Now this Enmity mentioned *v.* 15. is evidently intended of the Enmity between Jew and Gentile, as is clear by its Connection with verſ. 14. *Who hath made of twain one, and broken down the Partition-Wall: Having ſlain the Enmity.* Now the twain, or the two, thus made one, (between whom this Enmity was) is not God and we, but the Jews and the Gentiles, (of whom he had ſpoken in the former Verſes) for he adds, *That he might create both in one new Man*, which could not be ſaid of God and us.

Now then the Difficulty is, What *Reconciliation to God in one Body* that ſhould be, *v.* 16. which the Apoſtle makes the Conſequent of *having ſlain the Enmity* between theſe Jews and Gentiles? For the Connection ſeems to import the one a Conſequent of the other, and the Words to run thus: *Having ſlain the Enmity between themſelves*, v. 15. *that he might reconcile them unto God*, v. 16. Now this Reconciliation to God, muſt be either meant of the Work of Reconciliation wrought *in us*, whereby we turn unto God, as 1 *Cor.* 5. *Be ye reconciled unto God*; or, that Reconciliation which Chriſt wrought *for us* unto God: And, whether of theſe ſhould be intended? is the Queſtion; and ſo withall the Queſtion is, Whether thoſe words, v. 16. *And that he might reconcile both unto God*, are to be caſt unto the 15*th* Verſe, as a part of the Diſcourſe thereof, or do not rather begin a new and entire Diſcourſe, full and compleat within themſelves?

For the firſt ſtand many Interpreters, and the chief Reaſon for that Opinion is, the Coherence of theſe Words with thoſe next immediatly foregoing, *Having aboliſhed the Enmity, that he might create in himſelf, of twain, one new Man, and that he might reconcile both unto God*, &c. The Reſolve of which ſeems to be this, That Chriſt having on the Croſs wrought in himſelf this great Work for us, to ſlay the Enmity between us, and make both one, by the Sacrifice of himſelf, and this as the antecedent Work: That yet there remained two other, as conſequent Works, as the Effects that follow therefrom: Namely,

κτίσῃ.

1. To *create both one new Man*, ſo making actually Peace between themſelves. And,

2. To bring them both into an actual State of Reconciliation with God, by working Reconciliation in them towards God, ſo making them *one Body*.

And the Reaſon for this Interpretation further is, That both theſe two are brought in and yoked in the like Tenour of Speech, *That he might create*, &c. *And that he might reconcile*; as if they were like parallel Fruits of that antecedent Work, *ſlaying that Enmity*, mentioned *v.* 15. And according to this Parallel, look as creating them both into *one new Man*, is and muſt be acknowledged to be underſtood of a Work wrought in them, *viz.* the new Creation; ſo alſo that other, the reconciling them to God, muſt be underſtood of the Work of Reconciliation unto God wrought in them alſo: And ſo the *new Man* they are *created* into, *v.* 15. anſwereth but unto that *one Body* they are *reconciled* unto, *v.* 16. being one and the ſame.

And that which encreaſeth the Difficulty is, That if it ſhould be underſtood of Reconciliation unto God himſelf, wrought by Chriſt upon the Croſs, how ſuch a Reconciliation ſhould be the conſequent of his ſlaying firſt the Enmity between the Saints themſelves; ſo as it ſhould be ſaid, *He ſlew the Enmity among the Saints, that he might reconcile them to God?* This is not conſonant to Reaſon, ſeeing rather (that according to the Harmony and Dependence of Theological Truths) his reconciling them unto God upon the Croſs is the Antecedent, and Cauſe of his ſlaying the Enmity of them mutually; becauſe our Reconciliation one with another is rather depending upon, and the Fruit of Reconciliation with God himſelf, who being firſt reconciled to us, all things elſe are reconciled one to another: as Subjects that have been at variance, when reconciled to their Prince or Head, become reconciled one to another among themſelves.

But yet I rather incline to think, that other kind of Reconciliation between God and us, wrought by Chriſt for us on the Croſs, to be intended, *v.* 16. and ſo to be brought in as a Parallel with that former Reconciliation wrought by him alſo on the Croſs, between and on behalf of the Jew and Gentile mutually: And ſo this 16*th* Verſe to begin a new and entire Diſcourſe, apart and ſejunct from the other, namely, of our Reconciliation with God, as the former Verſes had diſcourſed of that Reconciliation which is wrought for us between our ſelves.

And ſo the main Proportions of this Parallel are theſe: That as that Reconciliation between Jew and Gentile, wrought by Chriſt on the Croſs, had two parts, 1. *Poſitive*, making both one. 2. *Privative*, the removing the Impediment that cauſed the Enmity, *v.* 15. (the Conſequent of which is, the creating of both into *one new Man*): So the Apoſtle diſcourſing, *v.* 16. of this other Reconciliation with God, he therein intends to make like two parts thereof, anſwerable to the other, only with a tranſpoſition of Speech. 1. *Poſitive*, Reconciliation to God in one Body. 2. *Privative, Having ſlain that Enmity*, namely, againſt God. The reſolution of all which is, as if he had ſaid, Whereas there was a double Enmity, one to God, another among our ſelves, Chriſt that is our Peace hath dealt with both: He having ſlain the Enmity between themſelves, hath made both one; and having ſlain in like manner the Enmity to God, hath reconciled us unto God.

Now that which clears and confirms this Connection, is:

Firſt; That this renders a more full and juſt Analyſis of the Words, which is this:

1. That in *v.* 14. he in general proclaims Chriſt our Peace. And then,
2. In the next words proceeds to the two particular Branches, wherein Chriſt is made our Peace.

   1. Between our ſelves mutually.
   2. Between God and us. And then,

3. In the handling of either, obſerveth this Parallel in either, namely, between a privative-part, *ſlaying the Enmity*, and a poſitive part, *reconciling*, and making one, ſo enumerating the compleat Requiſites to either.

Then, *Secondly*, To ſhew that theſe are indeed two disjunct and compleat Diſcourſes, of two ſuch Heads of Reconciliation, he ſevers the firſt, *v.* 15. from the ſecond, *v.* 16. by adding a full Period, and as it were a *Selah* to the firſt, thus ſealing up the 15*th* Verſe, *So making Peace*; namely, fully and compleatly, that Peace which had been ſpoken of among Jew and Gentile, that ſo he might enter anew and diſtinctly from this, upon that other, of reconciling both unto God, which he doth, *v.* 16.

Then, *Thirdly*; For the Cloſe of that 16*th* Verſe, that he ſhould in like manner bring in a ſecond time theſe words, [*Having ſlain the Enmity*] upon occaſion of his mentioning our Reconciliation to God, argues ſtill more his Aim to be, to cut off the 16*th* Verſe from the 15*th*: For if thoſe Words, *v.* 16. *That he might reconcile us to God*, had referred to that other, [*Having ſlain the Enmity*, v. 15.] as a part of that Sentence not made compleat; then this ſecond [*Having ſlain the Enmity*] needed not to have been: but doth rather ſhew, that there is another Enmity between God and us, diſtinct from the former intended by him; and ſo the ſlaying thereof, joined properly and genuinely with it's fellow-conjugate, namely, Reconciliation unto God, as the former, *v.* 15. had in like manner been connected with it's conjugate alſo, making both one among themſelves. If indeed the Apoſtle had carried his Speech in *v.* 15. thus, *Having aboliſhed the Enmity between them, that he might create one new Man, and that he might reconcile both unto God in one Body*, and ſo ended his Diſcourſe of it, then theſe two in their reference could not have been parted: but he moreover adding to their Reconciling to God, a ſecond time, theſe words, *Having ſlain the Enmity*, namely, that between God and us, he ſo maketh the 16*th* Verſe an entire Sentence and Period of it ſelf, as the 14*th* and 15*th* do make in like manner a full Period of themſelves: and ſo the 14*th* and 15*th* are to be read and joined thus: *Chriſt hath made both* (Jew and Gentile) *one, having ſlain the Enmity*, (that was between them); thus *Beza* and others: and anſwerably the 16*th* to this Sence, with an eaſy and fair Tranſpoſition, *And having ſlain*, or, *And hath ſlain the Enmity*, (namely, between God and them) *that he might reconcile both unto* God *in one Body by the Croſs*, on which he alſo ſlew that Enmity.

And whereas it will be ſaid, That the word [καὶ] or [*and*] which the 16*th* Verſe begins with, ſeemeth to caſt the reference of this upon the former *ſlaying the Enmity*, v. 15. and ſo the latter to be but an emphatical Repetition of the ſame: I anſwer, That that [*and*] v. 16. is but all one with *moreover*, as it is often uſed, as introducing a new and diſtinct Diſcourſe, added to a former. And ſo,

Fourthly; As thus underſtood, the Parallel is rendred yet more full; for as there is here found a double Enmity, and an anſwerable double ſlaying of each, in order to a double Reconciliation, ſo to make up the Parallel (which the Apoſtle intended) yet the more full, there are two further Clauſes added to each, fitly anſwering one to another: For as of the one he ſays, *Having aboliſhed the Enmity* [*in his Fleſh*] v. 15. So of the other (the latter) in like manner he ſpeaks, *Having ſlain that Enmity* [*in himſelf*] v. 16. as the Greek bears, and the Margin varies it.

Now as to any Difficulty propoſed, that which is left as material to be conſidered is only this, How his having ſlain that Enmity between us our ſelves firſt, ſhould be conceived to be the Antecedent to reconcile us to God?

Now for Anſwer hereunto.

Firſt; Beſides, that according to that Connection which I have given, that the 16*th* Verſe ſhould thus make up a full Period of it ſelf, and doth keep it ſelf entire within it ſelf, (as the fourteenth and fifteenth Verſes alſo do) and ſo not at all referring to the *ſlaying the Enmity*, v. 15. as hath been explained, which Coherence doth at once cut off the whole of that Objection at firſt made: But beſides this, (ſuppoſing it might take in, and refer to that ſlaying the Enmity, *v.*15. among Saints, as the Antecedent, or at leaſt, Ingredient unto their Reconciliation with God) there may perhaps this juſt Aſſoilment be given thereto.

That, *Secondly*; In order of Nature, all Enmity muſt firſt be ſuppoſed removed, ere Friendſhip, or (as here) Reconciliation can be ſuppoſed to be procured: the reaſon of which is obvious to any Judgment; firſt, Peace, by ſlaying Enmity, and then good Will. And ſo upon this, and the like grounds, theſe words, *That he might reconcile unto God in one Body*, may well be ſuppoſed to have a ſecondary aſpect to his having firſt aboliſhed the Enmity between our ſelves, *v.* 15. as well as our Enmity againſt God, *v.* 16. And the Apoſtle's adding [*in one Body*] (which he ſtudiouſly hath done) ſhews, that they being under that notion and reſpect reconciled unto God, by Chriſt upon the Croſs, that then withall at the ſame time, yea, in order of Nature, firſt, their Enmities one againſt another were removed, as well as againſt God himſelf: All ſorts of Enmities being to be removed, ere any ſort of Reconciliation attained, ſurely under that Notion they cannot be conſidered reconciled to God, but withall it muſt be ſaid, they are at peace, and ſo made one among themſelves; at leaſt, theſe two do mutually argue each the other. If indeed there had been room left for us to conceive, that our Reconciliation with God had been ſo wrought by Chriſt for us, as for each Perſon conſidered only ſingle and apart, (tho even ſo it was intended, namely, for each and every Perſon; and this is involved in that other) then indeed it might have been ſuppoſed, that their Enmities to God had been ſlain and done firſt away, and Reconciliation wrought with him firſt, by one primary Act, and then after that, *ex conſequenti*, as a ſecondary Work, our Reconciliation amongſt our ſelves had been caſt in, and followed thereupon; or which is all one, wrought and procured by a ſecond Act or Intention of Chriſt's. But if in one and the ſame very individual Act, and Intention of their being reconciled to God, they were conſidered as *one Body*, and that this was put in as an involved Ingredient thereinto; ſo you muſt neceſſarily ſuppoſe their own mutual Enmities done away alſo, at leaſt, together therewith, by one and the ſame individual Act alſo; and this Conſideration, if there were no other, is a ſufficient Salvo to the fore-mentioned Difficulty. Now how this Reconciliation unto God in one Body was performed by Chriſt on the Croſs, I ſhall handle afterwards.

I ſhall trouble you no further with untying this Knot, or the drawing out into one ſmooth and continued Line, the Series of this Coherence: For however (take the 16*th* Verſe in which of theſe Sences you pleaſe) the Words in the 14*th* and 15*th* Verſes are ſufficient Bottom for the Heads of that whole Diſcourſe I intend; for theſe Words, *v.* 14, 15. do undeniably (as all muſt confeſs) treat of the Reconciliation of the People of God among themſelves, and ſufficiently hold forth theſe two Generals.

1. The Work of Chriſt upon the Croſs to procure it: *He hath made both one, having ſlain the Enmity in his Fleſh*; and hath virtually (in the virtue of his Death) broke down the *Partition-Wall* that occaſioned it, which in his Providence he after ruined. And,
2. The Work of Chriſt by his Spirit in us, creating both one new Man in himſelf.

And now take the other Words, *v.* 16. in either Sence, or in both, (which are not inconſiſtent) however this is obſervable even therein, That the Apoſtle was not content to have ſetly purſued the Saints Reconciliation among themſelves, in thoſe two whole Verſes, the 14*th* and 15*th*, but when he ſpeaks of Reconciliation with God alſo, *v.* 16. he muſt needs add and put in that Clauſe alſo, *In one Body*; the mutual Reconciliation then of the Saints is, upon all accounts, the principal Intendment of the Apoſtle here.

The

The Diviſion of the Words: The principal Heads of this Diſcourſe ſet out, which are four.

NOw for the Diviſion of the Words, that will fall according to either the larger, or elſe the more ſpecial Scope of the Words. If we take them in that firſt and largeſt comprehenſiveneſs, as treating of both our Reconciliation with God, and between our ſelves alſo, and how Chriſt our Peace is both, ſo they admit of this Diviſion and Analyſis.

I. That the general Theme and Argument of the whole ſhould be premiſed in theſe Words, *Chriſtus Pax noſtra, Chriſt is our Peace*; which is the Inſcription of a Proclamation of him under one of his eminent Royal Titles, *Chriſt the great and perfect Peace-maker*. And then,

II. Proclaiming him ſuch, in all the Branches or Particulars thereof, that may argue him ſuch.

Firſt; As an univerſal Peace-maker, as both being a Peace between all ſorts of Perſons at variance, and alſo extending his Mediation to the removing of all ſorts of Enmities: Firſt, Perſons; as,

1. Between us, *v. 19.* that is, among our ſelves, aboliſhing τὴν ἔχθραν, that Enmity, *v.* 15.

2. Between God and us, ſlaying that Enmity alſo, *v.* 16. thus an univerſal Peace-maker.

Secondly; The Eſtabliſher of a through and perfect Peace, both for time paſt, and time to come.

1. Who hath already made and concluded it, as in his own Perſon, ὁ ποιήσας, he hath made it, λύσας, he hath diſſolved and broke down, and ſo not now to be done. And,

2. The ſame ſecured for the future, even for ever; theſe Enmities being aboliſhed, *v.* 14, 15. that is, utterly aboliſhed, as never to get head; ſlain, *v.* 16. never to revive.

Thirdly; Our compleat Peace, as in reſpect to all parts that concur to it, and ways of Peace to accompliſh it, and make it ſure. Firſt, in reſpect of *Parts:* Both,

1. *Negative*, by removing and deſtroying even the very occaſion of the Enmity, the *Partition-Wall of Ordinances*, breaking that down; and again, *v.* 16. ſlaying the Enmity it ſelf.

2. *Poſitive*, expreſſed in two words, *Reconciling*, v. 16. *Making both one*, v. 14, 15. Then,

Fourthly; By all ſorts of ways accompliſhing it.

1. Repreſenting us in his Perſon, as in one Body, *v.* 16, perſonating all his People, and under that conſideration reconciling them to God, and one another.

2. Meritoriouſly, taking on his Perſon (as repreſenting their Perſons) all their Enmities, [*in his Fleſh*] or the human Nature, ſays the 15*th* Verſe, hanging on the Croſs, *v.* 16. and ſo offering up that as one common Sacrifice to God for all, (he is ſaid to *reconcile all in one Body by the Croſs*, v. 16.)

3. Efficiently, by his Spirit, creating both into one Man; of all Conjunctions the neareſt, and that Creation wrought in himſelf, of all Foundations of Union the firmeſt; for they being both created one new Man, and united in and to himſelf, he is able, and will be ſure to hold them for ever together. And to put the more evident Notice upon all he had ſaid, or ſhould ſay of him in this reſpect, he intermingleth in the midſt of his Diſcourſe, this *Selah*, or Note

of Obſervation, *So making Peace*, (take notice of it, ſays he) *So*, or *thus*, univerſally, perfectly, compleatly, and eternally.

And this is one Account of the Words, and indeed of the whole, and every part and particle thereof.

But if we ſingle forth that more ſpecial and principal Aim before-mentioned, *Chriſtus Pax noſtra*, as in relation to making Peace amongſt us, the Elect of God; ſo, inſtead of any accurate Diviſion of them, I ſhall only draw forth theſe four *Propoſitions*, which will ſuck into themſelves the Strength of what theſe Words have in them, as to this great Point. Namely,

I. *The Story of the Greatneſs of that Enmity, (the greateſt that ever was) between Jew and Gentile, before Chriſt's coming, and a while after, by reaſon of thoſe Jewiſh Rites and Ordinances of the Ceremonial Law, which the Apoſtle by a Metonymy, termeth therefore the Enmity.*

II. *The Story of Chriſt's Tranſactions on the Croſs, by which he virtually ſlew and aboliſhed this Enmity, and meritoriouſly made them both one, and reconciled both in one Body.*

III. *The Story of their actual Accord, and becoming one, as the Records of the Acts of the Apoſtles, and they in their Epiſtles, have preſented it unto our view; and the Principles by which, and the Providences whereby, that Partition-Wall was broke down, and the Enmity allayed, chiefly by creating both one new Man in Himſelf.*

IV. *That the Inſtance of all this was intended by God as a Precedent, and leading Cauſe under the New Teſtament, to aſſure us, that whatever ſhould fall out in after Ages, of Difference amongſt the Saints, yet ſtill however, they both might and ſhould in the iſſue be reconciled, and their Differences in a like manner allayed and compounded; as alſo to ſhew the Ways and Principles whereby to effect it.*

I. *The Greatneſs of that Enmity, which was between Jew and Gentile, until Chriſt purchaſed their Reconciliation.*

For the firſt, I have to preſent you out of this Text, with an Inſtance of the deepeſt, and moſt laſting Enmity, between two ſorts of Men, choſen to be one Body unto God, that ſhared as then the whole World between them, (Jew and Gentile) that ever was, or will be in all Ages, which yet was compounded by Chriſt. View we it firſt in the General, through thoſe Expreſſions the Text uſeth of it.

The Apoſtle ſets it forth to us, not barely by Terms of Diſtance and Diviſion, calling them, τοὺς δύο, *both* or *two*, and τὰ ἀμφότερα, *twain*, not ſimply of being Enemies in an ordinary way, but ſpeaks of an Enmity in the Abſtract, τὴν ἔχθραν, a ſpecial Enmity it was, not that which is common to Man againſt Man, (who, as the Holy-Ghoſt that knows our Nature tells us, are mutually *hateful to, and hating one another*, Tit. 3. 1.) but a knotted, twiſted, combined Enmity; that the word, λύσας, *diſſolved it*, v. 14. imports. A ſtirring active Enmity, that lay not ſleeping; this the word, καταργήσας, v. 15. implies: He made it inefficacious, took away the Strength, the Energy, the operative Virtue of it. Yea, and if you will take in, and borrow from the expreſſion, v. 16. ἀποκτείνας, he *ſlew it.* It was a living ſpriteful Enmity, yea, that had a Rage in it, (we on the contrary call ſuch an one *deadly*, becauſe it aims at Life.) The * word bears up to this, *Non tam occidit, quam trucidavit*, Chriſt did not barely kill it, but bloodily, with a rage, as provoked with the Fierceneſs of the Enmity it ſelf; for the Rage thereof was cruel, and reach'd up to Heaven, as the Scripture ſpeaks.

* ἀποκτείνειν, magis quidpiam quam φονεύειν, ſignificat, occidere cum ſævitia. *Beza*. *Mat.* 10. 28.

Likewiſe

Ezek.25.15.

Likewiſe an old Hatred, (as the Prophet *Ezekiel* in his Time termed it, ſpeaking of that between the *Philiſtim-Gentiles* and the *Jews*; but this was now grown much older, in all of two thouſand years continuance,) even from the firſt Time wherein God ſeparated the People from the reſt of the Nations, as in *Abraham* by Circumciſion he did; a Wall of Separation, (if I may purſue the Metaphor in the Text) whoſe Foundation was laid in *Abraham*'s Time, when Circumciſion was firſt given, (for that began the Quarrel) reared up higher by *Moſes*'s Rites, further lengthned and ſtretched out in all the Times of the Prophets, throughout all Ages, until Chriſt, who came to aboliſh it, and break it down.

And laſtly, an univerſal Hatred in the Jews to all Nations, and in all Nations to the Jewes; even all that were called, τὰ ἔθνη ἐν σάρκι, *Gentiles in the Fleſh*, and *Uncircumciſion*, by that which is called *Circumciſion*, v. 11. as all Nations were termed and reckoned by them.

Thus God fore-ordained, that as to honour his Son in reconciling us to himſelf, he permits the greateſt Sins and Enmities to be in the Hearts and Lives of thoſe he intends to ſave, againſt himſelf: ſo likewiſe, that the higheſt and tougheſt Animoſities ſhould be found amongſt thoſe, (when he ſhould come upon Earth) that were ordained to be his People, to ſhew the Sovereign Power and Efficacy of his Mediation, in conſtituting them one new Man in Himſelf. Theſe but in General for a Foundation out of the Text.

The Story of the Particulars of it hath two Branches:

1. What it was between them *before* Chriſt, and the Converſion of either to the Chriſtian Faith?
2. What *after* Converſion, and that both equally had embraced Chriſt?

Firſt; Take the Elevation of it *before*, both out of the Scripture, and other authentick Teſtimonies: Both,

1. Of the Jew againſt the Gentile.
2. Of the Gentile againſt the Jew.

And I ſhall withall, by the way, make a Parallel of the one with the other.

1. Of the Jew againſt the Gentile. The Quarrel was begun indeed by them; they out of their carnal fleſhly boaſting of their Privilege to be the only People of God, (as they were) ſcorned and contemned the poor Gentiles. The 11th Verſe inſinuates this, *Ye were Gentiles, who were called Uncircumciſion, by that* (Nation, namely) *which is called the Circumciſion in the Fleſh*. It began in Nick-names, and the Jews were they that began to call Names firſt, as Interpreters have obſerved. And it began early, almoſt from the Time when the Seed of *Abraham* received that firſt Badge of Difference. You hear on't in *Jacob*'s Time: *To give our Siſter to one that is uncircumciſed, that were a Reproach to us*, Gen.34.14. And after, amongſt all the Race of the Jews, both good and bad, in all Ages, the ſame was uſed as a Reproach: as by *Sampſon*, Judg. 15. 18. by *Jonathan*, 1 *Sam*. 14. 16. by *David*, *chap*. 17. 26, 36. by *Saul*, *chap*. 31. 4. They judging it (tho but a Circumſtance, yet) far worſe than Death it ſelf, to die by the *Hands of the Uncircumciſed*, or have the *Daughters of the Uncircumciſed triumph*, 2 *Sam*. 1. 20. And in the Prophets, *uncircumciſed* and *unclean* are all one, *Iſa*. 32. 1. When they would accurſe one to the moſt accurſed Death, (as all Nations, according to what they have eſteemed the worſt of Deaths, they have accordingly expreſſed ſuch like Curſes, as *Abi in malam crucem*, among the *Romans*) *Let him die* (ſaid the Jew) *the Death of the Uncircumciſed*, as *Ezek*. 28. 10. When they imprecated the moſt ignominious Burial, *Thou ſhalt lie in the midſt of the Uncircumciſed*, Ezek. 31. 18. A Perſon excommunicate, accurſed, and a Heathen, was to them all one, *Let him be as an Heathen*, Mat. 18. And they diſtinguiſh themſelves from the Gentiles, by appropriating the Title of *Sinners* wholly to the Gentiles: *We that are Jews by Nature, and not Sinners of the Gentiles*, Gal. 2. 15. And God foreſeeing how apt their Spirits were to grow from hence into

an Abhorrency of all other Nations, made a ſpecial Law to prevent it, concerning ſome particular Nations: Deut. 23. 7. *Thou ſhalt not abhor an* Edomite, *for he is thy Brother; thou ſhalt not abhor an* Egyptian, *becauſe thou wert a Stranger in his Land.*

Next ſee this Enmity expreſſed in their Carriages and Dealings with the Gentiles: They not only not communicate with them *in Sacris*, in holy things, but their Zeal was ſuch, and this after the Light of Chriſtianity appeared to them, that they would have killed *Paul*, *Acts* 21. 31. for no other Crime bnt this, *v.* 28. *This is the Man that hath brought Greeks* (that is, Heathens) *into the Temple, and hath polluted the holy Place*, Nay, they accounted it an *abominable thing*, ἀθέμιτον. (as in 1 *Pet.* 4. 3. the word is rendred, *abominable Idolatry*, and ſo the Vulgar here) to keep company, that is, familiarly, yea, or ſo much as to come (unneceſſarily) to one of another Nation, founding all this upon that which was a peculiar Command, upon a ſpecial Ground, againſt the *Ammonites* and *Moabites*, Deut. 23. 6. *Thou ſhalt not ſeek their Peace, nor their Proſperity, all thy days, for ever.* This they extended to all Nations, and this to that rigidity, that they would not do ordinary Courteſies of common Humanity:

Non monſtrare Vias eadem niſi Sacra colenti.

Lib. 14. *Satyr.*

Says *Juvenal*, not tell a Mans way to a poor Wanderer, an Act of Civility: *Non ad Fontem deducere*, to lead to a Well for Water, which was an Act of Charity. The Woman of *Samaria* therefore wonders at Chriſt, John 4. 8, 9. *How is it that thou being a Jew, askeſt Drink of me, who am a Woman of* Samaria? *for the Jews have no dealings with the Samaritans. Each one of yon* (ſays Chriſt) *will, and that on the Sabbath Day, looſe his Ox or his Aſſe from the Stall, and lead him away to watering*, Luke 13. 15. But they would not do thus much for an Heathen, tho ready to periſh for Thirſt, not ſhew him a Well hard by, ſays the ſame *Juvenal*, in the ſame place,

Quæſitum ad fontem ſolos deducere Verpos:

Not give a Cup of cold Water, which Chriſt makes the leaſt of Courteſies, ſave only to their own * *Verpi*, as we ſay, *Vermin*, and *circumciſed* Ones. So *Juvenal* ſcoffs them; *Et hoc Judaicum Jus*, This is the Jewiſh Law.

* The wotd ſignifies both *Worms* and *Circumciſed.*

And no wonder of all this, for indeed they accounted all the Heathen, as Beaſts made to be deſtroyed, upon the Miſtake of their Commiſſion concerning thoſe ſeven Nations, *Deut.* 7. 11. given up by God the Judg of the World (in whoſe Sovereignty it was) into their hands. Even Chriſt, ſpeaking in the common Language of the Jews, calls the *Syrophenician* Woman, and all the Gentiles, *Dogs*, Mat. 15. 25, 26. as the Turks call Chriſtians at this day. Yea, out of their own Records, ſome of the *Rabbinical* Interpreters, upon *Deut.* 21. 11. they have delivered, That they accounted them *Feris deteriores*, worſe than Beaſts, *& nuptias eorum innuptas*, their Marriages no Marriages; and therefore, *nec Homicidium, nec Adulterium, in eos committi poſſe*: That it was no Adultery to abuſe their Wives, no Murther to kill any of them, no Robbery to take from them, by never ſo much violence. Which *Joſephus Albo* juſtifies, in his Diſputation *adverſus Chriſtianos*, giving this reaſon, That he that lived without their Law, aud worſhipped falſe Gods, he was a common Enemy, *& in eum illicitum nihil*, and nothing can be unlawful, that is done againſt him by them.

Hiſpanus.

Can Malice be ſuppoſed to riſe any higher? and yet in that Nation it did againſt theſe poor Gentiles. 1 *Theſſ.* 2. 16, 17. *Contrary they are to all Men*, and it follows, *Forbidding us to preach to the Gentiles, that they might be ſaved.* The Apoſtle ſpeaking it by way of aggravation of their Malice, ſeems to intend it not only *conſequenter*, that they denied them the Goſpel, without which they could not be ſaved; but further, *intentionaliter*, what was in their Intentions, that ſuppoſe they had thought the Goſpel a means of Salvation, they would have forbad it to be preached to them, *that they might not be ſaved.* Is there not Work for a Peace-maker now? This on the Jews part.

And can we think the Gentiles were behind hand with them? and yet the truth is, the Gentiles were the more moderate of the two, as the 11*th* Verſe here, and the Parable of the good *Samaritan*, that poured Oil into a Stranger's Wounds, and the Story of the *Samaritan* Woman, all ſhew; for ſhe lays fault on the Jew, that he would not ask Water of a *Samaritnn*, and not *è contra*. It were too much to reckon up all that might be, out of their Poets and Hiſtorians. I will but ſo far make mention of ſome Teſtimonies of the Gentiles Hatred againſt the Jews, as they make up a Parallel with what hath been ſaid of the Jewiſh Enmity againſt the Gentiles; thereby to maniſeſt, that the Gentiles were even with them if not in Malice, yet in Jeers and Scorns.

1. Did the Jews reproach them as uncircumciſed, as you heard? The Gentiles, on the contrary, ſcorned the Jews as much for Circumciſion, calling them *Apellas*, *Judæus Apella*; *Curtos*, ſo *Horace; *Recutitos*, ſo † *Martial*; and ‖ *Perſius*, *Verpos*, as alſo *Juvenal*. There is Wit in theſe, but ſo unſeemly, as I muſt forbear to Engliſh them. They were Jeers at their Circumciſion.

* 1 *Serm. ſat.* 5.
† *Lib.* 7.
‖ *Sat.* 5.

2. Did the Jews abhor the Gentiles, and not converſe with them? The Gentiles, on the other ſide, would hold their Noſes at the Jews, when they met them, and cry, * *Fœtentes Judæos*, ſtinking Jews: † *Vel fortuitum eorum occurſum oculis horrebant, animo perſequebantur*: They abhorred the Sight of them, if by chance they met them. And,

* *Malvenda Hom. de Antichriſto*, c. 3.
† *Baron. An.* 72. *c.* 31.
Ammian. *de* Marco, *lib.* 11.

3. Eſteemed them of all Nations the worſt: So *Marcus* the Emperor, but paſſing through *Judæa* to *Egypt*, and obſerving their Manners, *dolenter dicitur exclamaſſe, O Marcomanni, O Quadi, O Sarmatæ, tandem alios vobis deteriores inveni*; which was, as if when we would expreſs the Wretchedneſs of any Nation we accounted moſt vile, ſhould ſay, O you Cannibals, yea, barbarous Savages, that are found amongſt the wildeſt *Africans* or *Americans*, we have at length found and light upon a Generation of Men worſe by far than you. In this manner doth he ſpeak of theſe Jews.

Ibidem.

4. As the Jews turned it into a Curſe to be a Gentile, as you heard; ſo the Gentiles in their Curſings turned the like upon the Jews. Jer. 24. 9. *And I will deliver them to be removed into all the Kingdoms of the Earth for their hurt, to be a Reproach, and a Proverb, and a Taunt, and a Curſe, in all Places whither I ſhall drive them.* It was God's own retaliation upon them, and fulfilled. As we now, ſo the Heathen then imprecated on themſelves, I were a Jew, if I did ſo or ſo; and thus *in all Places*, as the Prophet hath it; yea, *Jer.* 42. 18. they were made *an Execration, an Aſtoniſhment, and a Curſe.* What can be more?

5. As they eſteemed all other Nations as Dogs and Beaſts, the Gentile doth the like by them, and reckons them but as Swine, the moſt contemptible of Beaſts, and this in a witty Retortion from the Jewiſh Practices,

Nec diſtare putant humana carne ſuillam.

putting this Interpretation upon their forbearance to eat Swines fleſh, that Mankind and Swine were alike to them.

6. As they hated all Nations, ſo the Gentiles reſented accordingly this Catholick Spirit in the Jew againſt them all, which turned their Hearts univerſally to hate them. *Ahaſuerus* had one hundred and twenty ſeven Provinces, amongſt which the Jews (as we read) had Enemies in them all, *Eſther* 8. 9. & 9. 16. compared, whom the King's Letters reſtrained with difficulty from falling on them in every Nation. And they accuſe and arraign the Jews,

1. As hurtful to Kings and Provinces, *Ezra* 4. 15. as continually moving Sedition; in the ſame place, Ezra 4. 15. *They are a People, that of old time have moved Sedition.* And the ſame Aſperſion went currant among the *Romans* and *Greeks* many hundred years after: *Theſe Men being Jews, do exceedingly trouble our City*, Acts 16. 20. ſay the *Philippians* to the Magiſtrates of the City. They lay their Accuſation, that it was the *Genius* of the Nation: it is their known cuſtom ſo to do.

2. As unſociable to the reſt of Mankind. *Antiochus*'s Friends in * *Diodorus*, pleaded thus againſt the Jews: *That they alone of all Nations were unſociable, and not*

* Diod. *lib.* 5. Μόνους ἀπάντων ἐθνῶν ἀκοινωνήτους εἶναι τῆς πρὸς ἄλλο ἔθνος ἐπιμιξίας.

not capable of any mixture or coaleſcency with them, no, not at Table: μηδενὶ ἄλλῳ ἔθνει τραπέζης κοινωνεῖν τὸ παράπαν. In *Eſther* you have the ſame intimated, *ch.* 3. 8. *There is a certain People* (ſpeaking of the Jews) *ſcattered abroad, and diſperſed among the People, whoſe Laws are diverſe from all People*, &c.

3. The Gentiles accuſed them as Enemies to all Nations; ſo in that of *Diodorus*, μηδὲ εὐνοεῖν, that they *wiſh'd well to none*; and not only ſo, πολεμίους ἐπιλαμβάνειν πάντας, to *account all others Enemies.* So alſo *Tacitus*, *lib.* 5. *Adverſus omnes alios hoſtile odium*, an hoſtile and deadly Hatred is in them againſt all others; yea, μισάνθρωποι, *Haters of Mankind*; ſo alſo it follows there in *Diodorus*. 'Tis ſtrange the Apoſtle ſhould expreſs it in the very ſame manner, and near the ſame words, *They are contrary to all Men, and God they pleaſe not*, 1 Theſſ. 2. 16, 17.

4. As they founded their Hatred againſt the Gentiles on this, that they were Worſhippers of other Gods; ſo the Gentiles accuſed and deteſted them, as *Hoſtes immortalium Deorum*, Enemies of the immortal Gods. And Religion was the cauſe of all this, theſe Rites here were the *Partition-Wall.*

And laſtly; Under the Notion of ſuch a manner of Perſons as theſe, were they univerſally hated by all Nations, as the Books of the Prophets do ſhew, eſpecially *Ezekiel* and *Jeremy*, where the Cup is carried to all Nations, for no other Crime than their Enmity to the Jews; likewiſe the Books of *Eſther* and *Ezra*: And accordingly perſecuted they were upon that account; baniſhed out of *Rome* again and again, as by *Claudius*, *Acts* 16. 20. ſo by other Emperors; and at laſt they deſtroyed both their City and Common-Wealth.

You have ſeen the Enmities of both; and was there not cauſe to wiſh and pray, as *David*, *Pſal.* 14. upon the like occaſion, *O that the Salvation* (or Saviour and Meſſiah) *were come out of Sion*, or, *The Deſire of all Nations were come.*

This for the Story of their Enmity before their Converſion; that of their Enmity and Diſſentions that continued after, tho proper to this, yet comes more fitly in, and cannot be disjointed from the third part of this Diſcourſe, where it will have its place in order, to ſhew, How thoſe Enmities were actually allayed and compoſed between them?

PART II.

What hath been done on the Perſon of Chriſt himſelf on the Croſs, virtually, and repreſentatively, towards our Reconciliation mutual? A twofold Reconciliation between the Saints themſelves, in and by Chriſt, held forth in the Words, and diſtinguiſhed.

THis ſecond is to unfold the Tranſactions, by which Chriſt hath virtually ſlain and aboliſhed all this Enmity, and procured this Peace.

Now to make way for the diſtinct handling of what belongs to this ſecond Head, from what is to follow in the third, and to ſever the one from the other, I deſire, that in the Text this Difference may be obſerved, between the things that Chriſt hath done for the effecting and accompliſhment of that Peace.

1. What was tranſacted and done ſimply and abſtractly in his own Perſon alone, for the procurement of it, on the Croſs.
2. What he works efficiently in us, (tho concretely, in Himſelf, upon us) by his Spirit, and through Providences, to the full accompliſhment thereof.

The firſt of theſe belongs to this ſecond Head, the laſt of theſe takes up the third Head.

Only for the clearing of this Method, I ſhall deſire it may be noticed, how evidently in the Text theſe two ſorts of workings by Chriſt are diſtinguiſhed each from other, and ranged there in the Order I have propoſed them.

Here is manifeſtly a double making of theſe twain one: the one expreſſed in time paſt; the other as to come, and to be perfected. Firſt, ὁ ποιήσας, who *hath made both one*, v. 14. and, λύσας, *having aboliſh'd*, v. 15. in his own Fleſh perſonally. Secondly, ἵνα κτίσῃ, *That he might make both one.* The firſt antecedent, and already done; the other conſequent, and to be accompliſhed; the latter diſtinguiſhed from the former, as the Conſequent or Effect from its Cauſe: *He hath made both one, that he might create both into one new Man*; the Influence and Virtue of the firſt bringing about the latter. And,

Secondly; Accordingly in the Original, theſe two are further diſtinguiſhed by words of a different import, (tho our Tranſlation hath taken no notice of it, but hath folded them up each under one and the ſame word [*making one*] ſo making them one indeed) the firſt, ποιήσας, *making one*, v. 14. is of a more large ſignification, and is applicable and extendible to expreſs (as here alſo is intended) a virtual, influential making us one in his own Perſon, before we are made one in our ſelves. The latter, κτίσῃ, (more reſtrictive) properly and ſtrictly ſignifies Creation, [*creating both one*] or making both one by a new Creation: And therefore [*in one new Man*] is added, as the product of this ſecond kind of making. And this imports a phyſical efficiency, and working upon us, a moulding and forming us, by Creation, into this Oneneſs among our ſelves, altho the Mould in which this latter is wrought and caſt, is his Perſon alſo, [*in himſelf*]; yet not in himſelf, conſidered perſonally and alone, but as uniting us to himſelf, and ſo working upon us concretely, through, in, and by himſelf. And therefore,

Thirdly; They differ, the firſt being performed in himſelf ſingly, perſonally, when he was in this World, and eſpecially on the Croſs, and is therefore expreſs'd as paſt, *Hath made both one*, as a Buſineſs done and perfected already, as much (in reſpect of ſuch a way making one) as ever it ſhall be; the other to be effected afterwards in us, in our ſeveral Ages, and by degrees, as the new Creature is: *That he might create of two, one new Man.*

To illuſtrate the Difference of theſe two *makings one*, but in one parallel Inſtance, (altho the like Duplicate is found, and Diſtinction holds in all kind of Works done in us, and for us, by Chriſt) becauſe it is the next akin to this: The Parallel is, that of Reconciliation, or making peace between God and the Saints. Theſe two Works, as they are the neareſt Twins of all other done for us by Chriſt, ſo are they herein exactly parallel and alike. Now unto the accompliſhment of our Reconciliation with God, a double Reconciliation is neceſſary: The one wrought out of us, in Chriſt's perſon for us, *God was in Chriſt, reconciling the World*; the other in us, *We beſeech you to be reconciled unto God*, 1 Cor. 5. 19, 20. The like holds in this our Reconciliation mutual. Or to ſet the likeneſs of theſe *Gemelli* to your view in another Glaſs, (that is, another Scripture) that gives forth the nearneſs of the Reſemblance of this ſort of Reconciliation, in parallel words and lines to thoſe in the Text, it is *Col.* 1. 20. He ſays firſt, *Chriſt having made Peace by the Blood of his Croſs, to reconcile all to himſelf:* This is a Work already done, and done for all at once, meritoriouſly, and repreſentatively, as there it follows, [*In the Body of his Fleſh through Death*, v. 22.] After which he ſpeaks of another Reconciliation of us, wrought in us, towards God too, in theſe words, *And you that were Enemies hath he now reconciled.* This latter therefore, wrought ſince and after the former, was perfected as the effect of it. The very ſame, or like here, you have expreſſed of that Reconciliation, or making one of the Saints mutually, which we have in hand: Firſt, *He hath made both one*, v. 14. *in his Fleſh*, v. 15. *in one Body by the Croſs*, v. 16. Thus meritoriouſly and repreſentatively. Secondly, *That he might create of twain one new Man*; ſo efficiently: Both muſt go in their ſeveral Seaſons and Succeſſions to the effecting thereof, or there would not be peace.

I have given you the Grounds for theſe general Heads out of the Text: I come to ſuch particular Branches of each, as into which the Text alſo ſpreads it ſelf, and is a Root unto them.

Two Branches of what Chriſt did in his own Perſon on the Croſs, to reconcile the Saints: 1. By way of Sacrifice, and taking on him their Enmities. 2. Of Repreſentation [in one Body] *in himſelf.*

THat which is proper (as was ſaid) to this Part, is, What hath been done in Chriſt's own perſon? The Particulars hereof are two, which I find in the Text, (to the Materials of which I confine my ſelf, and ſhall take them in that Order wherein they lie.)

1. By way of Sacrifice, having taken on him before God the Enmities of both againſt each other, and ſo offering up his Fleſh as a Sacrifice for borh.

2. By a voluntary aſſuming and gathering the Perſons of all the Elect into one Body in himſelf, he repreſenting and ſuſtaining their Perſons, and ſo [*in one Body*] reconciling them unto God.

Both are expreſly and diſtinctly mentioned:

The firſt in theſe words, *Having aboliſhed the Enmity* (namely, between them) *in his Fleſh*; which Fleſh, taking on him their Enmities, was made a Sacrifice on the Croſs; and therefore, in the *16th* verſe, *By the Croſs*, is added.

The ſecond in theſe words, *That he might reconcile both to God in one Body.*

And tho both theſe were performed at once, and by one individual Act; yet that Act is to be look'd at, as having theſe two diſtinct Conſiderations concurring in it; and the firſt, in Order of Nature, making way for the ſecond, as in opening the Connection of the *15th* and *16th* Verſes I have already ſhewn: I muſt handle them therefore each apart.

How Chriſt's offering up himſelf as a Sacrifice to God, and his ſtanding as a common Perſon in our ſtead before God, ſhould aboliſh all our Enmities againſt God himſelf, and reconcile us unto him? This is ordinarily and generally apprehended, and were proper to ſpeak of, if our Reconciliation to God himſelf had been the Theme ſet out to be treated of. But how theſe very ſame Acts and Tranſactions of Chriſt ſhould, together therewith, conduce to our Reconciliation one with another? This only is genuine at this time, and to be eyed, as the direct and proper Level of what doth enſue, altho even this is ſo involved with that other, that this cannot be explicated, without ſuppoſing and glancing thereat: This but to ſet and keep the Readers Eye ſteady to the ſingle Mark aimed at.

The firſt Branch: Two things to explicate the firſt Branch. 1. That Chriſt's offering himſelf was intended as a Sacrifice for Enmities between the Saints, as well as againſt God.

TWo things are diſtinctly to be ſpoken unto for the clearing of theſe things:

1. That the offering up Chriſt's Fleſh on the Croſs, was intended as a Sacrifice, as well for our Reconciliation mutual, as for Reconciliation with God.

2. How according to the Analogy of the Ends, Uſe, and Intent of Sacrifices of old, the offering up of Chriſt's Fleſh ſhould be intended and directed as a Sacrifice to take away theſe our own Enmities, and make Peace and Friendſhip amongſt our ſelves.

For the firſt, which is the ὅτι of this Point, That as a Sacrifice it was ſo intended, the whole Frame and Contexture of theſe Words doth evince it.

Firſt; When he ſays, *v.* 15. *That he hath aboliſhed the Enmity in his Fleſh*, he doth undeniably intend that Enmity which was between theſe twain, the Jew and Gentile, (this hath been proved before) and therefore he is found particularly to inſtance in the Rites of the Ceremonial Law, (which by a Metonymy he calls the *Enmity*) as the outward occaſion of that bitter Enmity in each others Hearts. Now then,

Secondly; That this Enmity was taken away by his Fleſh as a Sacrifice,

Firſt; The laying together the Phraſes of the Text evinceth it; as when he ſays, *He hath aboliſhed this Enmity in his Fleſh*,

1. In ſaying, *the Enmity in his Fleſh*, it neceſſarily imports his having taken that Enmity in or upon his own Fleſh, to anſwer for it in their ſtead. Even as well, as when in the *16th* verſe he is ſaid to have *ſlain the Enmity* (namely, againſt God) *in himſelf*, thereby is intended, that he took that Enmity on himſelf, undertaking to pacify and allay, and by being himſelf ſlain, to ſlay it.

2. In ſaying in the time paſt, that he *hath aboliſhed it in his Fleſh*, this notes out a virtual Act perfectly done and paſt, (as in him) by virtue of which it is to be deſtroyed actually in us after. Unto which,

3. Add that in the *16th* verſe, there is an additional word [*by the Croſs*] put in, which, ἀπὸ τȣ̃ κοινȣ̃, or in common, is to be referred to the aboliſhing of this Enmity in his Fleſh, v. 15. and reconciling us mutually, as well as to the ſlaying of the Enmity againſt God, mentioned v. 16. as that which equally and alike ſhews the way, how we are to underſtand, that in his Fleſh he hath perfectly aboliſhed both theſe Enmities, namely, by taking on his Fleſh that Enmity, and offering it up upon the Croſs as a Sacrifice for it: For to ſay, *By the Croſs*, or, *by the Sacrifice of himſelf on the Croſs*, is all one; ſo as what the one Verſe wants, the other ſupplies: *In his Fleſh*, ſays the *15th* verſe, *By the Croſs*, ſays the *16th*. And (which will warrant this) we have elſewhere both put together, *Coloſſ.* 1. 20, 22. *By the Blood of his Croſs, in the Body of his Fleſh, through Death.*

Secondly; The paralleling this place with that of *Col.* 2. argues this: The Enmity here inſtanced in by a Metonymy, is the Rites of the Ceremonial Law, which he is ſaid to have made void or weak. Thus expreſly, v. 15. *Having aboliſhed in his Fleſh the Enmity, the Law of Commandments in Ordinances.* Now the aboliſhing thereof is, in that ſecond to the *Coloſſians*, expreſly ſaid, to have been by the Sacrifice of his Fleſh on the Croſs; or, which is all one, that by his being nailed to the Croſs, he nailed it to his Croſs: *Col.* 2. 14. *Blotting out the Hand-writing of Ordinances that was againſt us, and took it out of the way, nailing it to his Croſs*, which fully accords with this Text, *He aboliſhed it in his Fleſh by the Croſs.*

Laſtly, (for a winding up of this) the Parallel which the Apoſtle obſerveth in his Diſcourſe, between his effecting our Peace and Reconciliation with God, and this our Peace and Reconciliation one with another, will induce to it. He being firſt alike in common termed *our Peace*, v. 14. in reſpect to either: Then to demonſtrate each apart, a double Enmity (as I obſerved at firſt) is diſtinctly and apart mentioned by him; the one, *v.* 15. the other, *v.* 16. Of the one he ſays, he hath *aboliſhed*; of the other, he hath *ſlain* it: of the one he ſays, he hath *aboliſhed it in his Fleſh*; of the other, *in himſelf*, (as the Greek hath it, *v.*16.) And ſo thoſe words, *by the Croſs*, are common to each, as thoſe firſt words, *He is our Peace*, were to all that followed. And ſo as the Parallel hath hitherto run along in theſe Particulars, ſo it holds on, that look how in this, or by that way he ſlew the Enmity between God and us, on the Croſs, by the ſame way he aboliſhed the Enmity between the Jew and Gentile, or the People of God mutually. But he ſlew the Enmity between God and us on the Croſs, by taking theſe our Enmities againſt God on himſelf, and they being found on him, he was ſlain and ſacrificed for them on the Croſs, and thereby ſlew them, and reconciled us to God: In like manner then it is to be underſtood, that he firſt took all our Enmities againſt one another on his Fleſh, [*in his Fleſh*] ſays the Text, (and it was the general intent of Sacrifices, to be offered up for what was laid upon them, or reckoned to them) and ſo our Enmities being there all found in his Fleſh, that Fleſh was offered up for them; and ſo they were all diſſolved, and aboliſhed, and made weak, as the Text ſpeaks of them, in his being diſſolved, or made weak, (as 2 *Cor.* 13. and *Phil.* 3. ſpeak in like manner of him.)

So then as there was a double Enmity, and a double Slaying, which the Apoſtle mentions; ſo there muſt be in this one Sacrifice a double Conſideration, in the intention thereof: It is a Sacrifice ſerving at once to ſlay and aboliſh both the one and the other, he being in common alike and indifferently termed, *our Peace*, as in relation unto either; there being nothing alſo done for us by Chriſt, but the like was firſt done on himſelf.

The ſecond thing to explicate the firſt Branch: That one End or Uſe of Sacrifices, both among Jews and Gentiles, was to ratify Peace between Man and Man, as truly as between God and Man; and that Chriſt's Sacrifice holds an Analogy herein to other Sacrifices.

THis being cleared, I come to the ſecond, the διότι, namely, to demonſtrate how, according to the Analogy of the Ends and Uſe of Sacrificing of old in the Shadow, Chriſt's Sacrifice was likewiſe intended and directed to make Peace between Man and Man, Jew and Gentile, as truly and as genuinely as between God and Man.

For the illuſtration of this, we muſt know and conſider, that of old Feuds or Enmities between Man and Man were removed and put to an end by Sacrifice; and alſo Leagues of Amity and Friendſhip, even between Man and Man, were anciently ratified and confirmed, and Reconciliation eſtabliſhed by Sacrifices: And as by Sacrifices, ſo likewiſe after Sacrifices, or over and beſides Sacrifices, by eating and feaſting together; and this both among Jews and Gentiles, (of which latter, namely, That by eating together Friendſhip was ſealed, we ſhall have further uſe anon, to confirm and explicate this very Notion in hand.) I ſay, Leagues of Peace and Friendſhip were uſed to be ratified by Sacrifices ſolemnly before God: ſo to make ſuch Covenants a matter of Religion, (to bind the ſtronglier) and not to be meerly the Obligations of humane Faith and Honeſty; even by this, that Men did find them ratified in the preſence of a Deity, which they worſhipped as their God, by ſo ſolemn and religious an Action, which did withall invocate from God, a Curſe upon the Infringers of that Peace and Friendſhip made thereby. This to have been their Uſe, I am to clear.

Liquet quod apud Iſraelitas fœdera partim epulis, partim ſacrificiis inita fuiſſe & ſancita. Vide Rivet. in *Gen.* 31. Exercit. 135.

We may conſider, that tho all Sacrifices were offered up before and unto God, yet not all only by way of Expiation or Atonement made unto God, or as Expreſſions of Thankfulneſs unto him; but ſome were Sacrifices of Pacification, and federal in their Intention, between Man and Man, being offered up before God, as a Witneſs and Avenger. This to have been one Uſe of Sacrifices, is evident both among Jews, and likewiſe Gentiles, (who were in their Sacrifices, and the Rites thereof, Imitators of the Jews.)

Firſt; The Jews. *Jer.* 34. from *v.* 8, *&c.* we read, That *Zedekiah* the King made a ſolemn Covenant with the People, and they with their Servants, to let them go free, according to God's Law on that behalf made, *Exod.* 21. 1. and *Deut.* 15. 12. And this Sacrificial Covenant was ſolemnly performed in God's Houſe, and before God, as *v.* 15, and 18. the Rites of it were, *They cut a Calf in twain, and paſſed between the parts of the Calf, even the Princes, and all the People*, v. 19. in token that it was one common Sacrifice between all thoſe Parties, Maſters and Servants, and the joint Act of each: which being thus ſolemn, before God, carried with it an implicit or tacit Execration, That if either brake this Covenant in this manner confirmed, then let God ſo deal with them, as this Calf ſacrificed was dealt withall. And therefore theſe having broken this Covenant, *v.* 11. (which Breach of Faith was the occaſion of this part of *Jeremy*'s Meſſage to them) God threatens to bring the Curſe, invocated, and ſignified by that Rite, upon them, and to retaliate the like unto them: v. 18. *I will give the Men that have tranſgreſſed my Covenant*; (ſo he calls it, becauſe the Matter of it was his Command, and it had been ratified before him, as it follows) *which have not performed the Words of the Covenant which they had made before me, when they cut the Calf in twain, and paſſed between the parts thereof:* *That therefore* [*I will give,*] it is *Verbum ſimilitudinis*, (as 'tis often uſed) whoſe meaning is, I will make them as that Calf, I will anſwerably deal with them, and ſo it is explained: *I will give them into the hands of them that ſeek their Life*, and expoſe them to the Sword of the Slayer, to ſlay at his Pleaſure, as you have done this Beaſt, which you have ſacrificed: *And their dead Bodies ſhall be for Meat to the Fowls of Heaven.*

The like Intendment of Sacrifices, with the ſame Rite, and like Imprecation to confirm Leagues and Covenants, and end Feuds, was in uſe among the Heathen, as might be evidenced by many Quotations, which I have met withall. To inſtance in one out of *Livy*, which is moſt punctual to the thing in hand, and parallel to the former out of *Jeremy*: * *They cut a Beaſt in two; the midſt, and the Head, with the Bowels, were placed at the right hand of the Way, and the hinder Parts on the left hand, and both the Armies* (that made the League) *paſſed between this divided Sacrifice.* And as the ſame Rites with the former are expreſſed in this; ſo the ſame Imprecation is recorded at the making of this Covenant, and by Sacrifice confirmed, recorded by the ſame Author, when theſe two Nations, *Albans* and *Romans*, made this League: *Qui prior defecerit, tu illum* Jupiter *ſic ferito, ut ego hunc porcum hodiè feriam:* *Let God ſtrike him that breaks it, as I ſtrike this Swine*, ſaid the Sacrificer.

* Caput, medium, & prior pars ad dextram, poſterior ad lævam viæ; pariter inter hanc diviſam hoſtiam hoſtiam copiæ armatæ traducuntur. *Liv. lib.* 39.

Et cæsâ jungebant fœdera porcâ. Æneid. Virgil. lib. 8.

The Holy-Ghoſt ſpeaks in like Language, *My People that have made a Covenant with me by Sacrifice.*

The Latin, *Fœdus à feriendo*, and hence *percutere, elicere fœdus*, to ſtrike a Covenant with us: Thus *Sanctio à ſanguine*, which that of *Tacitus* confirms, *Sacrificiis conſpiratio ſancitur:* Agreements and Combinations had their Sanction and Confirmation by Sacrifices; and *Fœdus cruore ſacratum*, Lib. Annal. 12.

To bring all this home to the Point in hand: There being to be a perpetual League and Covenant of Peace, to be ſtrucken between Jew and Gentile, and all other the Elect of God, who ſhould be at variance, in any Age; and Chriſt having interpoſed himſelf as a Mediator for us to God, he did withall undertake to be an Arbiter between them, (and us all) among our ſelves, for all our Differences alſo. And as he offered up his Fleſh as one common Sacrifice upon the Croſs, at once to be expiatory to God, to blot out the Sins and Enmities of ours againſt God himſelf; ſo alſo pacificatory between Man and Man, Jew and Gentile, and all other the Elect; and therein anſwering to, and fulfilling one true

End and Intendment of Sacrifices, as well as in the other of making atonement to God. And the Text, you ſee, having ſaid firſt, that he is made *our Peace*, in making both one, *v.* 14. and then pointing us to his Fleſh, as in which he bore their Enmities, *v.* 15. and then carrying us to the Croſs, *v.* 16. it evidently (as was ſaid) argues, that he was made our Peace, by being thus made a pacificatory Sacrifice for both, And ſurely, (if there were no other reaſon to confirm it) all Sacrifices, in all their Ends and Uſes, having been but Shadows of this; and his Fleſh, and the ſacrificing it, being the Subſtance: this eminent Sacrifice of his muſt needs be ſuppoſed (as ſuch) to have the Perfection, Uſe, and Efficacy, that all other Sacrifices could any way be ſuppoſed ſubſervient unto, or it had not been the compleat perfection of them; eſpecially there being this need of having his Sacrifice directed to this end, as well as to that other, there falling out ſo great Animoſities among thoſe that were Members of him; which, as it call'd for a Sacrifice to be offered up, to allay and deſtroy them; ſo Chriſt in ſacrificing Himſelf, would not leave out or loſe this part of his Glory and Perfection in this reſpect,

Hence accordingly, as here he is termed *our Peace*, ſo elſewhere, the *Covenant of the People*, and both in the like latitude of Sence and Meaning. When here he is called *our Peace*, the meaning extends not only to his being our Peace between God and us, but between our ſelves alſo; ſo when he is called, the *Covenant of the People*, it intends, not only his being a Covenant unto God for us, but a Covenant before God of us; or (as there 'tis expreſſed) of the People of God, namely, among themſelves. He is twice ſo called, and with much evidence as to this Sence: Iſa. 42. 6. *I will give thee for a Covenant of the People*, (that is, ſays *Sanctius*, to the Jew) *and for a Light of the Gentiles*; and thus a Covenant of both. And *chap.* 49. 8. *For a Covenant of the People, to eſtabliſh the Earth*; that is, to this end, to ſettle in Peace the whole Earth, both Jew and Gentile; ſo then a Covenant of the People (as you ſee) even in this very reſpect: *Peace on Earth among Men*, as well as, *Good Will towards Men*, from God in Heaven, being the foot of that Song that was ſung at his Birth, and the Sum of what is here ſaid: *He is our Peace.*

The Analogy between the Rites of ſuch pacificatory Sacrifices, and this Sacrifice of Chriſt's, as offered up for our mutual Enmities: And how this End and Intention of Chriſt's Sacrifice is held forth in the Lord's Supper.

Now obſerve further, a Correſpondency unto thoſe Rites mentioned, that were uſed in thoſe Sacrifices of Peace, alſo held forth in this Sacrifice of his. The Beaſt in ſuch caſes was divided and cut in twain, for both Parties to paſs through, and ſo Peace to be made between them: And Chriſt, to make both or twain one, (as here) was divided and cut (as it were) in twain, the Godhead for a time forſaking the Manhood: *My God, my God, why haſt thou forſaken me?* His Soul alſo being by Death ſeparated from his Body, his Joints looſened, to diſſolve this Enmity; the Vail of his Fleſh rent, to rend the Partition-Wall. Thus he was cut in twain, as one common Sacrifice between both.

And again, as the Sacrificing of the Beaſt cut aſunder, was reckoned the common joint Act of both Parties in ſuch a caſe, and they were eſteemed by God, and by one another, each to have an hand in the ſacrificing of it, and as conſenting to the Covenant and Peace that was intended to be entred into, and ratified by it: ſo here in this. And tho we then perſonally exiſted not, yet all we being conſidered in him by God, (who gave us to him) and by himſelf, that voluntarily ſuſtained our Perſons, and he offering up himſelf as a Sacrifice on our behalf, and for our behoof, and in our Names; hence his Will in offering up himſelf, was *Voluntas totius*, the Act and Will of the whole Body whoſe Perſons he ſuſtained; our Wills were thereby involved in his Will, his Act was our Act: and it may be truly ſaid, that a Covenant of Peace was then made before God, by us, and for us; for he was our Prieſt therein for us, as well as our Sacrifice.

And hence, in a further correſpondency to the maner of thoſe typical Sacrifices, therein altho the Prieſt only offered up the Sacrifice for the People, and in their Name and Stead; yet to ſhew it was their Act, they uſed to eat of it after, or of that which was offered up with it. The Interpretation of which eating thereof by the People, the Apoſtle gives us to be this: 1 *Cor.* 10. 18. *They that did eat of the Sacrifices, were Partakers of the Altar*; that is, thereby they declared the Sacrifice to be theirs, the offering it up to be their Act, that they partook, and had an hand in it, as if they had been at the Altar with the Prieſt himſelf. Juſt in like manner, to ſhew that we were reckoned conſenting to, and Partakers in this Sacrifice of Chriſt our Prieſt, and that it was our own Act, we do in like manner partake of that Sacrifice by eating of it; the Lord's Supper being, as *Tertullian* rightly termed it, *Participatio Sacrificii*, which Notion the Apoſtle there confirms in a Parallel of the Lord's Supper, in this very reſpect, to the caſe of thoſe Sacrifices then, (for unto this purpoſe it was, that he brings in that Inſtance of the Sacrifices, v. 16.) *The Bread which we break*, ſays he, *is it not the Communion of the Body of Chriſt?* Namely, conſidered, as ſacrificed once upon the Altar of the Croſs, and ſo by eating thereof, we are all Partakers of that one Bread, as the thing ſignifying, and of that one Body ſacrificed, as the thing ſignified; and ſo by this way of partaking therein, namely, by eating thereof, is ſhewn, as in the Sacrifices of old, that it is our own Sacrifice. And this not only as **Eſtius* upon the place, who ſays, *That by eating they were accounted Partakers of the Sacrifice, as that which was offered for them*; but further, as †*Grotius*, (ſpeaking of the Lord's Supper, upon *Mat.* 26. 25.) *They are in Chriſt's Intent*, ſays he, *through their eating thereof, ſo Partakers of this his Sacrifice*, quaſi ipſi hoc obtuliſſent, *as if themſelves had offered it up.* And thus to hold forth this previous conſent of theirs, was one part of Chriſt's intent in inſtituting Eating and Drinking in the Lord's Supper, in a correſpondency to the like myſterious Intent in the Peoples eating of the Sacrifices of old. *Grotius* indeed puts the reaſon, why it is to be eſteemed as if we had offered up that Sacrifice, only upon this, *Becauſe it was offered up by him* (ſays he) *that had taken their Nature:* But I add out of this Text, Becauſe he had took on him their Perſons, in one Body, and their Enmities, and ſtood in their ſtead, as their Prieſt, as well as their Sacrifice; and ſo it was to be reckoned their Act on his Croſs, as much as the Peoples then, who uſed to bring the Sacrifice to the Prieſt, who there offered it alone upon the Altar; whereas here we our ſelves were brought to Chriſt by the Father to undertake to be a Prieſt for us, and he voluntarily undertook our Perſons. And ſo as *Levi* is accounted to have offered Tithes in *Abraham* his Father, when he paid them to *Melchiſedech*; ſo we much rather to have offered up a common Sacrifice of Peace amongſt our ſelves, when Chriſt offered up himſelf.

And hence alſo likewiſe, as in thoſe pacificatory federal Sacrifices between two Parties of Men, whoever of them went about to violate or infringe the Terms of Peace that Sacrifice was intended to confirm, did (by reaſon it was his Act) bring upon himſelf the Curſe, which ceremonially and viſibly was inflicted on the Beaſt or Sacrifice ſlain: ſo here this Act of ſacrificing of Chriſt for mutual Peace, being thus *interpretativè* ours, and our Conſent involved, hence I ſay, in like manner, whoever goeth about to break this Covenant, and ſeeketh to uphold the Enmity among the People of God, he doth not only renounce his own Act, but what in him lies, fruſtrates that Intention of it, and ſo further incurs the Imprecation infolded in it, and brings upon himſelf the Blood of the Covenant, as in alluſion to this Curſe, (according to the implied Intent of ſuch a ſacrificial Covenant) the Apoſtle ſpeaks, *Heb.* 10.

Now further to finiſh this Branch, let this be added: That Chriſt was not ſimply offered up as a Sacrifice to confirm a meer or bare League of Peace and Amity between us, (ſometimes ſuch Sacrifices before ſpoken of, were deſigned only to make and bind new Leagues and Covenants between ſuch Parties as never had been at variance) but here in this Caſe of ours, as there was a Covenant of Amity to be ſtruck, ſo there were Enmities to be aboliſhed and ſlain, as the Text hath

*Edendo cenſebantur ipſius ſacrificii tanquam pro ipſis oblati fieri participes. *Eſt. in loc.*

† Chriſtus vult in ſe credentes participes fieri ejus Sacrificii, planè, quaſi ipſi hoc ſacrificium obtuliſſent, quia oblatum ab eo qui naturam eorum ſuſceperat.

hath it, and that by this Sacrifice, and ſlaying of his Fleſh; which cannot be conceived otherwiſe to have been tranſacted, but that, as in other Sacrifices offered up, the Treſpaſſes were laid upon the Head of the Sacrifice, and ſo in a ſignificant Myſtery ſlain and done away in the death of the thing ſacrificed: And that as in that other way of reconciling us to God, *The Lord did lay upon him the Iniquities of us all*, namely, againſt himſelf, as *Eſay* ſpeaks in alluſion unto the Rites, (and the Signification thereof in thoſe Scacrifices) to which this Text ſimularly ſpeaks, when it ſays, *He ſlew the Enmity in himſelf*, v. 16. So anſwerably it was in this, (which is its Parallel) all the Enmities, and mutual Injuries and Feuds, between us the People of God, were all laid upon him, and he took them in his Fleſh, and in ſlaying thereof ſlew theſe alſo, and aboliſhed them, that ſo he might reconcile them in one Body. And ſo the ſame Nails that pierced through his Hands and Feet, did nail all our Enmities, and the Cauſes and Occaſions of them, to the ſame Croſs, as *Col.* 2. inſinuates. So as we are to look upon Jeſus Chriſt hanging upon the Croſs, as an equal Arbiter between both Parties, that takes upon himſelf whatever either Party hath againſt the other. Lo, here I hang, (ſays Chriſt dying) and let the Reproaches wherewith you reproach each other, fall on me; the Sting of them all fix it ſelf in my Fleſh, and in my death die all together with me; lo I die to pacify both: Have therefore any of you ought againſt each other? quit them, and take me as a Sacrifice in Blood between you: only do not kill me, and each other too, for the ſame Offence; for you, and your Enmities, have brought me to this Altar of the Croſs, and I offer my ſelf as your Peace, and as your Prieſt; will you kill me firſt, and then one another too?

And thus if taking all your Sins againſt God himſelf upon his Fleſh, and ſacrificing it for you, is of prevalency to kill and ſlay that Enmity, much more is it of force to kill theſe your Enmities alſo. Thus like as by aſſuming the *Likeneſs of ſinful Fleſh, he killed the Sin in our Fleſh*; *Rom.* 8. ſo by taking theſe our Enmities and Animoſities in his Fleſh, he ſlew and aboliſhed them; and as his Death was the Death of Death, ſo of theſe. *1 Cor.* 15. And like as he cured Diſeaſes, by taking them on himſelf by Sympathy, 'tis ſaid of him (when his healing of them is recorded) *Himſelf took our Infirmities, and bore our Sickneſſes.* And as not our Sins againſt God only, but our Sickneſſes by Sympathy; ſo not our Enmities againſt God only, but our Animoſities one againſt another; and by bearing them, aboliſhed them; by dying as an Arbiter between us, ſlew them: And therefore in the Text, he is called *our Peace*, not our Peace-maker only, (when this Peace among our ſelves is ſpoken of) to note out, as *Muſculus* obſerves, that he was not only efficiently our Peace-maker, the Author of our Peace, but our Peace materially, the Matter of our Peace, by the Sacrifice of himſelf. God is ſtiled our Peace-maker, our Reconciler, *God was in Chriſt, reconciling the World*; but not, *our Peace*: This is proper to Chriſt, and why? but becauſe he only was the Sacrifice of our Peace, and bore our Enmities; even as he is not only called the *Redeemer*, (ſo God alſo is) but *Redemption* it ſelf.

Now for a *Coronis* to this firſt Branch, and withall to add a further Confirmation yet, that Chriſt's Death was intended as a Sacrifice to theſe ends, for Amity and Unity among God's People, we may clearly view and behold this Truth in the Mirrour of the Lord's Supper; one moſt genuine and primary Import whereof, and End of the Inſtitution of it, being this very thing in hand, (I ſhall have recourſe thereto again in the next Branch alſo, upon the ſame account that now.)

The Lord's Supper, in its full and proper ſcope, is, as you know, a ſolemn Commemoration of Chriſt's Death offered up upon the Croſs; or if you will, in the Apoſtle's own words, it is a *ſhewing forth his Death till he comes: And do this* (ſays Chriſt) *in remembrance of me*, namely, in dying for you; and ſo withall to commemorate with application to themſelves, the principal Ends and Intendments of that his Death, which is therein acted as before their Eyes. Hence therefore I take this an undoubted Maxim, which no knowing Chriſtian will deny, (and it is the Foundation of what I am now a building): *That look what principal Ends, Purpoſes, or Intendments, this Supper, or Sacrificial Feaſt holds forth in its Inſtitution* *unto us*; *thoſe muſt needs be looked at by all Chriſtians, in the like proportion, to have been the main Ends and Purpoſes of his Death to be remembred.* So that we may argue mutually, from what were the Ends of Chriſt's Death, unto what muſt needs be the deſigned Intendments of this Sacrament: And we may as certainly conclude and infer to our ſelves, what were the Intendments of his Death, by what are the genuine Ends of that Sacrament. Theſe anſwer to each other, as the Image in the Glaſs doth to the principal Lineaments in the Face; the Impreſs on the Wax, to that in the Seal; the Action, the Sign, and Remembrances, to the thing ſignified, and to be remembred.

Now it is evident, that Chriſt upon his Death inſtituted that Supper, as to be a Seal of that Covenant of Grace between God and us, ratified thereby; ſo alſo to be a Communion, the higheſt outward Pledg, Ratification, and Teſtimony of Love and Amity among his Members themſelves. And accordingly, it being in the common nature of it a Feaſt, look as between God and us, 'twas ordained to be *Epulum fœderale*, a Covenant-Feaſt between him and us, (the evidence whereof lies in this, that he invites us to his Table as Friends, and as thoſe he is at Peace withall, and reconciled unto): So in like manner between the Saints themſelves, it was as evidently ordained to be a *Syntaxis*, a Love-Feaſt, in that they eat and drink together at one and the ſame Table, and ſo become, as the Apoſtle ſays, *one Bread.* And again, look as between God and us, to ſhew, that the procurement of this Peace and Reconciliation between him and us, was this very Sacrifice of Chriſt's Death, (as that which made our Peace) God therefore invites us, *poſt Sacrificium oblatum*, after the Sacrifice offered up, to eat of the Symboles of it; that is, of Bread and Wine, which are the Signs and Symbols of his Body and Blood ſacrificed for *Peace:* So in like manner doth this hold, as to the *Peace* between our ſelves. And we may infer, that we were, through the offering up thereof, reconciled one to another, and all mutual Enmities ſlain and done away thereby, in that we eat together thereof in a Communion, which was a Sacrifice once offered, but now feaſted upon together; and doth ſhew, that Chriſtians, of all profeſſions or relations of Men, have the ſtrongeſt Obligations unto mutual Love and Charity; for the Bread broken, and the Cup, are the Symbols of their Saviour's Body and Blood once made a Sacrifice; and therefore they eating thereof together, as of a Feaſt after a Sacrifice, do ſhew forth this Union and Agreement to have been the avowed Purchaſe and Impetration of the Body and Blood ſo ſacrificed.

There was a Controverſy of late Years fomented by ſome, through *Popiſh* Compliances, *That the Lord's Supper might be ſtiled a Sacrifice, the Table an Altar*, which produced in the diſcuſſion of it (as all Controverſies do in the iſſue ſome further Truth) the diſcovery of this true Deciſion of it: That it was not a Sacrifice, but a Feaſt after and upon Chriſt's ſacrificing of himſelf, *Participatio Sacrificii*, as *Tertullian* calls it, a ſacrificial Feaſt, commemorating and confirming all thoſe Ends for which the only true and proper Sacrifice of Chriſt was offered up, and ſo this Feaſt a viſible Ratification of all ſuch Ends, whereof this is evidently one.

A Digreſſion, ſhewing, 1. *That Eating and Drinking together, eſpecially upon and after a pacificatory Sacrifice was a further Confirmation of Mutual Peace, both among Jews and Gentiles: And,* 2. *That the Eating the Lord's Supper, hath the ſame Intent and Accord thereunto. The Harmony of all theſe Notions together.*

NOw therefore to draw all theſe Lines into one Center, and to make the Harmony and Conſent of all theſe Notions the more full, and together therewith, to render the Harmony more compleat between the Lord's Death, and its being intended as a Sacrifice to procure this Peace, and the Lord's Supper as a Feaſt after this Sacrifice, holding forth this very thing as purchaſed thereby, and ſo further to confirm all this. Look as before I ſhewed, (as in relation to the demonſtration, that Chriſt's Death was intended as a Sacrifice for ſuch a Peace) that that was one End and Uſe of Sacrifices, both among Jews and Gentiles, to found and create Leagues of Amity between Man and Man: So it is proper and requiſite for me now to make another like Digreſſion, (as in relation to this Notion of the Lord's Supper) to ſhew, how that alſo by eating and feaſting together, (eſpecially after or upon ſuch a kind of Sacrifice) theſe Leagues of Love were anciently uſed to be further confirmed and ratified: that ſo it may appear, That as according to the Analogy of ſuch Sacrifices, Chriſt's Death was a Sacrifice directed and intended to that end; ſo alſo, that according to the Analogy of ſuch Feaſting in and upon Sacrifices, this Eating and Feaſting together upon the Symbols of that Sacrifice, by Believers, is as genuinely intended a Seal of this Reconciliation amongſt them, and that in a due correſpondency and anſwerableneſs to the genuine Intent of that Sacrifice it ſelf, as that which had purchaſed and procured it.

I might be as large in this as in the former. When after a Grudg and Enmity paſt between *Laban* and *Jacob*, *Laban*, to bury all things between them, would enter into a Covenant of Peace: *Come*, (ſays he, *Gen.* 31. 44.) *let us make a Covenant, I and thou, and* (that by a Sign, for he adds) *let it be a Witneſs between thee and me:* Now what was that Sign and Witneſs? In *v.* 46. 'tis ſaid, *They took Stones, and made a Heap, and did eat there*; and, v. 54. (after an Oath paſſed, v. 53.) Jacob *offered a Sacrifice on the Mount, and called his Brethren* (or Kinſmen) *to eat Bread; and early in the morning* Laban *departed.* The like did *Iſaac* with *Abimelech*, Gen. 26. 28. *David* with *Abner*, 2 *Sam.* 3. 20. I ſingle forth chiefly thoſe two, 1. Becauſe the Parties that uſed and agreed in this ſignal Rite, were the one Jews, as *Iſaac* and *Jacob*; the other Gentiles, as *Abimelech* and *Laban:* to ſhew at once, that this way of Covenanting was common to them both, as the former by ſacrificing was alſo ſhewn to be.

And further, that this Rite of eating together the Gentiles themſelves did uſe, eſpecially after ſuch Sacrifices as were federal, unto this intent, that by that ſuperadded cuſtom of eating together, upon or after Sacrificing, they might the more ratify and confirm ſuch Covenants, firſt made, and begun by ſacrificing. This ſeems to be the Intendment, *Exod.* 34. 15. *Leſt thou make a Covenant* (God ſpeaks it to the Jew) *with the Inhabitants of the Land, and thou go a whoring after their Gods, and do Sacrifice unto their Gods, and one call thee, and thou eat of their Sacrifices*; namely, upon pretence of confirming that Covenant, which having

Some Inſtances have been collected by Mr. *Meade*, *Diatr.* 2 *par.* upon *Mal.* 1. 11. as alſo by *R.C.* after him, *Grotius*, *Rivetus*, of the Cuſtoms of ſeveral Nations, ancient and modern, to ſhew Eating and Drinking together to have been intended Teſtimonies and Ratifications of Amity. I ſhall only caſt in one from the Cuſtom of the *Eaſt-Indians*, (as in the Stories of whom there are found, as well as in other Eaſtern Nations to this day, many Footſteps of like Cuſtoms to the Jews of old.) Sir *Tho. Roe*, Ambaſſador there, in his Journal Obſervations relates, how he was invited by one of the great Ones of the Court to a Banquet, with this very expreſſion, (ſimular to thoſe which thoſe Authors allege, as in uſe among other Nations) *We will eat Bread and Salt together, to ſeal a Friendſhip which I deſire.* Purchas Pilgr. 1 part. p. 348.

firſt been contracted and agreed on, they might further be drawn on to ſacrifice, and ſo eat of the Sacrifices alſo with thoſe Heathens, in token of confirming ſuch a League, as was the known common manner and cuſtom of each to do.

Yea, and thoſe that were more barbarous and inhuman among the Gentiles, when they would put the more binding Force into their Covenants, or ſome ſuch more ſolemn Conſpiracy, they uſed] to ſacrifice a Man, (a Slave I ſuppoſe) and eat his Fleſh, and drink his Blood together; which becauſe they judged the more ſtupendious, they judged would carry with it the deepeſt and moſt binding Obligation. Thus we read in *Plutarch:* Thoſe Roman Gallants entring into a Covenant, drank the Blood of a Man, whom firſt as a Sacrifice they had killed. And the ſame *Plutarch* ſays of another Company, (thoſe Conſpirators with *Catiline*) that they ſacrificed a Man, and did eat his Fleſh; ſo to bind and unite each other, more firmly to ſtick faſt and cloſe together in ſo great an Undertaking, by the moſt ſure and firmeſt way that their Religion could invent. And *Pſal.* 16. 4. makes an expreſs mention of ſuch among the Heathens, terming them, *Their Drink-Offerings of Blood.* See alſo *Ezek.* 39. 17, 18, 19. Men and Nations leſs barbarous, took Wine inſtead of Blood, to confirm their Leagues after Sacrifices, it being the likeſt and neareſt unto Blood, the Blood of the Grape.

Σφαγέντος ἀνθρώπου ἐπισπείσαντες αἷμα.

Καταθύσαντες ἄνθρωπον ἐγεύσαντο τῶν σαρκῶν.

Now then, to bring all this home to the Point in hand: Chriſt our Paſſeover (and ſo our Sacrifice for us) having been ſlain and offered up for our mutual Peace, hath inſtituted and ordained us Believers to keep this Feaſt, (it is the Apoſtle's own Alluſion, agreeing with, and founded on the Notion we have been proſecuting) and that to this end, That by partaking of it as a Sacrifice, and by ſhewing forth his Death, we might hold forth all the avowed Ends of that Sacrifice with application to our ſelves. The eminent Ends of the one as a Sacrifice, correſponding and anſwering to the eminent Ends of the other, as a Feaſt. A Feaſt it is of God's providing, and he the great Entertainer of us at it, in token of Peace between Him and us; for He it was, who prepared the Sacrifice it ſelf, and unto whom, as a whole Burnt-Offering, Chriſt was offered up. But God is not as one that ſits down and eats with us, tho he ſmelt a ſweet ſavour in it; we are the Gueſts, and He the Maſter of this Feaſt; and yet he thereby proclaims and profeſſeth his being reconciled, in that he cauſeth us to ſit down at his Table. And this is the prime and moſt eminent ſignificancy of it; and to hold forth this Intent thereof, as between God and us, others have proſecuted this Notion. But there is another, (more conſpicuouſly ſuited to the Notion which hath been driven, and) which is no leſs in the intention of the Inſtitution it ſelf, and indeed of the two, more obvious to outward Sence, and that is, That the Perſons themſelves for whom it is prepared, that do viſibly ſit down, and do eat and drink (in proper ſpeech) the Bread and Cup together, that they are agreed, and at peace each with other. God is but as an inviſible Entertainer, but our eating and drinking together is viſible to all the World; we outwardly ſhew forth his Death, and do withall as viſibly ſhew forth this to have been the Intent of it. Yea, and if we could raiſe up thoſe Nations of old, both Jews and Gentiles, and call together the moſt part of the World at this day, and ſhould but declare, that this is a Feaſt, eſpecially a ſacrificial Feaſt, a Feaſt after a Sacrifice, offered once up for our Amity and Peace by ſo great a Mediator; the common Inſtinct and Notion which their own Cuſtoms had begot in them, would preſently prompt them, and cauſe them univerſally to underſtand, and ſay among themſelves, Theſe Men were at enmity one with another, and a Sacrifice was offered up to aboliſh it, and to confirm an Union and Pacification amongſt them, and lo therefore they do further eat and participate thereof, and communicate therein; a manifeſt profeſſion it is, that they are in mutual Love, Amity, and Concord one with another; and thereby further ratifying that Unity, which that Sacrifice had been offered up before for the renewing of. This is truly the Interpretation of that ſolemn Celebration, even in the ſight of all the Heathens, and unto the Principles of all the Nations, among whom Sacrifices were in uſe; yea, and this they would all account the ſtrongeſt and firmeſt Bond of Union, that any Religion could afford. And add this: The more noble the Sacrifice was, as if of a Man, being a more noble Creature, the more obliging they accounted (as was obſerved) the Bands of that Covenant made thereby.

Now our Paſſeover is ſlain, our Peace is ſacrificed, not Man, but Chriſt God-Man; he ſanctifying, by the Fulneſs of God dwelling perſonally in him, the Sacrifice of that his Fleſh, and humane Nature, to an Infinity of value and worth. He hath become a Sacrifice of our mutual Peace, was cut in twain: and to compleat this Union among our ſelves, he hath in a ſtupendious way appointed his own Body and Blood to be received and ſhared as a Feaſt amongſt us, ſucceeding that Sacrifice once offered up: *The Bread we break, is it not the Communion of the Body of Chriſt? The Cup, the Communion of his Blood?* (ſo ſpeaks *Paul*, a moſt faithful Interpreter of theſe Myſteries) and *a Communion of many, as one Body?* (as it follows there.) 'Tis ſtrange that an Heathen, ſpeaking of one of their ſacred Feaſts, intended to confirm an Agreement between two great Perſonages, ſhould uſe the ſame Expreſſion: *Communicârunt Concordiam*, They are ſaid to have communicated Concord; and this becauſe they communicated together in the ſame Feaſt dedicated to their chief God, and which was ordained to teſtify Concord between them. The Apoſtle calls it in like manner, a *Communion*, whereby many are made one Bread, in that they eat of that one Bread, which whilſt they eat and drink in, they eat and drink the higheſt Charity and Agreement, each with and unto other.

1 *Cor.* 10.

Scipio, Jovis epulo, cum *Graccho* concordiam communicavit. *Valer. Max.* lib. 6. c. 2.

But that this Sort of Peace and Love, namely, mutual among the Receivers, was an avowed Intendment of our partaking of the Lord's Supper, needs not to be inſiſted on; this Import of it hath took the deepeſt Impreſſion upon the moſt vulgar Apprehenſions of all that profeſs Chriſtianity, of any other, *To be in Charity with their Neighbour*, &c. hath remained inall Ages of the Church, upon the Spirits of the moſt ignorant and ſuperſtitious, when thoſe other higher Ends and Intendments of it were forgotten. My Inference therefore is ſtrong and ſure: *That what was thus eminent an Intention of this Feaſt upon a Sacrifice, muſt needs be, upon all the former Accounts, as eminent an Intention of that Sacrifice it ſelf, as ſuch.*

Only let me add this: That tho all the People of God will not, ſome of them not at all, many not together, eat of this Feaſt, through difference of Judgment, (and it is ſtrange, that this which is the Sacrament of Concord, ſhould have in the Controverſies about it, more Differences, and thoſe more dividing than any other part of Divine Truth or Worſhip) yet ſtill however this ſtands good to be the native original End and Inſtitution of the Ordinance it ſelf, and ſo by inference, this to have been the Intent of Chriſt's Death, as a Sacrifice to the ſame end; of which Death, to be ſure, they all muſt partake, and unto which Chriſt they muſt have recourſe, even all and every Perſon, that are, or ſhall be the *People of God*: And by ſo doing, they find themſelves, upon all theſe accounts forementioned, engaged and obliged unto Peace and Concord with all the Saints in the World, how differing ſoever in Judgment, in Him who is *our Peace*, and by that Sacrifice hath made both one.

And thus much for this Branch, which treats of what Chriſt hath done in his own Perſon to procure this Peace.

The

The ſecond Branch, What Chriſt did by way of Repreſentation of our Perſons: That Phraſe [in one Body] *explained.*

THe ſecond Branch of this firſt Head is, *What Chriſt did by way of Repreſentation of our Perſons, and how that conduceth to this mutual Reconciliation of the Saints among themſelves?* This we have in that ſmall Additional which is found, v. 16. *That he might reconcile both unto God* [*in one Body*] *by the Croſs, having ſlain the Enmity.* The meaning whereof is this, that he did collect and gather together in one Body all the People of God, that is, did ſuſtain their Perſons, ſtood in their ſtead, as one common Perſon in whom they were all met, repreſenting them equally and alike unto God, and ſo reconciled them to God in one Body. As you heard, he bore their Enmities in his Fleſh, and ſo aboliſhed them; ſo withal he bore their Perſons, conſidered as one collective Body, and under that conſideration reconciled them to God.

And this ſuperadds to the former Conſideration, of being a Sacrifice for their Enmities mutually, for that he might have been, and have performed it for each of their Perſons, conſidered ſingly and apart; but further, we ſee he was pleaſed to gather them into one Body in Himſelf.

If you ask me, where and when this Repreſentation of all the Saints was by Chriſt more eſpecially made? and when it was they were look'd at by God as one Body? The Text tells us, *On the Croſs*, by which he thus reconciled us to God in one Body.

I will not now inſiſt on that, which at firſt, to make my way clear, I was ſo large upon: That that kind of Reconciliation of us, wrought by Chriſt for us on the Croſs, is here intended; to all which this may be added, That it was that Reconciliation, which at once took in and comprehended all, both Jew and Gentile, in all Ages, into one *Body*; which was never yet ſince actually done, but therefore then was done in Himſelf. That which is now only left for clearing my way, is the opening the Import of thoſe words [*in one Body*] which Clauſe is that I take for my foundation of this ſecond *Paragraph*.

There is a Queſtion among Interpreters, Whether by this *one Body* in the Text, be meant the Church only, conſidered as one myſtical Body in Chriſt? or only the Body and humane Nature of Jeſus Chriſt himſelf, hanging upon the Croſs: I would, to reconcile both Sences, take in both, as conducing to the Reconciliation of us.

1. Suppoſing (which is neceſſary) Chriſt's Perſon, his human Nature, or *His Fleſh*, v. 15. to be the *Ubi*, the *Subſtratum*, the Meeting-place, and Rendezvouze of this other great Body of the Elect, where this whole Company appeared, and was repreſented, ſo to be reconciled unto God. For indeed what the Apoſtle mentions here apart, and at diſtance each from other: *His Fleſh*, v. 15. and *Body*, v. 16. theſe elſewhere he brings together, *Col.* 1. 22. *Having made Peace in the Body of his Fleſh, through Death.*

2. Which Body, as hanging upon the Croſs, was cloathed upon (when moſt naked) with this other Body, which he himſelf took on him to ſuſtain and repreſent, and to ſtand in their ſtead, even the whole Body of his Elect; his Body (perſonally his) becoming by repreſentation one with his other Body, (myſtically his.) In ſum, in the Body of Chriſt perſonal, as the Body repreſenting; the whole Body of Chriſt myſtical, as the Body repreſented, was met in one before God, and unto God. And in that one Body of Chriſt perſonal, were all theſe Perſons (thus repreſented) reconciled unto God together, as in one Body, by virtue of this Repreſentation.

The Influence, that our being reconciled to God in one Body, hath into our Reconciliation mutual, in two eminent reſpects.

IF any ſhall aſk, What Influence and Virtue this their being conſidered as one Body, met in his Body, and under that conſideration reconciled to God, hath into their Reconciliation one with another? I anſwer, Much every way; neither is it mentioned laſt, as laſt in Order, but as the Foundation of all other Conſiderations thereto belonging.

1. In that they were thus all once met in one Body, in the Body of Chriſt, both in his intendment, and his Father's view, this Conſideration (if no more) hath force enough in it to bring them together again in after Times. Even this clandeſtine Union (ſuch indeed in reſpect of our knowledg of it then, yet having all three Perſons the Witneſſes in Heaven preſent) this Pre-contract, this anticipated Oneneſs, this forehand Union hath ſuch virtue in it, that let them afterwards fall out never ſo much, they muſt be brought together again, and be one. Heaven and Earth may be diſſolved, but this Union once ſolemnized, can never be fruſtrated or diſſolved; what God and Chriſt did thus put together, Sin and Devil, Men and Angels, cannot always and for ever keep aſunder. His Father's donation of them to him, and Chriſt's own repreſentation of the ſame Perſons to his Father again, have a proportionable like virtue in them; for there is the ſame reaſon of both. Now of the one Chriſt ſays, *All that the Father giveth me, ſhall come to me*, John 6. 37. Chriſt mentions that Gift of them by the lump to him, by the Father, as the reaſon or cauſe (rather) why they could not ever be kept from him: And as none can keep them from him, becauſe given of the Father to him, in like manner, and for the like reaſon, the whole Body of them cannot be kept one from another, becauſe preſented by him again to the Father: Chriſt mentions both theſe Conſiderations, as of equal efficacy in that Prayer, whereby he ſanctified that Sacrifice of himſelf, *John* 17. *Thine they were, and thou gaveſt them me: All mine are thine, and thine are mine: And I pray*, v. 21. *that they all may be one*, (and that in this World) *as we are*. Chriſt then not only died for his Sheep apart, that they might come to himſelf, as *John* 10. 15. but further, that they might be *one Fold*, as it follows there. And as the Evangeliſt interprets *Caiphas*'s Prophecy, *He died, to gather together in one the Children of God that were ſcattered abroad*, John 11. 51, 52. To make ſure which gathering to come, he in and at his Death gathered them together repreſentatively, they met all in him, and aſcended the Croſs with him, as *Peter*'s Phraſe is of all their Sins, (therefore much more their Perſons) 1 *Pet*. 2. 24. Ὃς αὐτὸς ἀνήνεγκεν ἐν σώματι αὐτοῦ ἐπὶ τὸ ξύλον, *He himſelf carried up in* (or together with) *his Body, our Sins up to the Tree: Aſcendere fecit ſurſum ſimul cum ſeipſo.* The Croſs was the firſt general Rendezvouze in this World, appointed for him and his Members, where they were crucified in him, and with him, as the Apoſtle often ſpeaks. Chriſt told the Jews, *If I be lifted up*, John 12. 32. (ſpeaking of his Death on the Croſs, v. 33.) *I will draw all to me:* And here you ſee the reaſon of it, for in their lifting up him, they lift up all his with him, as hung to, and adjoined with him in one Body, in his Body. This great and univerſal Loadſtone, ſet in that Steel of the Croſs, having then gathered all theſe leſſer magnetick Bodies, Pieces of himſelf, into himſelf; the virtue thereof will draw them all together in one again, as they come to exiſt in the World: They may be ſcattered, they may fall out; but as Branches united in one Root, tho ſevered by Winds and Storms, and beaten one from and againſt another, yet the Root holding them in a firm and indiſſoluble Union, it brings them to a quiet Order and Station again. And if the now ſcattered Jews muſt one day come together, and make one Body again, becauſe thoſe dry Bones (the *Umbræ*, the ghaſtly Shadows of them) were ſeen once to meet in *Ezekiel*'s Viſion; how much more ſhall the Elect coaleſce in one new Man, becauſe they once met in him, that is the Body, and not the Shadow? If thoſe Jews muſt meet, that the Prophecy, the Viſion might be fulfilled, theſe muſt much more, that the end of his death, and his hanging on the Tree,

may be fulfilled, in whom all Viſions and Promiſes have their *Amen* and Accompliſhment. As in his Death, ſo in his Reſurrection alſo, they are conſidered as one Body with him, *Iſa.* 26. 19. *Together with my dead Body ſhall they ariſe*, ſays Chriſt, and both in Death and Reſurrection, one Body, to the end they may be preſented (together) in one Body all at laſt, *Col.* 1. 22. And in the mean time in the efficacy of theſe forehand Meetings, are they to be created into one new Man, *v.* 15. and that even εἷς, one individual Man, *Gal.* 3. *ult.* not ἕν, one Bulk, Body, or Thing only. This one new Man, which they are to grow up into, anſwereth exactly to that one Body, which was then gathered together, repreſented and met in him on the Croſs, bearing the Image of it, and wrought by the Virtue of it.

The ſecond is, That if ſuch a force and efficacy flows from their having met once, as one Body, then much more from this, (which the Text adds) that they were reconciled to God in that one Body. This Clauſe [*in one Body*] was on purpoſe inſerted together with their Reconciliation to God, to ſhew, that they were no otherwiſe eſteemed or look'd at by God as reconciled to him, but as under that repreſentation, view, and reſpect had of them (as then) by him, that ſo, *dum ſociaret Deo, ſociavit inter ſe:* Their Reconciliation with God was not conſidered, nor wrought only apart, ſingly, Man by Man, (tho Chriſt bore all their Names too) but the Terms were ſuch, unleſs all were, and that as in one body and community, together among themſelves, reputed reconciled, the whole Reconciliation, and of no one Perſon, unto God, ſhould be accounted valid with him. So as their very Peace with God was not only never ſevered from, but not conſidered, nor effected, nor of force, without the conſideration of their being one each with other in Chriſt. Inſomuch as upon the Law and Tenour of this Original Act thus paſt, God might according to the true intent thereof, yea, and would renounce their Reconciliation with himſelf, if not to be ſucceeded with this Reconciliation of theirs mutually. And altho this latter doth, in reſpect of execution and accompliſhment, ſucceed the other in time, (the Saints do not all preſently agree, and come together as one Body) yet in the original enacting, and firſt founding of Reconciliation by Chriſt, theſe were thus on purpoſe by God interwoven and indented, the one in the other; and the Terms and Tenure of each interchangeably wrought into, and moulded in one and the ſame fundamental Charter and Law of Reconciliation mutual, than which nothing could have been made more ſtrong and binding, or ſure to have effect in due time.

The Reconciliation of the Saints to God conſidered, as in one Body; held likewiſe forth in the Adminiſtration of the Lord's Supper: And one eminent Foundation of the Inſtitution of fixed Church-Communion, hinted therein.

THE Impreſs and Reſemblance of this, namely, Chriſt's reconciling us to God in one Body, we may likewiſe perceive: (And I ſhall mention it the rather, to make the Harmony of this with all the former ſtill more full) in the Adminiſtration of the Lord's Supper, in which we may view this Truth alſo, as we have done the other.

That Supper being ordained to ſhew forth his Death, look as he died, ſo it repreſents it: As therefore Chriſt was ſacrificed, repreſenting the General Aſſembly of Saints, and ſo *in one Body* reconciled them to God; ſo this Supper was ordained, (in the regular Adminiſtration of it) to hold forth the Image of this, as near as poſſible ſuch an Ordinance could be ſuppoſed to have done it: For anſwerably the Seat, the ἑδραίωμα of it, is a Communion of many Saints met together in one Body, and not otherwiſe. Thus 1 *Cor.* 10. 17. *For we being many are one Bread and one Body.* He had ſaid, v. 16. *That the Lord's Supper it was the Communion of the Body of Chriſt*, &c. that is, a Communion of Chriſt's Body, as to each, ſo as of a Company united together among themſelves; and accordingly the Apoſtle ſubjoins this as the reaſon, *For we* (whom you ſee do ordinarily partake of it) are many (not one or two apart) and thoſe *many* are *one Bread, and one Body:* one Bread, as the Sign; one Body, as the thing ſignified.

And thus we are then conſidered to be, when Chriſt as dying is communicated by us: For to ſhew forth his Death, is the end of this Sacrament. The Seat therefore or Subject of partaking in this Communion, of Chriſt's Body and Blood, and which is ordained for the publick participation of it, is not either ſingle Chriſtians, but a *many*, nor thoſe meeting as a fluid Company, like Clouds uncertainly, or as Men at an Ordinary, for *running* Sacraments, (as ſome would have them) but fixed ſetledly as incorporated Bodies. Which Inſtitution having for its Subject ſuch a Society, as then, when Chriſt's Death is to be ſhewn forth, doth ſuitably and correſpondently ſet forth, how that the whole Church, the Image of which whole Univerſal Church (theſe particular Churches do bear, as a late Commentator hath obſerved upon that place) was repreſented in and by Chriſt dying for us, under this conſideration, of being one Body then in Him.

Omnes qui eidem menſæ ſacræ pariter accumbimus, & unam facimus φρατρίαν, quæ φρατρία totius Eccleſiæ gerit imaginem. Grot. 1 Cor. 10. 17.

And there is this ground for it, That the whole of that Ordinance was intended to repreſent the whole of his Death, and the Imports of it, as far as was poſſible. So then look as the Death it ſelf, and his bitter Paſſion are repreſented therein, both of Body, in breaking the Bread, which is the Communion of his Body; of the Soul in the Wine, which is called the Communion of his Blood; and this is the Blood of the New Teſtament, ſo expreſſed in alluſion to that of the Old, in which the Blood was choſen out, as the neareſt viſible Repreſenter of the inviſible Soul, that could be. The Life lies in the Blood, (for the Spirits, which are the animal Life, do run in it) ſo ſpake the old Law, and the Poet the ſame,

Sanguine quærendi reditus animâq; litandum. Virg. 11. Æn.

He terms the Sacrifice of the Blood, the Sacrifice of the Soul; and ſo Wine was choſen, as the neareſt reſemblance of Blood, being alſo the Blood of the Grape.

As thus the Death it ſelf, in all the parts of it; ſo the Subject for which he died, his Body, and that under that very conſideration he died for them, [as one Body] is in like manner as viſibly and plainly held forth; every particular Church bearing by Inſtitution the Image of the whole Church, (as therein it hath alſo all the Privileges of it) fitly ſhewing forth thereby, not only that Chriſt died for them ſingly and apart conſidered, (which yet is therewith held forth here, in that each perſonally doth partake thereof) that might have been ſufficiently evidenced, if every Perſon or Family apart had been warranted to have received and eaten this Sacrificial Feaſt alone, (as they did the Paſſeover, and the Sacrifices, *Levit.* 7. 18-) but the Inſtitution is for many, which very word Chriſt mentions in the Inſtitution, *This is the Blood of the New Teſtament, ſhed for many*, which word I believe the Apoſtle had an eye unto, when he ſaid, *We being many, are Partakers*, &c. Chriſt indeed principally aimed therein, to ſhew, that his Intent in dying was for a Multitude of Mankind, the whole Body of his Elect; yet becauſe he inſerts the mention hereof, at the delivery of thoſe Elements, and that the Ordinance it ſelf was ſuited to hold forth this Intent, the Apoſtle takes the hint of it, and adds this Gloſs and Conſtruction upon it, as glanced at in it: That according to the Inſtitution and Import of this Ordinance, the Partakers hereof are to be a *many*, (not one or two alone) and theſe united *into one Body*, to the end that thereby may be held forth this great Intendment in his Death, *That he died for the many of his Church, as one collective Body.* This however we are ſure of, that this way of partaking this Supper, as in one Body, was to the Apoſtle a matter of that moment, that we find him bitterly inveighing in the next Chapter, that the ſame individual Church of *Corinth*, when they came together in one, for that and other Ordinances, ſhould, of all Ordinances elſe, not receive this Ordinance together, in ſuch a community; but perverting that Order, ſhould, even in that place appointed for the Meetings of the whole Church, divide themſelves into private ſeveral Companies, and ſo make this as a private Supper, which in the nature and intendment of the Inſtitution of it, was to be a Communion of the whole Church or Body together: Inſomuch that he ſays, *This is not to eat the Lord's Supper*;

for in eating (namely, this Sacramental Supper) *every one takes before* (others perhaps do come) *his own Supper*, together with the Lord's, and ſo maketh it as a private Collation, or as ἴδιον δεῖπνον, *Wherefore, my Brethren, when you come together to eat* (that Supper) *tarry one for another*, to make a full Meeting of the whole Body; and as for other Suppers, every Man is at liberty to take them at home, as he pleaſeth, *v.* 34. The Apoſtle is thus zealous in it, as he had reaſon, becauſe hereby is ſhewn forth one principal Myſtery in Chriſt's Death; for from this, at leaſt upon occaſion of this particular, as well as any other, doth the Apoſtle utter this great Maxim, *Ye ſhew forth his Death till he comes*, v. 26. Of ſuch moment in their import and ſignificancy are things, thus ſmall and mean in the Eyes of ſome, that yet are full of Myſtery in Chriſt's intendment. And thus much for the ſecond Head.

A
SERMON
On Ephes. 3. 17.

That Chriſt may dwell in your Hearts by Faith.

Some general Premiſes touching the whole Prayer.

THis Prayer of *Paul's* for the *Epheſians*, is according to the utmoſt Elevation, or height of his own Experience of what he could pray for. I give ſome general Animadverſions, as Premiſes upon the whole Prayer firſt, ere I enter upon this particular part of it.

1. That all the three Perſons, and the Diſpenſations of each of them, are all of them mentioned; though the order of them be inverted: for he begins with the Spirit, the laſt Perſon, *That ye may be ſtrengthned with all Might by the Spirit:* that's the firſt Petition. Secondly, *that Chriſt* (who is the ſecond Perſon in the order inverted) *may dwell in your Hearts by Faith.* Thirdly, *That you may be rooted, and grounded in Love:* that is, of the Father; to whom Love is eſpecially attributed in Scripture. And then ultimately, and laſt of all, that the God-head, and ſo the communication of all three Perſons, may be manifeſted in you, and to you, and upon you: *that you may be filled* (ſaith he) *with all the fulneſs of God:* that is the firſt, that all the three Perſons are here mentioned.

2. In the ſecond place, That which he prays for, is, what diſpenſations of *Father, Son, and Holy Ghoſt*, have towards us *after Converſion.* He writes to Saints already, and he doth not pray for their Converſion; or what Operations, or Influences the three Perſons have in Converſion: he ſuppoſeth that: but the things he prays for, are what are *after Converſion.* As when he ſaith, *that Chriſt might dwell in their Hearts*; He ſuppoſeth them to have been already in Chriſt. Dwelling is a continuance of In-being. Alſo when he adds, that ye may *be rooted, and grounded in Love:* he ſuppoſeth them to be firſt planted into the Love of God.

3. He prays for what in this life is to be obtained: as when he prays that *Chriſt may dwell in their Hearts by Faith:* now Faith in the other World ceaſeth.

4. I add this, It is for what is attainable by all Saints, though not attained but by few: He prays indeed that *All Saints* may *comprehend*; not only you *Epheſians*, but all Saints; *that ye may comprehend with all Saints.* But alas! the moſt of Saints complain that they have not this; that they perceive not that Chriſt *dwells in their Hearts by Faith*; that they are *rooted, and grounded in Love:* but want a ſetled Aſſurance; which is a being rooted in Love: Nor are they filled with all the fulneſs of God.

There are two things I ſhall proſecute upon this Paſſage.

I. *That Chriſt dwells in us.*
II. *That He dwells in our Hearts by Faith.*

I. *An Explication of Chriſt's dwelling in us, and of his Union with us: whether by his Perſon firſt and immediately, or only by his Spirit, and Graces effectively.*

I ſhall explain this great Point by way of Anſwer to ſeveral Queries.

Query 1. *How is it ſo peculiarly attributed to Chriſt that he dwells in us, ſeeing we find in Scripture that the other two Perſons dwell in us alſo?*

1. The *Father dwells in us:* John 4. 12, 13. *If we love one another, God dwelleth in us: And hereby know we, that we dwell in him, and he in us, becauſe he hath given us of his Spirit.* And, v. 15. *Whoſoever ſhall confeſs, that Jeſus is the Son of God, God dwelleth in him, and he in God.* Now it is evident, that it is God the Father ſpoken of, for he ſpeaks of Him in the next words, v. 14. *Who ſent his Son to be the Saviour of the World*; and he ſpeaks of God, as diſtinct from Chriſt: *Whoſoever ſhall confeſs, that Jeſus is the Son of God*, there is Chriſt: *God dwelleth in him*; who? the Father.

My Brethren, by the way I obſerve, this ſeems to have been a Phraſe to expreſs a Man to be a Chriſtian by, that *God dwelt in him, and Chriſt dwelt in him*: Thus in the Primitive Language; for you ſee he brings Signs of it: *Hereby we know that we dwell in him, and he in us*; and ſo again, in 1 *John* 3. 24. *He that keeps his Commandments dwells in him, and he in him: And hereby we know that he abideth in us, by the Spirit which he hath given us:* So that he makes this to be the Character of a Chriſtian, that he is *one in whom God dwells, and Chriſt dwells*; and this to be the Sign of it, that he keepeth his Commandments, and hath his Spirit in him. The like Language you have in 2 *Cor.* 13. *Know ye not that Chriſt is in you*, &c. This of the Father, that he dwells in us. But,

2. The Spirit dwells in us: Rom. 8. 11. *He that raiſed up Jeſus from the Dead, ſhall alſo quicken your mortal Bodies* [*by his Spirit that dwelleth in you.*] Here is the Holy Ghoſt dwelling in us too.

3. You ſee Jeſus Chriſt dwells in us too. That you have here in this place. So he prays, *That Chriſt may dwell in your Hearts by Faith.* So that all the three Perſons dwell in you, that is the firſt Animadverſion, which is introductory to others that follow.

Query 2. But then you will ſay to me, (and it is the ſecond Query for the explication of the Text) *How are theſe diſtinct? How is it that God the Father dwells in us? And how is it that God the Son dwells in us? And how is it that God the Holy-Ghoſt dwells in us?*

Truly, Brethren, it is a very hard thing to diſtinguiſh it: Yet often you find ſome eminent Character, or other attributed to one Perſon by an Eminence which is proper to him, and not to another; whereby, there is ſome diſtinction which ariſeth unto us: Now take this *of dwelling in us*, and you ſhall find that diſtinction thus:

1. God the Father is ſaid to *dwell in us by Love*: God the Father doth more eminently dwell in us by our apprehenſions of him in Love; both in his Love to us, and our loving of him: ſo you will find it in 1 John 4. 16. *And we have known and have believed the Love that God hath to us: God is Love: and he that dwelleth in Love, dwelleth in God, and God in him.* Brethren, a Man that hath great apprehenſions, or any true apprehenſions of the Love of God to him, and his Heart is kept dwelling, and abiding on them, he doth thereby dwell in God the Father. If you look to the whole Scripture, the eminent Property that is aſcribed to the Father is Love: *the Grace of our Lord Jeſus Chriſt, and the Love of God the Father*: though Chriſt Loves us too, yet 'tis the Father, his Love is the Original of all: the more you apprehend the Love of the Father, whether you do it in aſſurance, or whether you do it in adoring that Love, and cleaving to that Love, and following after that Love you apprehend in the Father: the more you do this, the more doth God the Father dwell in you: therefore the Apoſtle prayeth, that

Chriſt may dwell in your Heart by Faith, that ye being rooted, and grounded in Love: but 'tis in the Love of God the Father. But,

2. Jeſus Chriſt dwelleth in us by Faith: ſo 'tis ſaid here: and we live in Chriſt by Faith: Gal.2.20. *I live, yet not I but Chriſt liveth in me: and the Life which I now live in the Fleſh, I live by the Faith of the Son of God:* But doth not Chriſt dwell in us by Love too? It is certain that Jeſus Chriſt dwelleth in us by Love too: for he is our Huſband; and therefore it muſt be that he alſo dwelleth in us by Love. But yet for all that, though he dwell in us by Love as well as the Father, yet our Converſes with him are more eminently by Faith; he dwelleth in us by Faith: not but that the Father dwelleth in us by Faith too: but Chriſt more properly. And in *Acts* 20.21. it is called *Repentance towards God, and Faith towards our Lord Jeſus Chriſt:* not but that we repent unto Chriſt too, but Faith is the moſt eminent thing towards Chriſt in this Life. But

3. The Spirit is ſaid to dwell in us alſo: but my Brethren, the Spirit is not ſaid to dwell in us by Faith: which yet is not to be underſtood as if we do not believe in him. But that the Soul doth exerciſe the main of its acting *of Faith upon Chriſt,* as its more ſpecially delighted Object: but the Spirit lies as it were hid in the Heart, and works Faith in us towards Chriſt, and Love in us towards God. I do not ſay that we are not at all to exerciſe Faith, and Love upon the Spirit: there is Faith in the Spirit, [It's ſaid, in the Creed, *I believe in the Holy Ghoſt*] and Love to the Spirit in a Chriſtian: as you find *Rom.* 15.30. it is ſaid there for Chriſt's ſake, and *for the love of the Spirit:* So that there is a Love towards the Spirit in a Chriſtian; a Love in us to the Spirit, for the Spirits own Love to us. As alſo becauſe it is the Spirit, that ſheds *abroad the Love of God in our Hearts.* The Spirit works in us Love to God, and Faith in Chriſt Jeſus: but he lies hid, and as it were dormant in our Hearts, and we little perceive how he is in us.

I ſhall add another Query for the further explanation of the Text.

Query 3. *Doth Chriſt dwell in our Hearts only by Faith? Or doth he not otherwiſe dwell in us, than by the exerciſe of our Faith upon Him? Doth not the Perſon of Chriſt himſelf dwell in us, and not only by our Faith?*

I anſwer, according to that light I have, (and I humbly ſubmit what I ſhall ſay) *Chriſt himſelf dwells in you immediatly by himſelf:* That's my Anſwer, and I oppoſe it to thoſe that either ſay, that he dwells in us only by his Spirit; or to many others, who would lowen that alſo, and ſay, That both Chriſt's, and the Spirit's dwelling in us, is but by the Graces they work in us; for ſtill in their ſpeaking of this Union, they expreſs no more; and not ſo only, but alſo ſo limit it thereto herein: It muſt be acknowledged, that their Graces do dwell in us, and that *they* with their Graces. Yea, others ſay, That his very dwelling in us by Faith, is but by Faith as it is a Grace, which were all one and to ſay, He dwells no otherwiſe in us by Faith, than as he doth by our mourning for Sin, and by every Act that is holy, which we put forth, for they are Graces. Even as ſome have ſaid of late, that we are juſtified by Love, and Mourning for Sin, and every Grace, as well as by Faith: No, Brethren, Jeſus Chriſt dwells in us by Faith, taking him as its moſt proper Object appointed for it, and by going out of our ſelves to him: *Gal.*2.20,21. *I am crucified with Chriſt: Nevertheleſs I live, yet not I, but Chriſt liveth in me: And the Life which I now live in the Fleſh, I live* [*by the Faith of the Son of God,*] *who loved me, and gave himſelf for me.* And Faith by letting him into the Heart, is as the Eye, which lets in the Sun, or any other beautiful Object into the Fancy, and the common Sence, ſtirring the Affections; and this is peculiar unto the Grace of Faith to do. But to ſay, Chriſt dwells in us only by his Graces, how doth this bring thoſe great things which Chriſt himſelf, *John* 14 & 17 *chap.* (and other Scriptures do) ſpeak of this Union, unto ſo great a lowneſs. As when Chriſt is ſaid to be *our Life,* Col. 3. 4. (which yet ſome would have underſtood only *cauſaliter,* meerly as the *Cauſe of our Life,* or Grace in us.) But *Gal.*2,20. ſpeaks, if not further, yet more clearly, *'Tis not I that live, but Chriſt lives in me.* And it is certain, all Principles of Life, (what ever Life it be) muſt be the moſt intimate Indwellers in them which are ſaid to

Muſculus upon the Text.

live thereby: The animal and vital Spirits, and the Blood, that are ſaid to be the Life of a Beaſt, (as in the Old Teſtament) do run and dwell within the Body, and Veins, and Arteries, and may be ſaid to be the moſt proper *Inmates:* And ſo the principal parts of the Body, as the *Heart*, &c. that are the Fountain of Life; eſpecially the rational Soul, that acts all in us: And this holds true of Chriſt much more; he is *Intimior intimo noſtro.*

Rolloc (both in his Engliſh Sermons upon the *Coloſſians*, and his Latin Comments on the *Galatians*, and the *Coloſſians* alſo urgeth this: The manner of Speech, (ſaith he) *Chriſt our Life*, notes this, That that ſpiritual Life we begin to live here, is not ſo much a Life different from his Life, *as it is the very Life that Chriſt lives himſelf, the very ſame in Number; that ſame very Life, and no other extends to us*, ſo far as we are capable: *Liveth the Body another Life than the Head?* There is but one Life in the Man, and that the Head hath, the ſame the whole Body hath, and it quickneth every Member of the Body. And there is a nearer Conjunction and In-being betwixt Chriſt and us, than there is between this Head of ours, and the Body. And in the *Galatians*, the Apoſtle ſays not, (ſays he) *By Chriſt I live*, but it is, *Chriſt liveth in me.*

Ut non ſit alia hæc vita noſtra ſpiritualis ab illa vita Chriſti in nobis viventis, ſed una eadémq; eſt numero: ſit vita noſtra & Chriſti. Quemadmodum non eſt alia atq; alia numero vita corporis & capitis naturalis, ſed una eadémq; re & numero utriúſq; vita, propter arctiſſimam illam conjunctionem; & quanto magis Chriſti & noſtra, quanto arctior & major eſt capitis Chriſti & noſtri conjunctio: Ut verbo dicam, vita noſtra ſpiritualis nihil aliud eſt, quàm vita Chriſti viventis in nobis. Roll. on 2 *Gal.* 20. And upon *Col.* 3. 4. *Non dicit, vitam noſtram eſſe ex Chriſto, vel per Chriſtum, ſed Chriſtum eſſe vitam noſtram: quâ locutione innuit nos, non tam vivere vitam quæ quidem ſit ex Chriſto, & ſcaturiat ex illo fonte vitæ quæ in ipſo eſt, diverſa tamen reipſa ſit ab ipſa illa vitâ Chriſti, quam vivere ipſam & illam Chriſti vitam, ipſiúſq; vitam & noſtram unam eandémq; re & numero eſſe: Uno verbo, vita noſtra ſpiritualis nihil aliud eſt, quàm Chriſti vita nos irradians.*

And the Compariſon that the Holy-Ghoſt uſeth about Chriſt's being our Life at the Reſurrection, (and the ſame holds of all ſpiritual Life begun here) in 1 Cor. 15. *That as* Adam *was made a living Soul*, that is, a rational and animal Soul dwelt in a Body, and animated, inſpiring it with Life; that ſo in like manner Chriſt is to us a *quickning Spirit:* And by *Spirit*, it is not the Holy-Ghoſt who is there meant, for it is ſpoken of Chriſt himſelf, the ſecond *Adam*; and *Paul* ſays, *The Lord is that Spirit*, 2 Cor. 3. 17. and he ſpeaks of Chriſt, as quickning our Souls. And the Parallel in that 1 *Cor.* 15. in reſpect of us, runs thus, *That as the Soul dwelling in* Adam's *Body, made him to be a living Soul*; ſo Chriſt, as the Lord, that Spirit dwelling in us, quickens us, enliveneth us, both here and hereafter.

If there were an Head ſo full of Life, as if joyned to a Body wholly dead, or having the dead Palſy, and could yet quicken it ſo far as it ſhould live, and be a living active Animal; this muſt be done by its Union with it, and diffuſing its own vivific Life and Spirit into the Members of that Body; now this is the caſe between Chriſt and us. He not only raiſeth us up from the dead, by an efficient Power, but alſo he doth by *himſelf quicken us*, and therefore dwells in us as the Soul that enlivens the Body. And this is by his God-head or divine Nature, that he is thus able to dwell in us: which is called *the Spirit of Holineſs* in him, *Rom.* 1. 4. and *Heb.* 9. 14. the *Eternal Spirit* by which *he offered up himſelf.* And that divine Nature, as dwelling firſt in his own Humanity, doth by coming into us as a Sovereign Soul into our dead Souls, he quickens us; and ſo lives in us: as *Gal.* 2. And is not as one wholly without us; that by an external Power raiſeth, as he will do wicked Men, much leſs by another only, *viz.* his *Spirit* (the Holy-Ghoſt) only, but himſelf immediately; and ſo he is the *primum vivens* in us, in reſpect of Spiritual Life. And whereas you will ſay, the Graces wrought are an inward Principle of Spiritual Life; *vitale principium* as the Schools calls them: yet he is *intimior intimo noſtro*; more within us, than we our ſelves are within our ſelves, or our own Graces. And hence it is, that when *Paul* ſpeaks of this Life of Graces; And of our Spiritual Life as it is in us, (whilſt comparing it with Chriſt's living in us) he doth as it were renounce that of his *Graces to be his Life*, or the chief inward Principle of living (in that *Gal.* 2. 20.) not abſolutely, but in compariſon unto Chriſt his being our Life: *Nevertheleſs it is not I that live, but Chriſt lives in me:* and that [*not I*] is not only his carnal corrupt I, or ſelf which he renounceth (*ego non ſum ego*) but even his Spiritual [*I*] As in that like abrenunciation it is to be underſtood, *Yet not I, but the Grace of God that is with me:* 'tis his Spiritual [*I*] as 'tis his own, he renounceth that Speech likewiſe, in *Rom.* 7. when he ſays it is not [*I*] *but Sin*, the *I* or *Self* there, is his regenerate ſelf; it is his inward Graces, which yet in compariſon unto Chriſt he denies, in *Gal.* 2. It is obſervable alſo, that there is this difference in Scripture Language, and we find it in both thoſe places: *Gal.* 2. and *Col.* 3. That when he ſpeaks of our *dying to Sin*, he puts that indeed upon a Conformity with Chriſt, and the Operation of Chriſt: *I am crucified with Chriſt*, but he ſays not, that Chriſt died in him: But when he comes to expreſs our Life, he ſays, *It is not I, but Chriſt that lives in me*, for the reaſon aforeſaid. The Body of Sin in us, which is our ſelf, dies with him; but *in*, or *by*, or *with* its dying in us, through the Body of Chriſt, as *Rom.* 7. Chriſt is never ſaid to die in us: But then when he comes to that Point of his being *our Life*, and that the Life we have by him be ſpoken of; then we are not only ſaid to be *alive with him*, but plainly, that *He lives in us*.

I find that Divines ſay, That our Union with Chriſt is a *ſubſtantial Union*; that is, it is an Union of the Subſtance of his Perſon, and of ours, which the Lord's Supper is the Symbol of, and is ordained to ſignify; and therefore not only by his Spirit or Graces.

Query 4. But the far greater Queſtion will be, *Whether Chriſt dwells in us, and is made one with us, only by his Spirits indwelling in us firſt and immediatly, and not that Himſelf firſt and immediatly?*

Now towards this I muſt firſt ſay, (which I ſhall after explain) I could never ſee any reaſon againſt this, that the Perſon of the Son of God, in and with the Divine Nature of Him, may not (by means or reaſon of his Union with the Manhood, in which He perſonally dwells firſt) and then through his Relation to us thereby, may not (I ſay) *dwell in us*, as well as the third Perſon the Holy-Ghoſt doth, which our Divines very generally affirm; yea, and that he ſhould as *immediatly* dwell in us, as the Spirit.

1. What! hath the Addition of the Manhood unto his Perſon, made that Perſon, as he is God, uncapable of dwelling in us immediatly, as well as the Perſon of the Spirit? Is he diſprivileged thereby, when as indeed by reaſon of his relation to us as God-Man, it is that he doth dwell in us any way.

2. It hath alſo ſeemed ſomewhat ſtrange to me, that he that is ordained to be the Means of our Union with God, and is the prime Object and *Terminus* of our Union, the deſigned Bridegroom that is to be married, the Perſon to be one and in conjunction with us: *I in them, and thou in me, that they alſo may be one in us*, as in *John* 17. It were ſtrange, I ſay, that He who is the Perſon, in whom and by whom the Union is effected with himſelf, and the other two Perſons, and is the Perſon moſt concerned in this matter of Union; that Himſelf ſhould be married, and come to be in his neareſt conjunction with us, only by a Proxy, *viz.* the Holy-Ghoſt, and him to be ſent into our Hearts only to dwell in his ſtead: Inſomuch as I have been much inclined further to think, that Chriſt joins himſelf to us firſt and immediatly, and then we are made one with the Father, and then he ſends his Spirit into our Hearts.

Brethren, you have heard lately ſomething of God's electing us to Union with Himſelf; but you have heard withal, that Chriſt is the Means of that Union with God, and the immediate Means, yea, and the firſt Means: and ſo it is propoſed in thoſe Scriptures, where the weight of Union is put upon the Foundation of it; in *John* 14 & 17 *chap.* God united his Son immediatly into one Perſon with a Man, and then ordained him, and that Union of his, purpoſely, among other things, to bring about an Union of us with Himſelf: *That they may be one in us*, ſpeaking to his Father, (ſays Chriſt there): how one in us? *As thou, Father, art in me, and I in thee; that ſo they alſo may be one in us*; then take the 23*d* v. Mark the Order, *I in them, and thou in me.* Therefore our being one with the Father lies in this, that Chriſt is firſt in us: *I in them, and thou in me.* So as I take theſe (ſays Chriſt) to be one with me; and ſo thou Father comeſt to be in them by me. You have the like in *John* 14. 20. *I am in my Father, and you in me,* *and I in you.* The Perſon of the Father dwells in the Perſon of the Son, yea, in the Man Jeſus: And ſo far as the thing is capable, he prays for a like Union between us and themſelves, but by means of himſelf. And therefore firſt now, we are capable to have the Perſon of Chriſt dwell in us immediatly, and yet to have room left of an infinite diſtance, between the Son of God dwelling in the Man, as perſonally one Perſon with him, and his Perſon to dwell in us immediatly, and not by Graces only. Other Divines have expreſſed this thus: That it is a *ſubſtantial Union*, or dwelling in us ſubſtantially, whereby I underſtand, and I believe it to be their meaning, that the Perſon of the Son doth dwell in our Perſons, tho not as one Perſon with us; which is the Man Jeſus's ſole and only Privilege, who is the Founder of this our Union: But we have the next Union unto that, which can be ſuppoſable, or which we are capable of. And ſurely he that dwells, as he is God, in common in all the Creatures; his Perſon and Godhead may well be thought to dwell in us by a ſpecial appropriated Inhabitation, as in his own Houſe, *which we are*, (ſays the Apoſtle) *Heb.* 3. yea, and not only ſo, but *his Body* alſo. And this Union did Chriſt (in whoſe human Nature the *Godhead dwells bodily*, or perſonally) bring in for us, not only ſuch an Union as *Adam* had, in whom 'tis true that the Spirit dwelt but by Graces, which were the only Bond of that Union; and therefore when Graces were forfeited and failed, that Union was inſtantly diſſolved: for the Spirit's Union was founded thereupon. And verily the forementioned Speeches which Chriſt expreſſeth our Union by, do give the loud ſound of higher things by far, than that Union with God which *Adam* had, as to be *one in us*, &c. *John* 17. by an Union next degree unto that, which the Man Jeſus, as then and now one Perſon with the Son, had and enjoyed, and thereby with the other two Perſons of the Trinity. And perhaps if our Union with himſelf, (who is there made the means of our Union with the Father) had needed to have been firſt and immediatly made by the third Perſon, the Spirit, he would have ſaid, *The Spirit in them, which Spirit is mine, and I in the Spirit, and thou in me.* And this had been meet and requiſite to have been ſaid, if the Spirit had neceſſarily been the Perſon, who ſhould firſt have come between Chriſt's ſelf and them, ere Chriſt could have been united to us; but he there mentions not the Spirit explicitly at all. The Father dwells not in the human Nature of Chriſt, but by the Spirit; and then why may it not be allowed, that the Perſon of Chriſt ſhould dwell firſt in us by himſelf immediatly, and then to ſend his Spirit? Yea, I would have it enquired, whether at all Chriſt is ſaid to *dwell in us by his Spirit?* Indeed that the *Spirit of Chriſt is in us*, and that the *Spirit of the Son dwells in us*, is often ſaid; but this is far from ſaying, that he dwells in us by his Spirit, much leſs, that his Perſon dwelleth in us but as by his Spirit dwelling in his ſtead.

Query 5. You may ask now in the fifth place, *What need the Spirit of God to dwell in us, if that the Perſon of Chriſt, the Son of God, in his own Perſon, immediately dwell in us, and doth all for us, and in us?*

Brethren, ſhall I give you a ſhort Anſwer: 'Tis *ex abundanti*, out of the Abundancy and Fecundity of the Godhead, which hath three Perſons in it, and the Exuberancy of the Love of God, and of all the three Perſons in the Godhead, towards you; that ſo you may have the whole of the Godhead, both Divine Nature, and all the three Perſons, to dwell in you: yet ſo as Chriſt's Perſon is ſtill to be underſtood to be the *Medium* or *Means* of this Union of the other two; and that not only by meriting or purchaſing this Union with the other Two for us, and with Himſelf, but by his *own Inhabitation firſt* and *immediate* in us.

I ſhall give you a plain Inſtance: You know that the human Nature of Jeſus Chriſt is now perſonally united to the Son of God: I will but ask him (that asks the former Queſtion) the very ſame Queſtion concerning Chriſt, that this Queſtioniſt asks concerning us: *Why and how doth the Spirit dwell in that human Nature?* Is it not that by the ſecond Perſon's perſonally dwelling therein, the Fulneſs of the Godhead, and all thoſe glorious Fulneſſes do dwell in that Man alſo? And doth not the ſecond Perſon dwell in him, and fill him immediatly by his perſonal preſence in him, and with him, with all Graces? And doth not he, and is not he fully ſufficient to act all in him, that is any way to be acted by him? Was not that human Nature raiſed up by that *Spirit of Holineſs*, that is, the *Divine Nature* in him? as *Rom.* 1. 4. What needed he then to have the Spirit above meaſure? The ground is, that where one Perſon is, there the other muſt needs be alſo: and therefore the Gifts and Graces in the Man Jeſus *without meaſure*, are attributed to the *Spirit*, as well as to the *ſecond Perſon*, the Son in him; and his being raiſed up is aſcribed to the *Power* of his Father in him, as well as to the ſecond Perſon, *Rom.* 6.

To bring this home to this Point in hand, of Chriſt's dwelling in us, you muſt know, that take the human Nature of Chriſt, conſidered as ſuch, and the Holy-Ghoſt dwells no otherwiſe therein, for the manner or kind of his Indwelling, than he doth in us, altho in two things there is a vaſt difference: Firſt, in the meaſure or degree; ſecondly, in the right or ground of his doing it, there is an infinite difference; but for the kind or manner he is in us as in him, and but in us as in him.

'Tis true, that the Union of the ſecond Perſon, the Son, with his human Nature, is of an higher and ſuperior kind, than that Union which the Holy-Ghoſt hath with him as he is Man: for the ſecond Perſon is one Perſon with that Man, but ſo is not the Holy-Ghoſt, nor is the Father, nor in that manner united to that Nature. 'Tis true alſo, that take the ſecond Perſon, conſidered ſimply as God, and a Perſon in the Godhead, without the aſſumption of the Manhood, that then it muſt be ſaid, that the Father and the Spirit did and do dwell in him, ſo as not in us, by a Circum-inceſſion, as the Schoolmen term it: which I cannot ſtand to explain. And ſo they dwelt in that Divine Perſon, before the human Nature was taken up into union with it, and does ſtill in an appropriate manner, and ſhall, and muſt do ſo to Eternity; But withal 'tis as true, that in the Human Nature that is taken up, and made into one Perſon with the Son, both the Father, and Spirit do dwell therein, as ſimply conſidered; but with the ſame kind of Union, wherewith they dwell in us. And the reaſon hereof is, for their dwelling in the Human Nature is not that they are perſonally united thereunto, ſo as it might be ſaid, that the Father is one Perſon with the Man Jeſus; or that the Holy-Ghoſt is one Perſon with that Man: No, 'tis only the *Man*, and the *Son of God*, that are become one Perſon; much leſs is it to be ſaid, that the *Man is eſſentially become God.* And if neither of theſe, then it muſt remain that the Holy-Ghoſt dwells in him as Man; but by the Inhabitation both of his Perſon, and by the ſame Holy-Ghoſt's Perſon, filling him with Gifts, and Graces above meaſure; now thus in our meaſure, and Proportion alſo it muſt be ſaid that he dwells in us. And again, if the Man Chriſt were united in one Perſon with the Father, and into one Perſon with the Spirit; then one, and the ſame Human Nature, would be indeed the Three, by virtue of ſuch a Perſonal Union, if any ſuch were: He then muſt be ſaid to be one Perſon with All of them together, and with each of them aſunder. He might be termed the *Father*, and the *Spirit*, as well as the *Son of God*: Now if theſe two Perſons, the *Father*, and the *Spirit*, dwell not thus in that Human Nature *Perſonally*, nor each *as one Perſon*, reſpectively with the Man Jeſus; then it remains that they dwell but in the ſame kind, or in that manner, in that nature, wherewitn they dwell in us; which is that *their Perſons dwell in us*, with their operations of Graces; but not perſonally.

2. As to the right whereupon the Spirit, and the Father, dwell in the Human Nature of Chriſt; that is infinitely tranſcending this of the Spirits dwelling in us: For the Father, and Spirit do dwell in his Human Nature, as he is now become one of the Perſons; the Man, God's Fellow, in their communicative Society together.

For lay but theſe things together: Firſt, All three Perſons are *eſſentially* one God; although Perſons diſtinct enjoying that God-head. And thus the Father, and Spirit do dwell naturally, or eſſentially in him; as he is the ſecond Perſon, ſimply conſidered: And thus do each of the Perſons dwell one in another, and hold an intimate in-dwelling, and converſe one in and with another; though as

Perſons diſtinct. And this mutual Union of the Perſons one in another, is the higheſt, and neareſt that can be; and is indeed founded on the Identity of the God-head. But then Secondly, come to that Union which the Perſons of the Father and Spirit have, with the human Nature in the Son; which is founded not upon an eſſential Oneneſs with the Son, but is meerly Perſonal: that is, in its being One Perſon with the Son. And ſo Thirdly, From theſe two doth ſpring forth a right to that Human Nature, by way of Priviledg; he being one Perſon with one of them; namely the Son: that the Perſons both of the Father, and the Spirit, ſhould dwell therein, according to its utmoſt capacity of having Union with them; which is not Perſonal. And this is a neceſſary Conſequent of the two former Aſſertions. But ſtill it riſeth not up, that they ſhould be *perſonally* united unto that Man, who is thus perſonally united to this one diſtinct Perſon, the Son: And but ſo united to him alone.

From whence two things follow;

Firſt, That for the kind of their Union, it is the ſame that is in us; for it is lower than that of a Perſonal Union, with that Man.

Secondly, There is a right due to that Human Nature, ſuppoſing its Perſonal Union with the Son, that they ſhould dwell in that Nature; which right is not to be found in us to our Union. And this right is of that Manhood, founded upon a double account;

1. For elſe the Man who is now one and the ſame Perſon with the ſecond Perſon, ſhould be deprived of a Perſonal Priviledg, appertaining neceſſarily to him; which is to participate in the moſt near and intimate Communion with thoſe other two Perſons, Father, and Spirit; into Fellowſhip with whom he is now ſo highly admitted, unto the utmoſt, that as a Man ſo united he is capable of. And therefore as of theſe three Perſons it is ſaid to be, (conſidered as they are Perſons) that the Father is in the Son, and the Son in the Father; ſo this Priviledg muſt of right deſcend unto the Man, to enjoy the moſt intimate in-dwelling of them in Himſelf, which a Creature now made a Perſon with them, can be capable of: And ſurely above what all other Creatures have a fitneſs, or right to receive. Yea,

2. The Divine Perſon of the Son would be diſhonoured, if they did not ſo dwell in this Human Nature, according to his utmoſt receptivity of having them to dwell in him: it is the natural Efflux, or overflow of their dwelling in the Perſon of the Son, ſimply conſidered, that breaks forth into an Union with the Man; that when the Man is united once, they having their Divine In-being in that ſecond Perſon, (which is eſſentially;) ſhould break forth into an In-dwelling, and Poſſeſſion of that Man-hood: (And God forbid I ſhould make any compariſon at all, between the In-dwelling of them in us we ſpeak of, and That their In-dwelling in Chriſt's Human Nature, in theſe reſpects, thus ſtated;) But as for that other reſpect, the kind of it, mentioned therein, the likeneſs and ſimilitude may and doth hold; (the infinitely diſtant Proportions for Degrees, &c. being obſerved:) And we are as capable to have the Perſon of the Spirit to dwell in us for the kind of In-dwelling, as the Human Nature of Chriſt is: But our right to the Spirits In-dwelling in us, is wholly derived, and but by Chriſt's right for us; and by our Relation to Chriſt, and alſo by his purchaſe of the Spirit for us; which are all ſecondary, and wholly precarious, and borrowed.

Theſe things being forelaid, as to the Points forementioned, which have been given in the Anſwer to the foregone Queries; I come to confirm them by Inſtances, from the example or ſimilitude of the Spirits dwelling in Chriſt's Humanity; to be in that kind that in us: My Aſſertion being this, *That Chriſt's (and ſo the Holy Ghoſt's) dwelling in us, is not only, or Primarily for, and by that his Perſon works ſuch, and ſuch Graces in us, and the actings thereof; But that his Perſon firſt gives himſelf, and comes into us, in order to work theſe Effects.*

This I confirm from the ſimilitude, or likeneſs of the Spirits dwelling in Chriſt's Human Nature.

1. I would ask, doth the Spirit dwell in the Human Nature of Chriſt, by *his Graces, and Operations only* joining himſelf to it? No, but the Perſon of the Holy-Ghoſt fills the whole ſubſtance of that Nature, with his own Perſon: that precious Ointment, the Spirit which Chriſt's Humanity is anointed withal, doth wholly, diffuſe himſelf into the whole and Inwards of him; and thereby, and from thence, and therewith fills that holy One with thoſe odours of Gifts, and Graces which he ſo infinitely abounds in. And as concerning us, it is in *Rom.* 8. 11. thus ſpoken of us, and of the Spirit in us; *that he that raiſed up Chriſt from the dead, ſhall alſo quicken our mortal Bodies by his Spirit* (or as it is in the Margent, *becauſe*) *his Spirit that dwelleth in us:* the Holy Spirit dwells in our Bodies when dead, and in the Ground. Our Bodies are his *Temples*, (1 Cor. 6. 19, 20. *What, know ye not that your Body is the Temple of the Holy Ghoſt, which is in you; which ye have of God, and ye are not your own? for ye are bought with a Price, therefore glorify God in your Body, and in your Spirit, which are Gods:*) as well as our Souls, and he never ceaſeth to dwell in them, after he is once come into them; as he did not withdraw from Chriſt's Body: and I am ſure you will not ſay (as to what concerns us) that he dwells in the Bodies of the Saints when they are dead, by his Graces; the Soul carries them all to Heaven with it and in it; it is therefore his *Perſon*, that having once taken them into his Poſſeſſion, and acted in them, keeps Poſſeſſion in them until the Reſurrection.

2. Another part of this likeneſs, between theſe two In-dwellings is, that look as becauſe the Son of God the ſecond Perſon dwelling firſt in, and poſſeſſing the Human Nature of Chriſt, as one Perſon with him; that then and thereupon the Spirit comes to dwell in that nature alſo; and that ſo it is in his In-dwelling in us, as to this reſpect that Chriſt *firſt dwells in us*, and then ſends his Spirit to dwell in us; though upon another ground, and right, as was ſaid, than that whereupon the Spirit dwells in Chriſt.

3. As for that Point of Chriſt's Divine Nature, or as he is ſecond Perſon and ſubſiſting in that Nature, *his dwelling as ſuch immediately in us*; I argue thus from what hath been ſaid, that this Divine Nature, and he as ſecond Perſon, (and ſo the Divine Nature in him,) is as capable, and able to dwell immediately in us, as the Spirit the third Perſon is: whoſe Perſon many Divines acknowledg to dwell immediately in us, and in our Perſons, and not by his Graces only; and then, why may not the ſecond Perſon alſo and the Divine Nature of him? why may not that Perſon fill us immediately with his God-head? for as ſuch he is a Spirit, yea that Spirit in that he is God, *Joh.* 4. And Spirits do, and can eaſily mingle; the God-head, that is a Spirit can readily join with our Souls that are Spirits, and be both in them, and through them, as *Paul* ſpeaks. Satan a Spirit, can poſſeſs your Bodies, yea he doth fill the Hearts of Men oftentimes, in that intimate way and manner, which a Man is not able to do, as the Scripture ſpeaks. Can Satan do it becauſe he is a Spirit; and cannot Chriſt, and the Spirit of God much more intimately, and cloſely, who is God, and as he is God? And it is his Divine Nature that is termed *Spirit* in Chriſt often in Scripture, in diſtinction from his *Humanity*, which in a contradiſtinction is ſtiled his Fleſh; doth his being united to that Man debar him, or hath it made him incapable of this? Surely no, for even after the day of Judgment, when it is ſaid, *that God ſhall be All in All*; many underſtand it 1 Cor. 15. (and it cannot well be underſtood otherwiſe in its Coherence) that God, Father, Son, and Holy-Ghoſt, and the God-head in them All, ſhall in an immediate manner be *All in All* to the Saints for ever, and immediately dwell in us for ever. And yet the ſecond Perſon ſhall not then lay down his being Man, no not to all Eternity; for it is in reſpect thereof that Chriſt is ſaid in that very place to be Subject

to his Father for ever, and therefore continues God-Man for ever; for in reſpect thereof it is, that his Father is greater than he; and ſo that he continues ſubject to his Father: There is then no Obſtacle, that the ſecond Perſon ſubſiſting in the Divine Nature ſhould be united to us immediatly, from this his perſonal Union with the Man. And that there is a *capacity*, that he as ſecond Perſon may do this, may further appear, in that both Father and Spirit are now, and ſhall one day be ſo united to us, (as hath been now obſerved) tho indeed at that day, the Effect of that immediate Union, or of God's being *All in All*, will be an anſwerable immediate Communion and Enjoiment of Father, Son, and Spirit, which is ſuſpended in this Life, but then conſummated.

But you may ſay; Doth not this hinder? That now ſince the ſecond Perſon is united to the Human Nature, that whatever he doth, he doth only through the Humanity, and by it, and ſo unites himſelf to us only by it? Likewiſe that he unites himſelf to us as he is Mediator, and therefore as God-Man, and not ſimply as ſecond Perſon; for that were but what is common to the other two Perſons, if his Divine Nature, as ſuch, ſhould thus (as I ſeem to affirm) unite himſelf unto us? And therefore the Divine Nature unites Himſelf no otherwiſe to us, than by the Union firſt of the Human Nature with us, and not immediatly his Divine Nature, or as ſecond Perſon?

For Anſwer unto which I give theſe following Cautions and Explanations.

1 *Caution*: This foregoing Aſſertion of mine is not to be underſtood, as if the ſecond Perſon did perform this Act of Union of Himſelf with us, ſingly conſidered, as ſecond Perſon ſeparate from the Human, or without all conſideration or relation had to the Human Nature, either of his actual Union with it, which hath been from his Incarnation, or of God's Ordination, he ſhould be Man, and his own Undertaking ſo to be, which was before his Incarnation.

No: But firſt, I affirm, that unleſs the ſecond Perſon had been actually united to the human Nature, as now he is; and withall, unleſs he had been ordered by God ſo to be, he had not united himſelf unto any of us Men, neither before his Incarnation, nor ſince.

Hence, ſecondly, When I ſay, the ſecond Perſon ſubſiſting in the Divine Nature doth immediatly unite himſelf to us, I mean not by that Immediatneſs, that the ſecond Perſon, conſidered as ſeparate from, or without all conſideration of his Union with the Human Nature, doth, or ſhould have ever come to dwell in us; but by Immediatneſs I underſtand it, immediate putting forth of an Act of uniting his Divine Nature unto us: So that tho the Union of the Divine and Human Nature, be either in actual Aſſumption, or God's Ordination, as before the Aſſumption, the neceſſary Prerequiſite unto the Divine Nature's actual Union with us, and in the virtue of which, as neceſſarily preſuppoſed, it always comes to paſs, that the Divine Nature of the ſecond Perſon is united unto any, either under the Old Teſtament or the New; yet that Human Nature is not, nor was not the *Medium*, or Organ, much leſs the ſole Way or Means by which the Divine Nature is united unto us, but it is his own immediate exering that Act: Not to be underſtood as to this ſence, that the Human Nature in Chriſt were the only immediate Uniter, by which alone the Divine comes to be one with us, and ſo it ſelf to be but mediatly united; as the Soul in the Body takes hold of a thing by the hand only, immediatly, but it ſelf doth not ſo much as touch it immediatly. It is one thing for one to do a thing by reaſon of another, and another to do it by the means and intervention of anothers doing it, or as by the ſole immediate Act of another. As the Soul doth many rational Acts immediatly it ſelf, whilſt it is in the Body, and by reaſon of its dwelling in the Body, or to the Things and Perſons in the World it hath to do with, by reaſon of its being in the Body, and not otherwiſe, (which if ſingle and ſeparate it would not do) wherein yet it uſeth not the Body, as by which it doth them. One may do a thing himſelf immediatly, and yet upon the virtual intuition, or conſideration of ſome other Thing or Perſon he is joined with, which have the influence of a moral Cauſe: But to do a thing by another, as the neceſſary Organ, or phyſical Cauſe, as when a Man's hand cannot immediatly cut, but by the intervention of a Knife or Sword. Here,

3. I utterly deny, that the Divine Nature in Chriſt ſhould work an Act of Mediation in us, and for us, but by the phyſical Virtue or Inſtrumentality of the Human Nature, and particularly this of Union with us, for which to me there is this evidence: The Saints of the Old Teſtament were united to Chriſt as their Head, as truly as we; but it could not then be by the phyſical Virtue put forth by the human Inſtrumentality of ſuch a kind: for that Nature was not in reſpect of phyſical exiſtence extant, who then muſt be the immediate Uniter, by his own *Vis* or Power exerted in it; and it is certain, ſuch a Power muſt have been exerciſed in it: Who but the ſecond Perſon ſubſiſting then in the Divine Nature, or if you will, the Divine Nature ſubſiſting in the Perſon; and it could be no other, that either he who was extant then muſt himſelf immediatly do it; or there was no immediate Union of Chriſt at all to any Saint, under that Diſpenſation. And this may well ſtand with what was ſaid in the ſecond Caution, That the virtual conſideration of the Human Nature to be one day united, and in the virtual intuition thereof, this Union with the Saints was then made as well as now; yet it was not ſo, as that any *Vis*, or phyſical Virtue of that Nature, could be inſtrumental, as by which it might be ſaid, that the Divine Nature did it by the Human; the Divine Nature of the ſecond Perſon, that was the immediate Cauſe of it. A Man doth a thing in the virtue of a Law, or Order of State, but yet himſelf doth the Act immediatly: So the ſecond Perſon, that then acted in the virtue of God's Ordination of the Manhood, and his own undertaking that he ſhould be Man, and ſuſtaining that Perſon. And ſurely if he did thus unite himſelf before, he may do it now the Humanity is aſſumed; for (beſides the former Reaſons, which will reach to prove this) otherwiſe the Saints of the Old Teſtament ſhould have an higher Union, and ſo a greater Privilege thereby, than we now under the New have: For their Uuion was the immediate Act of the Divine Nature, and the Godhead in the ſecond Perſon dwelt immediatly in them then, which now dwells in us but mediately, by our Union with the Human Nature, and the Divine Nature dwells but ſecondarily in us; it might have been ſaid of them, that they were Partakers of the Divine Nature in ſuch a manner as we are not. Hence,

4. Altho the ſecond Perſon, as he is God, be immediately united, yet the Ground of this Union is ſuch, as is proper and peculiar to him, as he is God-Man: As it may not be alledged as an Abſurdity upon this my Aſſertion, That if the ſecond Perſon ſo dwell, as God, in us, that then upon the ſame account the other two Perſons may be ſaid to dwell in us too, for they are God as well as he: Thus the Papiſts urge.

But for Anſwer, the Fallacy lies in this, That tho his Union with us be as he is God, as the Subject of this Indwelling, yet for the Ground of that his uniting himſelf, as God, to us, it is not as God ſimply conſidered, but as dwelling, or ordained to dwell in our Nature perſonally, which Additional empower'd him for that Union; but this additional Ground is wanting in the other two Perſons: And altho the Perſons of them dwell in us, ſubjectively conſidered, as they are God, as well as he; yet they take of *his*, for the ground of that their *dwelling in us*, they borrow *that* from him. It is certain, that had not the Divine Perſon in Chriſt had perſonal Union with that Man Jeſus, that neither God the Father, nor the Spirit had ever come to dwell in us, nor the ſecond Perſon himſelf neither; 'tis in the virtue of this, that they all dwell in us. And ſo this my Aſſertion, as it introduceth not a Ground common unto the other two Perſons with him, the ſecond Perſon, and ſole Mediator, but borrows (as it were) the Ground of their Indwelling from him, and *that* of his; ſo it may be improved to prove, that he as God is the Ground, yea, the ſole Means of our Union with the Deity, and ſo may well be allowed, in the application of, or effecting this Union in us, to be the firſt Indweller himſelf, and firſt to unite himſelf unto us: And thereby is it, that the other Perſons come and make their habitation with us; that Father, Son, and Holy-Ghoſt come, and make their abode with us, as Chriſt ſays.

But ſecondly, it may be added that his Union with the Human Nature was not only the Ground of that of the other two Perſons dwelling in us and his own, which is an Honour proper to him, But further, that there is ſome ſpecial peculiarity in the Union it ſelf which he hath with us, that is not found in the Union of the other two Perſons with us; for he unites himſelf to us as our Huſband, and ſo in an appropriate way the Relation of Huſband ſpeaks Union, as the ſpecial Fruit of it, or indeed in which it conſiſts, and diſtinguiſhes the Perſon of him, that is ſo, from all others. Now that Relation as *Zanchy* obſerves, is properly Chriſt's, and ſo, as not the Fathers nor the Spirits; It was the Voice of the Son before the Human Nature aſſumed, Hoſ. 2. 19, 20. *I will betroth thee unto me for ever, yea I will betroth thee unto me in Righteouſneſs, and in Judgment, and in Loving Kindneſs, and in Mercies. I will even betroth thee unto me in Faithfulneſs, and thou ſhalt know the Lord.* And he is the Lord there utters it, whom they ſhould know, as a Wife her Huſband; there muſt be ſome further ſpecially eminent thing in our Union with Chriſt as our Huſband, that is not in our Union with the other two; for as the Relation of Union is, ſuch muſt the Union it ſelf be.

Hæc fuit vox filii ante carnem aſſumptam ad ſuam Eccleſiam. Zanchius *de ſpirituali conjugio.*

3. That it is by virtue of his being our Mediator in both Natures, that his Divine Nature cometh to dwell immediately in us, and all the whole virtue be fundamentally in him as he is God, and ſecond Perſon, and that is the virtue of drawing us into Union with himſelf; as it is the Load-ſtone it ſelf, that draws the Iron, yet it exerts this more efficaciouſly, when ſet in Steel, yet ſtill ſo, as each Nature works in every Mediatory Act proper to each Nature; hence the Divine Nature in the ſecond Perſon dwells in us as he is God. The Man Jeſus dwells in us according to his Capacity, as he is Man, yet both joining ſtill ſo to do according to their hability proper to each.

Theſe things have been concerning our Union with Chriſt, but the main thing Fourthly, is Chriſt's dwelling in our Hearts by Faith; let there be an Union of Chriſt in us, as hath been ſpoken before, yet you will ſay, what is all this to his dwelling in us by Faith? why do you make this Query? Why his dwelling by Faith in us, is only on our parts, whereas now his Perſon dwelling in us, as hath been diſcourſed, that as his dwelling in us is on his part; and the Apoſtle doth not pray here that Jeſus Chriſt's Perſon might dwell in our Perſons, but that we acting Faith upon him on all occaſions (and we have all occaſion ſo to do) he might thereby manifeſt himſelf in our Hearts; Chriſt dwelling in us by Faith is not the dwelling of his Perſon in our Perſons; for he takes hold of us before we believe, and works Faith in us, but it is when our Faith hath taken hold of him. He dwells in us by the continual acting of our Faith upon him; and this is after our Converſion.

My Brethren, There is a three-fold Union with Chriſt; The Firſt is Relative: whereby we are ſaid to be His, and He ours: As you know he is called our Huſband, and the Church is called his Wife; and before Huſband and Wife company together there is ſuch a Relation made by Marriage; and the Huſband may be in one place, and the Wife in another, ſo that there can be no communion between them, and yet be Man, and Wife. So is the Union between Chriſt and you as compleat in the Relation, before he act any thing upon you (though he be in Heaven, and you on Earth) as if you were in Heaven with him. The ſecond is an actual In-being of his Perſon: which is as the Soul dwells in the Body. The third is *Objective:* by way of Object: when by Faith we view Chriſt, as the Faculty doth view an Object; as the ſight of a Perſon doth let down the Idea of him into the Heart of another: Chriſt as the Object of Faith is ſaid to dwell, and to dwell in us ſo far as we act Faith towards him; this is that the Apoſtle prays for. He prays not that his Perſon may dwell in them, but that he might dwell in them by Faith. Brethren, to explain this to you, what is it for Chriſt to dwell by Faith: I ſhall give you theſe Aſſertions to explain it.

1. Aſſertion; it is an operative dwelling: the Perſon of Chriſt may be in us, and is in us when Faith doth not operate, and work in us; there may be that real In-being: As when a Man is in a Swoon, his Soul is in him: and when the Arm is out of Joint, it is ſtill united to the Body, and the Head, but it cannot operate; which is the caſe of Men when they fall into preſumptuous Sins. For Chriſt to dwell in us by Faith, is that there may be a continual eying of Chriſt, and acting on Chriſt by us, as an Object who hath virtue to convey into us, and

to come in upon our Hearts, and work upon our Souls; that is the firſt; for Chriſt to dwell in our Hearts by Faith, is by operation, and working, whereof Faith is the Inſtrument.

2. Aſſertion; That the Perſon of Chriſt dwelling in us, there are thouſands of Operations and Influences of Chriſt's Perſon in us, whereto our Faith contributes nothing: Chriſt's working in us is not to be limited to that, it were ill for us if it were ſo. Jeſus Chriſt works a thouſand, and a thouſand Operations in our Souls, to which our Faith concurs nothing; it were ill for us if Chriſt did work no more in us, than we have Faith for; our Faith is too narrow to limit and bound his Operations by. I will give you an Inſtance: there were two Diſciples went to *Emmaus*, but they knew not that Chriſt talked with them, yet ſaid they he warmed our Hearts; and yet they did not believe nor act Faith upon him. Chriſt dwells in us, and works in us when we act not, and know not our Union, nor that it is he that works. But ſaith the Apoſtle, I pray that Chriſt may do nothing, but that your Faith might go along with him in it. Oh that were bleſſed and glorious indeed: that Chriſt ſhould do every thing in you, and for you through your believing, and exerciſing your Faith on him for it; and ſo that through your Faith on Chriſt all might be derived unto you: and that the whole management of the Diſpenſations of God towards you might be by Faith; and that we might attain the higheſt In-dwellings, and Operations in us through Faith.

3. Aſſertion; That when the Apoſtle prays, that Chriſt may dwell in your Hearts by Faith, it is not only by Faith as juſtifying, but all ſorts of ways whatſoever, whereby we are to exerciſe Faith upon Chriſt, and that through all ways whatſoever; and that thereby Chriſt might ſtill take their Hearts, and dwell in their Hearts, be the occaſion what it will be; whatſoever it be in Chriſt that is conſidered and eyed by them. My Brethren, Jeſus Chriſt (whole Chriſt) contains a wonderful deal more than as the object of your Faith juſtifying; Jeſus Chriſt is a mighty large thing for your Faith, and your Thoughts to work upon. All that you know of his Perſon, all that you know he hath done, and will do; all theſe are matter for the exerciſe of your Faith on Chriſt. Jeſus Chriſt ſerves for infinite other things than to juſtify us, and Faith ſerves for infinite other things than to juſtify us; yet this I muſt add, that no Man can act Faith upon Chriſt heartily, ſpiritually, or effectually, for other things, that hath not firſt acted Faith upon Chriſt for Juſtification; if a Man have not acted Faith for his Juſtification on Chriſt, he will have no Heart to go to him for Sanctification, Deliverance, Freedom from Wrath, Hell, and other things: No, according as we act on him for Juſtification, we ſhall act on him for other things; but all I drive at here, is to ſhew that Faith is acted on Chriſt for other things beſide Juſtification. *Gal.* 2. 19. *I am dead to the Law*, ſaith the Apoſtle, *that I might live unto God*; to live to God is the whole Life of a Chriſtian, and not only to live the Life of Juſtification; and then he adds, v. 20. *I am crucified with Chiſt; nevertheleſs, I live: yet not I, but but Chriſt liveth in me; and the Life which I now live in the Fleſh is by the Faith of the Son of God.* Hence I gather that Chriſt's living in him, extends not to Juſtification only, but to the whole Life of a Chriſtian; he adds alſo that Chriſt's living in him is by Faith, and that the whole courſe of his Life in this World is by Faith: So that this I gather as a ſtrong Argument, that all the Life of the Apoſtle to God, every manner of way, whether Natural, or Spiritual, it was by Faith on Chriſt.

My Brethren, take the whole of Jeſus Chriſt, whatſoever you can know of him, or learn of him, for you to act Faith upon him, to view him as ſuch; thereby Jeſus Chriſt is let down into your Souls dwelling in you; making Impreſſions upon your Souls according to what you know of him; and he doth accordingly work in you diſpoſitions to him, adorations of him, according as you know him; ſo he works alſo in you Affections to him, and all holy Impreſſions whatſoever: ſo he works in you according as you act Faith on him, or think of him in any conſideration whatſoever; whether in his Death, or Reſurrection, or any other Conſideration.

Brethren, Set your Hearts to think on Chriſt as dying for your Sins, and ſee what diſpoſitions of Heart this works in your Souls unto Chriſt; and ſo go over other conſiderations of Chriſt; inure your Hearts thus to think of Chriſt,and join Prayer to God to work with you, and you will find that going from one thing to another, all of Chriſt will affect your Heart; and Jeſus Chriſt hereby works upon you, applieth himſelf to you, ſupplies you, and changeth your Heart into his Likeneſs and Image.

Grace in us ſhould be ſo wrought in us to ſuch a height, as that nothing but the Image of Chriſt ſhould be in the actings of our Hearts,and that there ſhould be in us diſpoſitions ſuitable to every thing we know and believe of Chriſt, that ſo Chriſt (thus in his Image) may indeed dwell in your Hearts by Faith; for the Image of Chriſt in you is called Chriſt: and I might give you Scriptures for it.

Act Faith on Chriſt as dying for you, and you ſhall ſee that it will make a Luſt to ſhrink and die in you; as one ſaid of a Luſt at a Sacrament,that when he acted Faith on Chriſt as dying, his Luſt ſhrunk and ſculk'd preſently; ſo it would be with us: and indeed we need no other Religion but this, to act Faith upon Chriſt conſtantly, and then we ſhould find all this in us; though we are apt to be diſcouraged that we find it not preſently.

The Second
SERMON

On Ephes. 3. 16, 17, 18, 19, 20. 21.

16. *That he would grant you according to the Riches of his Glory, to be ſtrengthned with Might by his Spirit in the inner Man.*
17. *That Chriſt may dwell in your Hearts by Faith, that ye being rooted and grounded in Love,*
18. *May be able to comprehend with all Saints, what is the Breadth, and Length, and Depth, and Height:*
19. *And to know the Love of Chriſt, which paſſeth knowledg, that ye might be filled with all the Fulneſs of God.*
20. *Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the Power that worketh in us,*
21. *Unto him be Glory in the Church, by Chriſt Jeſus, throughout all Ages, World without end, Amen.*

IT is a Prayer of the Apoſtle *Paul*, according to the elevation of his own Experience, which he wiſheth and prayeth that all Saints may be brought unto, *That with all Saints you may be able to comprehend, what is the Length, and Breadth*, &c. There are ſeveral Petitions, and you need ſeek no Connection of them one with another, as you do not in the Lord's Prayer; they are as Pearls upon a String.

The Apoſtle doth involve and inwrap into this Prayer here, the principal Intereſts and Efficacies of all three Perſons, and what they do for us after our Converſion. Here is the Spirit, and what he is principally to do for us, *v.*16. *To ſtrengthen us in the inner Man with Might by his Spirit:* Here is what more properly concerns Jeſus Chriſt to do for us; it is, *That Chriſt may dwell in your Hearts by Faith:* Here is what concerns the Father, *That you may be rooted and grounded in Love*, in his Love, *and may be able to comprehend with all Saints, the Height*, &c. I underſtand theſe Words to belong to the Father, becauſe it follows, *That ye might know the Love of Chriſt.* And there is the height of all, the Father, Son, and Holy-Ghoſt: *That you may be filled with all the Fulneſs of God*, and that which is in God. That is the firſt Obſervation, It comprehends all three Perſons.

I put it in, It is what they do for us after Converſion; for when he ſays, *That Chriſt may dwell in your Hearts by Faith*, he doth not mean, that you are to be converted, but he ſuppoſeth an inner Man; it is not the Union with Chriſt, but Chriſt after dwelling in us, it is what is done for us after Converſion: He prays for Men ſuppoſed already converted; he prays for them, and all Saints, who are already Saints. So as this thing concerns Men converted already.

The third is, He prays for ſuch things as are attainable in this Life, why? *That Chriſt may dwell in your Hearts by Faith.* Faith is not in the other Life, Chriſt doth not ſo dwell here in our Hearts, neither are we ſo rooted in Love, againſt all Doubts and Diffidences of the Love of God towards us: And this that is the laſt, to be *filled with all the Fulneſs of God*; there is a Forerunner of what is in Heaven, in the Hearts of Believers here.

Fourthly, Obſerve, That they are the higheſt things attainable by Chriſtians. *Paul* prays here according to the utmoſt latitude he would have Chriſtians attain unto, when he prays here, *That they may comprehend with all Saints, the Height*, &c. His meaning is not, that all Saints did attain it, but he prays that they may attain it, to enjoy all the Fulneſs of God the Father, Son, and Holy-Ghoſt. It is the higheſt thing in Heaven, when God ſhall be All in All; it is a thing beyond the Love of God, and the Love of Chriſt, it comes after all; it is the higheſt thing he prays for, yet attainable. And becauſe it is the higheſt he could ask, therefore it is he concludes his Prayer thus: *Now unto Him that is able to do exceeding abundantly, above all that we are able to ask or think, according to the Power*, &c. The meaning I take to be this: He here asks ſuch high things for you, as are beyond the thoughts, the ordinary thoughts of Chriſtians; he doth not intend to ask Heaven now, but to ask what is in this World to be given, and they are ſo great things, as you need go to a God, that is able to do above what you are able to ask or think, in the abundancy of his Grace; above all you are able to think, by what experiences you yet have had, and ordinarily have attained unto: It is as if he had ſaid, There are things attainable comprehended in what I have prayed for, beyond what you think, and beyond what I have asked, and yet they are attainable.

Fifthly; They are attainable by all Saints, tho not attained: Therefore he prays, *That they may comprehend with all Saints*; not that they do, but that they may: and therefore they are attainable.

The Uſe of theſe Animadverſions or Obſervations.

Firſt; It is matter of Comfort. Moſt Saints will ſay, I have not the experience of theſe things in that height he ſpeaks of; but thou mayeſt be a Saint notwithſtanding.

Secondly; Another is an Uſe of Provocation, that we would ſet our ſelves to ſeek God for theſe things. In reſpect of ſpiritual Attainments that we ne're thought of, we content our ſelves, and think it a great matter to be in the ſtate of Grace, and to have an Intereſt in Chriſt; but be not ſo content, but ask for things that are above what you are able to ask or think: ſo doth the Apoſtle here. I have done with the General.

I come to the ſecond Petition, v. 17. *That Chriſt may dwell in your Hearts by Faith.* This I would open as my preſent Task and Work; I ſhall do it by degrees, attend from one ſtep to another.

There may be theſe Queſtions made upon it.

Queſt. 1. Why doth (he mentions the three Perſons, as you heard) why doth he not ſay, *That the Spirit may dwell in you by Faith? That God the Father may dwell in you by Faith?* He aſcribes that as more proper to the Spirit, *That he ſtrengthens them in the inner Man*; but when he comes to Chriſt's part, *That Chriſt may dwell in your Hearts by Faith:* Why is Faith and Chriſt thus coupled?

The Anſwer is eaſy: It is becauſe Chriſt is appointed between us and the Father, as the Means by whom and through whom he conveys all to us, and that through Faith: *Rom.* 3. 24, 25. *Whom God hath ſet forth to be a Propitiation through Faith in his Blood*, &c. He hath ſet him forth, and there he is for you to exerciſe your Faith upon. As he hath ordained Jeſus Chriſt to be the great *Medium* or Means betwixt us and himſelf; ſo he hath ordained Faith, as the principal Inſtrument in us to treat with Chriſt. Look in *Acts* 20. 21. *To preach Repentance towards God, and Faith towards our Lord Jeſus Chriſt.* You ſee, that

Converſion, or turning the Soul, that is attributed to God, to him as the Object of it eſpecially; but Faith is pointed to Jeſus Chriſt: *Repentance towards God, and Faith towards our Lord Jeſus Chriſt.*

I will not enlarge further upon this, than thus: Brethren, when the Soul turns to God, the orderly Method is, That it ſhould go to Jeſus Chriſt, immediatly and firſt to him, and through him to God, and in him to God, for Pardon, and all elſe: *John* 14. 6. *No Man comes to the Father, but by me*, (they are places well enough known to you) therefore in *John* 6. 45. *They ſhall be all taught of God to come to me*, ſays our Lord and Saviour Jeſus Chriſt. The Father, when he means to ſave a Soul, he directs that Soul to his Son; the Soul comes humbly before God the Father, and God the Father ſays, Go to my Son; he ſecretly teacheth the Soul: *No Man can come unto me, except the Father which hath ſent me draw him: It is written in the Prophets, they ſhall be all taught of God: Every one therefore, that hath heard and learned of the Father, cometh unto me.*

Brethren, It is certain, that of all things elſe, we in our own natural diſpoſitions are moſt remote in going to Chriſt: We go to the Father, and to God, that all Nations do by a natural inſtinct; they have in their Hearts ſome knowledg of a God, and will run to their own Performances, and they will turn to God, and leave their Sins, and ſet up Duties that God requires, which they have omitted, but ſtill they will not go to Chriſt, till the Father put an inſtinct into them. Why did the Beaſts go into the Ark? God put an inſtinct into them, that they ſhould go by couples; ſo God puts an inſtinct into the Soul to go to Chriſt: and hence, *He that hath learned and heard of the Father, comes to me*, ſays he. And therefore Faith and Chriſt are coupled, as you ſee, and yoaked in this place. And when the Soul hath come to Chriſt, by obſerving and ſeeeing, as *Joſeph*'s Brethren did the Countenance of *Joſeph*, what his Countenance is, what his Entertainment is, how he looks upon them: 2 *Cor.* 4. 6. *Therein we ſee the Glory of God, in the Face of Jeſus Chriſt.*

That is the Anſwer to the firſt Queſtion, Why Faith and Chriſt are thus coupled together in a more immediate conjunction, that when he would pray, that he ſay, *That Chriſt may dwell in the Heart by Faith?*

Another Queſtion is, *How Chriſt is ſaid to dwell by Faith, and how the Holy-Ghoſt is ſaid to dwell?*

But a ſecond thing I would ſpeak to, is this: *What is this ſame dwelling in Chriſt by Faith, and the Extent of it?*

Truly, Brethren, I ſhall anſwer it at laſt more fully: In the mean time, it is not juſtifying Faith only, when we hear of Chriſt and Faith, preſently we think it is putting forth an Act of juſtifying Faith: No, Brethren, it is not ſo here, Chriſt doth not dwell in us only (nor moſt properly) by Faith juſtifying. It is called juſtifying Faith, becauſe it juſtifies; but this is a dwelling, Chriſt dwelling: Chriſt juſtifying us, is but one Act, or one Benefit, which he beſtows; but here is a dwelling, and this extends further. The Apoſtle ſuppoſeth the Soul juſtified, but that he may dwell: *John* 15. 3, 4. *Now are ye clean, through the Word that I have ſpoken to you: Abide in me, and I in you. Abiding* here in *John*, and *Chriſt dwelling*, in *Paul*, are all one: Says he, *You are clean*, that is, You are now, through my Grace and Spirit put upon you, purified by Faith, you are regenerated, and it hath been wrought much by my Word that I have ſpoken to you: what remains? All the reſt of your Lives to dwell in me, and I to dwell in you, *Abide in me, and I in you.* Now that you are thus made clean, that is the next thing you are called upon to do.

My Brethren, you muſt know there is a twofold Union with Chriſt, and Chriſt with us.

1. A *Relative Union*, that is, whereby he takes upon him the relation of being a Huſband, and to be one with us all ſorts of ways, which the Relations of Unity do expreſs. And this Union is fully and compleatly done, when firſt we are

turned to God, and when Chriſt firſt takes us, as ever it ſhall be. Your Relation doth not increaſe, it hath not degrees; your Union with Chriſt, that he is one with you, and you with him, in reſpect of the relation to him, is compleat. As in Marriage, you know that Perſons, before they come to communion one with the other, are as much Man aud Wife as ever they ſhall be, for the relation; but then he takes her home to his own Houſe, and dwells with her, forſakes Father and Mother, and cleaves to his Wife, and, as the Apoſtle *Peter* ſays, they dwell together: Juſt ſo it is here, the relative Union, whereby Chriſt is one with us, and we with him, (as Man and Wife) as all Relations elſe that ſpeak Oneneſs, is full and compleat at firſt; when you are in Heaven, you are not more in Chriſt, than when firſt turned.

But after he hath taken you, there is both a ſubſtantial Union, and a communicative Union, which is expreſſed here by *In-dwelling*, whereby he communicates to you all thoſe things, which the relative Union ſerves for. A Man is married but once, but they do communicate one with the other all their Lives, dwelling together, being Helps one to the other, being one Fleſh, *&c.* This gives ſome light to *John* 17. 22, 23. *The Glory thou gaveſt me I have given them, that they may be perfect in one:* Perfect in one! not till they are in Glory. So then, the Communication of Holineſs, and the Communication of Glory, are but ſtill conſummating that Union which the Relation firſt brought in. So then, you may underſtand, what it is for Chriſt to dwell in the Heart: Take the firſt, it is for him to communicate all good things, that the Father hath appointed him to beſtow upon us; but then, ſecondly, it imports, that we receive them by Faith, and by Faith fetch them from him. This is the Ground why it is called an Indwelling, and what is meant by it.

The next Queſtion will be, *What Faith is towards Chriſt, by which he dwells in us, as the Apoſtle here prays?*

Brethren, It is not Faith juſtifying only, I do not find that Chriſt is ſaid to dwell in us by that, (tho it is part of it) but it is that Faith wherewith we any way deal with Chriſt, for any thing whatſoever. Faith in Chriſt is not only Faith juſtifying; Faith hath to do with Chriſt for a Multitude of things to be communicated to the Soul, beſides Juſtification. I uſe to ſay, there are three things adequate one to the other: There is God the Father's Grace beſtowing, Jeſus Chriſt's Redemption meriting and beſtowing, and there is Faith in us to apprehend and apply all theſe. Theſe three are adequate, that is to ſay, of like extent in the ſubordination of the one to the other. For example: All that was in God's Heart to beſtow, all Grace, of what kind ſoever, that Jeſus Chriſt was made the Inſtrument of purchaſing; there is not any thing which God the Father means to beſtow, but God the Son hath purchaſed it, and ſerves God and his Purpoſes in beſtowing it upon us: So as there is not that thing in the Heart of God to be given to us, but Jeſus Chriſt anſwerably procures it, and endows us with it. So that Chriſt is adequate to all God's Purpoſes whatſoever. Then come we to our ſelves: There is a little Principle called *Faith*, which goes out of it ſelf both unto God and unto Chriſt; and (mark what I ſay) all that ever Jeſus Chriſt purchaſed, and that Jeſus Chriſt ſhall beſtow on us, Faith is the Inſtrument that ſhall receive it, and go to Chriſt for it. There is not that thing in the Heart of God, but Chriſt hath purchaſed; there is not that thing Chriſt hath purchaſed, and means to beſtow, but Faith is the Inſtrument to apprehend and apply it. Now Juſtification is but one piece, but there are many things, I know not how many things elſe, which Chriſt hath to beſtow upon us beſides juſtifying us; and we have a Principle, namely, Faith in us, that ſerves not only for juſtifying, but ſanctifying, for Strength, Obedience, every thing. Hence then, it is not only Faith juſtifying, but Faith upon Chriſt all ſorts of ways; Faith anſwers to the whole of Chriſt, and it is not only Faith juſtifying, but Faith in the whole extent of it, wherein we do receive, or may receive any thing from Chriſt, and thereby he dwells.

The next Queſtion is, *What it is to have Chriſt thus dwell in the Heart by Faith.*

Suppoſing Faith taken in this large Sence, I ſhall anſwer two ways.

1. By the reality of the thing.
2. By the Metaphor of Dwelling.

Firſt, By the reality of the thing; Take it as the Apoſtle prays for it, and he prays for the higheſt: It is to have a Spiritual Sight and Knowledg of Chriſt, which makes him preſent to the Soul, whole Chriſt, and eſpecially his Perſon, and with him all that we know of him, or hear of him, as occaſion is to make uſe of it; which Sight and Knowledg doth withal let Chriſt down into the Heart, and affects all there, takes poſſeſſion of the Heart, and doth this in a Conſtancy; this, as *Paul* prays for it, is the In-dwelling of Chriſt by Faith: I ſhall ſpeak to every one of theſe.

Firſt, It is to have Jeſus Chriſt continually in ones Eye, an habitual ſight of him. I call it ſo, becauſe a Man actually thinks not always of Chriſt; but as a Man doth not look up to the Sun continually, yet he ſees the Light of it: So here Faith, in *Joh.* 6. 40. is called the ſeeing of Chriſt, *Every one that ſeeth the Son, and believeth on him.* And our Lord and Saviour Chriſt, ſpeaking of himſelf, ſays, Pſal. 16. *I have ſet the Lord always before me:* So therein ye ſhould carry along, and bear along in our Eye the Sight and Knowledg of Chriſt, ſo as ſtill there is at leaſt a preſence of him accompanies you which Faith makes.

Secondly, It is a Spiritual ſight of him, it is to know him as the truth is in Jeſus, really, that makes Faith to differ from all the Faith that is in the World.

Thirdly, It is whole Chriſt to dwell, and the whole of him, to dwell in you by Faith, 'tis *Chriſt* in the Text, not Chriſt as juſtifying or dying only, but the whole of him; for there is that in Faith that is capable to take in the whole of him, and for him to affect the Heart accordingly. There is a Parallel Scripture to this, Gal. 1. 16. *When it pleaſed God to reveal his Son to me:* For Chriſt the Son to reveal himſelf to a Man, it is for the whole of himſelf to dwell in the Heart by Faith. It is not only revealing Chriſt to me, but it is revealing Chriſt in me. Oh it hath been a vain and wicked Imagination, that every Man hath a Chriſt within him, only it is not revealed, and the work of Salvation is but revealing what is in the Heart already: whereas for Chriſt to be revealed in us, is for Chriſt to be ſo revealed, as to be in the midſt of us, and for Jeſus Chriſt to dwell in the Heart continually, receiving in abundance of him, and to have the Image and Repreſentation of all he is, and that I know by him in my Heart, and it is whole Chriſt, not one piece of Chriſt, Brethren, the whole of Chriſt, and not one piece of him only, all his words, and all his Speeches, is Chriſt dwelling in you by Faith; you receive all them, it is whole Chriſt.

Fourthly, It is all of Chriſt, all about him. You read of a great many things of Chriſt, of his Dying, Riſing, how he walk'd, what he is to his People, in his Relations, in his Dealings; If Faith hath Chriſt preſent with the Soul, and knows but any one thing, more and more of Chriſt, thereby is Chriſt ſaid to dwell in the Soul, by letting him into the Soul, and into the Heart, and affecting the Heart with him. Saith the Apoſtle, Gal. 4. 19. *I am in travail with you till Chriſt be formed in you.* He ſpeaks it, of the point of Juſtification. Chriſt juſtifies by reſtoring their Faith to that again, and drawing their Hearts to ſeek it in Chriſt: this is Chriſt formed in them, for that thing to take my Heart and poſſeſs my Soul, is for Chriſt in and by that particular thing to dwell in me. John 15. *If you abide in me, and my Words abide in you, &c.* abiding is dwelling, Let him dwell and have a Power upon my Soul, this is for Chriſt to abide, every Beam of Chriſt, is Chriſt dwelling himſelf being preſent by Faith to the Soul.

Fifthly;

Fiſthly; When Chriſt, and all of Chriſt, every Beam of him, is not only known, but takes and affects my Heart. You ſee the Heart is made the Subject of Chriſt's dwelling; it is not to dwell in the Notion, in your Brains: You have no more of Chriſt dwelling, than as your Hearts are affected. This is expreſs, 2 Cor. 3. *ult. We all behold with open face the Glory of the Lord, and are changed into the ſame Imago, from Glory to Glory, by the Spirit of the Lord.* Firſt, there is ſpiritual beholding; he ſpeaks of Chriſt: and of what of Chriſt? not only of his Perſon, but of all that is to be known of Chriſt. *Adam*'s Graces had not Glory, but all of Chriſt hath. It is ſuch a beholding, as letting Chriſt and his Glory into the Soul, doth change it, turn it, leave the Impreſſions upon a Man; and this is done by the Spirit of the Lord. By the *Spirit of the Lord*, the Holy-Ghoſt is not meant; for he ſaid in the words before, *The Lord is that Spirit:* Chriſt himſelf is, and he by his force and power, when he comes into the Soul, doth change it, fill it, quicken, ſtrengthen it, and leaves Impreſſions upon it. As the Burning-Glaſs contracts all the Beams of the Sun to a point, but it is the Beams of the Sun, that ſets on fire the Cloth; ſo it is the Spirit of the Lord that fires our Hearts. Thus to know Chriſt, is to dwell in him.

Laſtly; I ſaid, in a Conſtancy; that is it *Paul* prays for, the very word [*dwelling*] imports ſo much: What! by Faith as ſleepy, idle? No, it is by Faith as acting: What! to poſſeſs him by Fits? No, to enjoy him, and to have the Heart taken with him, for ſome conſtancy. The expreſſions for *dwelling* in Scripture are plain: *Abide in me,* (ſays he) do not ſtir out of doors from me, for I dwell in you, do *you abide in me, and I in you.* Jeſus Chriſt is ordained to be (if we had Faith enough to keep him in our Hearts) a conſtant Dweller by Faith, and he dwells actually: *We will come and make our Abode with him,* ſays he, *John* 14. 23. By this you have explained, what it is for Chriſt to dwell in the Heart by Faith.

To give you ſome Particulars.

Firſt; Take the Perſon of Chriſt, to have a ſight of his Perſon, to have that along in the precioufneſs of it, in the valuation of it: *I have ſeen the King of Glory*, ſaith *Eſay*: He ſpeaks it of Chriſt: To have Chriſt dying, and Chriſt riſing, and Chriſt aſcending, and not only ſo, but Chriſt himſelf. Brethren, the Intercourſe between this Indweller and our Souls, is between Perſons, thoſe that dwell in the ſame Houſe, the familiarity is between Perſons: therefore our Eyes are to him: *To you he is precious*, ſaith he, *John* 14. *I will manifeſt my ſelf to him.* That is one Particular.

This is attainable, nay, it is the ſtrength of the Import of Chriſt's dwelling by Faith, as you heard out of the *16th* Pſalm, *I will always ſet the Lord before me.* This ſhould ſo take the Heart, that your Souls ſhould always have the Impreſſion, the Image of the Grace of that Perſon, of his Meekneſs, Holineſs, Fear of the Lord: He was quick in underſtanding, diſcerning what was the Will of God, and what not; he had the Fear of God upon him, he was aiming and ſeeking the Glory of God continually: Theſe were the Graces of his Perſon. To have the Impreſſions of theſe Graces left upon the Soul: this is for Chriſt to dwell in you by Faith. You ſhall not need to be told, Chriſt was meek and lowly; no, this is more than a Sermon concerning Chriſt.

Again, It is to know Chriſt in all his Work of Mediation, what he did: That he was circumciſed, that he was derided, crucified, died, roſe again, aſcended, ſits in Heaven; Faith taking all theſe things of Chriſt, if it be high, raiſed, ſpiritual Faith, ſuch as *Paul* here prays for, it will leave the Image of all theſe Acts upon your Hearts.

Brethren, tho we content our ſelves with an inner Man, which inner Man is a Conformity to the Law of God, and his Grace, ſuch as *Adam* had, and ſuch as Saints under the Old Teſtament had; and that it is true, and perfect, and good Grace, I acknowledg: and it is a piece of Chriſt; for Jeſus Chriſt had the Law written in his Heart, hating Sin, loving Righteouſneſs, as well as we, as *Pſal.* 40.

ſhews. But there comes upon the holieſt Conformity to the Law in us, (which is the new Creature) a new Tincture. The ſubſtance was, the Conformity to the Law, the Holineſs that is agreeable to the Law; but Faith comes and reveals Chriſt, and God by Faith reveals his Son in us; and what then? Whereas I had Hatred to Sin before, I looking upon Chriſt crucified, I die to Sin, upon the Faith and conſideration of it. Here Hatred of Sin is now dying with Chriſt, after the ſimilitude of his Death. Here what Chriſt did by way of Mediation for us, leaves Impreſſions, and frames the Heart accordingly. Faith ſhould be ſo powerful, that we ſhould no ſooner think of Chriſt's dying but Luſts ſhould die: In like manner, that Jeſus Chriſt roſe, that when I conſider, that Jeſus Chriſt roſe again for me, (Chriſt is riſen alive, as the Primitive Chriſtians uſed to ſay) that therefore the Soul ſhould be moved to live in newneſs of Life, finding a virtue to come from the thoughts thereof. Here Faith brings in by ſpiritual Sight the Reſurrection of Chriſt, leaves Impreſſions ſuitable; and the Image of theſe things are wrought in the Soul, and become Motives to a Man to die to Sin, and riſe to Holineſs.

O Brethren, that all of Chriſt were but turned into our Hearts, ſtill as we know him, and think of him; no ſooner to think of his Death, but to die withall to the World; no ſooner to think of his being crucified, but to find Luſts tortured and ſhrinking; ſo no ſooner to think of Chriſt circumciſed, but to caſt off the Foreskin of your Heart, which is Self-love. So as not only a Conformity to the Law may appear in it, but that Chriſt ſhould come over again with a new Image of his, in all things whereby we may be affected of him.

Further, if you grow up to Aſſurance, (for here he prays for ſuch as are rooted and grounded in the Love of God) let Aſſurance of theſe things come in, that Chriſt did all this for me; and then let the Soul deal with Chriſt about every Particular of him, in their kind, as done for it. And O how powerfully will every Particular affect the Heart, with ſuitable Reflections anſwering thereunto! The Love of Chriſt ſhewn in every Particular, will conſtrain us into Affections correſpondent thereunto. Such a Faith working by Love, will work directly and naturally, diſpoſitions towards Chriſt in the Heart.

Now Faith of Aſſurance will be able to apply all that ever Chriſt hath done, as done for it ſelf: ſuch an one will run over all the Scriptures, again and again, and when there he finds Jeſus Chriſt died for Sinners, this is for me, ſaith he, God laid the Iniquities of us all upon Chriſt, and I am one of the Number, he bore my Iniquities, God laid them all upon him: Jeſus Chriſt is riſen, this he did for me, that I ſhould riſe in newneſs of Life here: and in the mean time, he is gone to Heaven, and there he keeps a place for me. And this way of Application, I underſtand to take up much of *Paul*'s Sence in that *Gal.* 1. *He revealed his Son in me*; I know all he did was for me. And this Application of Chriſt you find in *Gal.* 2. *I live, yet not I, but Chriſt in me, who loved me, and gave himſelf for me.*

And if you obtain this kind of Application of Chriſt, by way of Aſſurance, it will cauſe Chriſt to dwell in you, and your ſelves to dwell upon Chriſt to purpoſe: You ſhall not need to force your thoughts into the Meditation of him, but it will cauſe your thoughts to dwell upon Chriſt to purpoſe, that hath done thus and thus for you; and that continually your whole Life in the Fleſh (as *Paul* there) will be your living by Faith on the Son of God.

Thus I have inſtanced in ſome Particulars, how far off are we Chriſtians in this Age, from what was in the Hearts of thoſe Times, and was in this great Saint's experience, who prayed for all Saints after this rate, to the end of the World.

Altho we have not attained all this, yet let us ſeek after theſe things, to attain them: Let us not content our ſelves, that Chriſt is ours, as to our State; but let us ſeek, that he may operatively dwell in us thus by Faith. This we ſhould pray for, this we ſhould contend after. It is in this Life to be had, and that in ſome conſtancy, elſe he would never have prayed for it thus. Do not content your ſelves, that Chriſt hath a Relation to you; but ſeek this compleative communicative Oneneſs, which is the filling up of that Relation.

A SERMON

On EPHES. 5. 30, 31, 32.

30. *For we are Members of his Body, of his Fleſh, and of his Bones.*

31. *For this cauſe ſhall a Man leave his Father and Mother, and ſhall be joined unto his Wife, and they two ſhall be one Fleſh.*

32. *This is a great Myſtery, but I ſpeak concerning Chriſt and the Church.*

THe Doctrine of the Goſpel, hath been the Subject which I have deſigned to handle. And in the firſt place to ſhew that it was God's intention that the Story of *Adam* (which you read of in the beginning of his Book, in the Volumn of his Book, as he ſaith, *Heb.* 3. in the beginning of *Geneſis.*) ſhould hold forth a Shadow and Type of the moſt fundamental Truths of the Goſpel. So that as it was ſaid of old, that the whole Creation was but *Deus explanatus*, ſo we may truly ſay that the Story of *Adam*, is nothing elſe but *Chriſtus explanatus* Chriſt explained.

Firſt, I might ſhew that in *Adam*'s Creation, in the Union of his Soul to his Body, the dwelling of a reaſonable Soul in a Body of Clay, there was a Shadow of the dwelling of the Divine Nature in the Human Nature of Chriſt, out of 1 *Cor.* 15. 44, 45. where the Apoſtle quotes the very words, when *Adam* was made and created, to be a Type or a fore-running Prophecy of our Lord and Saviour Jeſus Chriſt. It's true ſaith he, *the firſt Man* Adam *was made a living Soul, the ſecond* Adam, typified out hereby, *is a quickning Spirit.*

Secondly, Take the Condition of *Adam*'s Soul, as it had the Image of God in it, either for Knowledg, or elſe for Holineſs, it fell infinitely ſhort of the State of Believers under the Goſpel, if their Holineſs were made compleat as his was. The Image of God, and the Knowledg of God in *Adam* was natural, it was but in a natural way, ſuited to the Nature of Man as he is reaſonable, and as he is Man, it was meerly but what was due to ſuch a Creature, if God would make him ſuch, But the Knowledg of God, and the Image of God that follows thereupon under the Goſpel, is every way ſupernatural, ſo as Eye hath not ſeen, nor hath Ear heard, (as the Apoſtle ſpeaks in 1 *Cor.* 2.) nor (as it is quoted out of *Iſa.* 64.) Man from the beginning of the World, no not even *Adam* himſelf, *hath known the things that thou haſt prepared* (under the Goſpel) *for them that love thee.* How it fell ſhort, I cannot now ſtand to declare.

Adam was made according to the Image of God; the Image of God in him was but a Shadow of that Image of God, which ſhines in Chriſt the ſecond *Adam*, and which he ſtampeth upon the Hearts of Believers, they being tranſlated and transformed into his Image.

As *Adam* in his Creation was a Type of Chriſt and his Church, ſo when God ſaid, Gen. 1. 26. *Let us make Man after our Image, after our Likeneſs* (and he ſpeaks this of Male and Female when he ſaid it) he intended it of Chriſt and his Church, whom then he had in his Eye, and had ſet up as the Pattern of all. So as indeed our Lord and Saviour Jeſus Chriſt, was the great Pattern which God had ſet up, and Man made at firſt, was but as a little Picture taken thereby. Therefore you ſhall find, in *Heb.* 1. that as *Adam* was the Image of God, ſo our Lord and Saviour Chriſt, is ſaid to be the expreſs Image of his Perſon (*ver.* 3.) and the brightneſs of his Glory. So that look now how the Image of a King in his Son, or how the Image of a Man in a Statue of Braſs, from Head to Foot, doth differ from his Image in a little Tablet which you carry upon your Breaſt; ſo doth the Image of God in Chriſt, differ from that Image which he ſtamped upon the Heart of *Adam* even in Innocency.

There was a threefold Image of God in the Perſon of Jeſus Chriſt, which exceeded that Image of God in the Heart of *Adam*.

There was firſt, that eſſential Image, as he is the ſecond Perſon in the Trinity, which is as inviſible as God himſelf.

But then, ſecondly, in Chriſt, as he is God-Man, in whom the Fulneſs of the Godhead dwells, there is an Image of God exceeds all the Image of God in the Angels, or in Man at firſt; and why doth it exceed it? Do but you conſider with your ſelves, if you were to draw the Picture, the Image of a Man, is there not more in the Face, in the Head, than there is in all the Body? So there is more in our Head, Chriſt, than there is in all Saints and Angels, than there is in the Church it ſelf, much more than was in *Adam*. If Jeſus Chriſt (as I then ſaid) had but only been ſet up in Heaven, for us to gaze upon his Perſon, and upon all the Excellencies of God that do ſhine in him, there is yet ſuch a Brightneſs of Glory ſhines therein, as doth not in all the Creatures, nor could do, tho God had made never ſo many. You ſhall ſee what *David* ſaith, in *Pſal.* 17. *ult.* foretelling of his ſeeing Chriſt after the Reſurrection: *As for me*, (ſaith he) *I will behold thy Face in Righteouſneſs, I ſhall be ſatisfied, when I awake, with thine Image.* His meaning is this, I comfort my ſelf, that when I ſhall awake, that is, when I ſhall riſe again, (for you know that Death is compared to a Sleep, and therefore he expreſſeth riſing again by being awakened) *I ſhall be ſatisfied with thine Image*, that is, with thy Son Chriſt.

Thirdly; Beſides the Image of God which ſhines in the Perſon of Chriſt, which we ſhall ſee in Heaven when we awake, as *David* ſhall do, there is an Image of God which ſhines in the Works of Jeſus Chriſt, which he did here below; there is an Image of all the Attributes of God, which breaks forth in the Works of Chriſt's Mediation, and in all his Offices. As there is the Glory of the Sun, and the Glory of the Beams of the Sun: ſo there is the Glory that is in the Perſon of Chriſt, and the Image of God that is there; and there is the Image of God that ſhines in his Beams, in the Works of Mediation which he hath done, and the Fruits and Benefits of it, in the Truths that have been told of him in the Goſpel. And as Jeſus Chriſt is a middle Perſon between God and us, ſo the Story of his Works of Mediation put together, preſents us with a middle Image of God, between that in his Perſon, and what is in the Creatures beſides. So as indeed God did ſet him up as an Image by which he made the little Picture of *Adam*. *Let us make Man* (ſaith he) *according to our Image*, and ſo *Adam* was but a Shadow and Type of what was in Chriſt. There is a new Edition of all the Attributes of God, which ariſeth out of the Story of Chriſt: And though as God's Perſon is more excellent than his Works, ſo the Image of God in Chriſt's Perſon, is more excellent than that Image of God which ſhines in his Works; yet even in the Works of Chriſt there is ſuch an Image of God, as excells the Image of God in Angels, or in all the Creatures beſides. Go take an Holy Man, there is the Image of God in his Heart, and there is the Image of God in his Works of Righteouſneſs, which he doth according to the Principles in his Heart, and of God's Law written there. Therefore the new Man which is created after the Image of God, is not only ſaid to conſiſt in an inward renewing of the Spirit, but in putting on Works of Holineſs, and putting away Lying and the like Sins. For the Image of God lies in Works, as well as in a Man's Heart. Anſwerably now, there is the Image of God ſhining in the Works of Chriſt: and therefore when you read that Chriſt is called the Wiſdom of God (there is one Attribute) and the Power of God (there is another) it is not ſpoken ſimply of what is inherent in his Perſon, but of what appeareth in his works, what appeareth in what he hath done, and the Fruits of it; and he is called the Wiſdom of God, and the Power of God in the Abſtract. *Adam* he might be ſaid to be Wiſe, and he might be ſaid to be Holy, but he could not be called the Wiſdom of God, nor could he be called the Holineſs of God, but ſo Jeſus Chriſt is. And he is not ſo called, either in reſpect of that eſſential Image, that is, as he is ſecond Perſon; or of that Image of God, which ſhines in his Perſon as he is God-Man, but of what ſhines in the Works that he hath done; as he is made unto us Righteouſneſs, and Sanctification, and Redemption, (as it follows there in the laſt verſe of that, 1 *Cor.* 1.) So he is called the Wiſdom of God and the Power of God, *&c.*

So as now if you take the infinite Wiſdom of God, that ariſeth out of the Story of the Life and Death of Chriſt, out of his Reſurrection, Aſcenſion into Heaven, *&c.* and the Fruits and Ends of all theſe, there is an higher Wiſdom of God appears, even in theſe Works of Chriſt, than appears in all the Creation beſides.

And ſo of the Power of God too: It is not only that he being God and Man, hath power to do what he will, that is proper to his Perſon; but go take the Works that he hath done, that he hath overcome Sin, and Hell, and Death, and the Wrath of God, that he was manifeſted to be the Son of God, with Power in riſing again, as *Rom.* 1. 4. In this reſpect he is called, the *Power of God.*

And ſo likewiſe, in the third place, as he hath ratified and made good all the Truths of God, as all the Promiſes of God are *Yea and Amen* in him, ſo he may in that reſpect be called the *Truth of God.*

And ſo alſo he may be called the *Juſtice of God*, becauſe God in him hath manifeſted ſuch a Righteouſneſs, as never elſe would have been manifeſted: He hath not only manifeſted in his Perſon, that he is righteous, but in his Works, in that he hath ſatisfied the Wrath of his Father.

And ſo likewiſe he may be called the *Love of God*; for the higheſt Manifeſtation of Love that ever God ſhewed, lies in what Chriſt hath done for us, in that God gave his Son, and his Son gave himſelf: Herein lies the *Height, and Depth, and Length, and Breadth of the Love of God, which paſſeth knowledg*, as the Apoſtle ſpeaks, *Epheſ.* 3. 18, 19.

And laſtly, to inſtance in no more, by the ſame reaſon that he is called, the Wiſdom, and the Power of God, he may alſo be called, the *Patience* and the *Long-ſuffering of God*; for by reaſon of the Blood of Chriſt, and by an Overplus of it, into the Bargain, as it were, it is, that he is patient with all wicked Men, ſuffers them to live, lets the World ſtand to this day.

Now go take this Image of God, that thus ſhines in Jeſus Chriſt, not in his Perſon only, but in his Works, which is yet a lower Image than what is in his Perſon, and that is a lower thing too, than what is in him as he is ſecond Perſon; and I ſay, *Adam* was but a meer empty Shadow, in compariſon of this Subſtance which God had in his eye, when he ſaid, *Let us make Man according to our Image.*

Having thus ſhewn you, that *Adam* in all theſe reſpects was but an empty Image, in compariſon of the Man to come; having ſpoken ſomewhat of his Creation, and likewiſe ſomewhat of the Image of God in him, I will now come to ſpeak concerning his Marriage: for all that I have now ſaid, is but an Introduction to what the Text which I have read holds forth; it is but to connect what I have formerly delivered, with what I ſhall now do.

In theſe words then the Holy-Ghoſt doth make *Adam* to be a Type and a Shadow of Jeſus Chriſt, in his Marriage with *Eve.* As he was held forth his Type in his creation at firſt, as he was held forth his Type, in that he was a Shadow of the Image of God in him; ſo take his Marriage with *Eve* his Wife, and the Apoſtle tells us, that therein he was alſo but a Shadow: *For this cauſe* (ſaith he) *ſhall a Man leave his Father and Mother, and ſhall be joined to his Wife, and they two ſhall be one Fleſh: This is a great Myſtery, but I ſpeak concerning Chriſt, and the Church.* Where are theſe words? Look in *Gen.* 2. 23. and there you ſhall find them: *Adam ſaid, This is now Bone of my Bone, and Fleſh of my Fleſh: Therefore ſhall a Man leave his Father and his Mother, and ſhall cleave unto his Wife, and they ſhall be one Fleſh.* The Apoſtle, you ſee, takes the ſame expreſſions, and tells us this is a *great Myſtery*; there was in theſe words of *Adam* (ſaith he) a *Myſtery* held forth, which I interpret of Chriſt and the Church.

Now then for the making this good, will you conſider what the Apoſtle exhorts to in the words before? He exhorts Husbands to love their Wives, and Wives to be ſubject to their Husbands, as Chriſt hath loved his Church, and as the Church is ſubject unto Chriſt; and to enforce this Argument, he brings this Pattern: For ſaith he, will you know what was the *Myſtery* of Marriage at the firſt, in the State of Innocency? The Marriage of *Adam* and his Wife *Eve*, was intended as a Type and Shadow of Chriſt and his Church; and from the example of Chriſt's Love to the Church, he enforceth the Duty of the Love of the Husband to the Wife; and from the example of the Subjection of the Church to Chriſt, enforceth the Duty of Subjection of Wives to their Husbands. He boldly quoteth what is ſaid in *Gen.* 2. of the Marriage of *Adam* and *Eve*: There ſaith *Adam*, *She is Bone of my Bone, and Fleſh of my Fleſh*; ſaith *Paul* here, *We are of his Fleſh, and of his Bone: For this cauſe* (ſaith *Adam*) *ſhall a Man leave Father and Mother: For this cauſe* (ſaith the Apoſtle alſo) *ſhall a Man leave Father and Mother: And this is a great Myſtery*, ſaith he, *but I ſpeak concerning Chriſt and the Church.*

There are ſome that ſay, that this is only ſpoken by way of Alluſion, as when it is ſaid in 1 *Cor.* 4. 6. that *God created Light out of Darkneſs*, the Apoſtle there in the new Creation alludeth to the old. But my Brethren, it is not only by way of Alluſion, but by way of Type, and a Prophecy intended by God therein. And the Reaſons are clearly theſe:

1. Becauſe the Apoſtle doth found his Argument of the Duties of Husbands and Wives upon it; now Alluſions, they may illuſtrate, but they do not afford Arguments to Duty. Mark how the Apoſtle ſpeaks: *Wives*, (ſaith he, v. 22.) *ſubmit your ſelves to your own Husbands, as unto the Lord.* And v. 25. *Husbands love your Wives, even as Chriſt alſo loved the Church*; and why? Becauſe, ſaith he, that in Marriage, and Marriage at the firſt, the Marriage of Chriſt and the Church was intended as the great Example. It was not therefore a bare Similitude, but a Pattern; and unleſs the Marriage of Chriſt had been intended as a Pattern in the Marriage of *Adam*, this had been a weak Argument.

2. Therefore in the cloſe of all, he gives us an account why he had produced the Example of Chriſt and his Church; and his account is this: Becauſe, ſaith he, this was the *Myſtery* that was intended by it, even in the Marriage of *Adam*. To that end conſider, how firſt of all, he calls this Interpretation of his of the Story of *Adam's* Marriage, applying it to Chriſt and his Church, a *Myſtery*: Now what is a *Myſtery*? A *Myſtery* is that which hath one thing ſignifying, and another thing ſignified; as in *Rev.* 1. 20. *The Myſtery of the ſeven Stars, and the ſeven Golden Candleſticks: The ſeven Stars are the Angels of the ſeven Churches, and the ſeven Candleſticks are the ſeven Churches.* Mark how he explaineth what a *Myſtery* is; it is a thing ſignifying, and a thing ſignified. So when the Apoſtle here had quoted the words of *Adam's* Marriage in *Gen.* 2. as you have heard, and ſaid of it, *This is a great Myſtery*; he adds, *I ſpeak concerning Chriſt and his Church*: Which is all one with that *John* ſaith in the *Revelation*, as if the Apoſtle ſhould have ſaid, *The Myſtery of* Adam*'s Marriage, is the Marriage of Chriſt and the Church*; that is, this is that which is intended by it, and which God had in his eye. A Parable is called a *Myſtery* in the Scripture, as in *Luke* 6. 10. Why? Becauſe it holds forth a Similitude, and a thing ſignified thereby. So in *Dan.* 2. 28. *Nebuchadnezzar's* Dream is called a *Myſtery*: *There is a God in Heaven*, (ſaith *Daniel* there) *which revealeth Myſteries*; ſo it is in the Original;

becauſe he dreamed one thing, and another thing was intended by it. So *Adam's* Marriage is called a *Myſtery*; why? Becauſe the Story of it is one thing, it is the Story of the Marriage of the firſt Man, and his Wife; but the Secret, the thing intended by it is another: *I ſpeak* (ſaith he) *concerning Chriſt and his Church.*

And ſo now the meaning of the Words which the Apoſtle uſeth, is briefly this: I ſay, ſaith he, that is, I make this Interpretation of it, (and he was the firſt that did open the Myſtery of it) I tell you a *Myſtery*, (as elſewhere he ſaith) that which you have not known, I now hold forth to you. You read the Story of *Geneſis* meerly of *Adam* and *Eve*, but there was a further *Myſtery* in it: This that I have ſaid of leaving Father and Mother, of being *Bone of his Bone, and Fleſh of his Fleſh,* (ſo you read the Wife is of the Huſband, in *Gen.* 2.) this, I ſay, (ſaith he) belongeth εἰς Χριστὸν, (ſo it is in the Original) it is to be applied only to Chriſt, I ſpeak it of him, and I apply it unto him, as the Matter ſignified thereby. And then if you mark it, in the laſt Verſe of this *Epheſ.* 5. he ſaith, *Nevertheleſs, let every one of you in particular ſo love his Wife, even as himſelf; and the Wife ſee that ſhe reverence her Husband.* His meaning is this, I would have you take the place literally notwithſtanding, do not think this is all the meaning of it; there ſtill lies a literal Duty upon you, tho there is a myſtical Sence in the thing.

And ſo much now for the opening of the Text it ſelf. I ſhall now come to ſhew wherein this Type lay, and compare *Adam*'s Marriage, with the Marriage of Jeſus Chriſt and his Church myſtically intended by it.

There is a great Queſtion among Interpreters, Whether every Marriage, as well as that of *Adam's*, was intended as a Type of Chriſt? I will not ſtand to decide that, I will only handle and ſhew, how *Adam's* Marriage was; that [*This is a great Myſtery*] pointeth to him, to that Marriage of his. *Adam* did not underſtand it, when he ſaid, *This is Bone of my Bone,* &c. *And for this cauſe,* &c. As *Caiaphas*, in *John* 11. 51. did not underſtand, when he propheſied, that Chriſt ſhould be put to death. Thoſe words in *Gen.* 2. *For this cauſe ſhall a Man leave Father and Mother,* &c. they are made the words of God, and not of *Adam*; for God intended Jeſus Chriſt by it, as the Apoſtle here doth. But to come to the Particulars wherein the Type holds, I ſhall reſolve it into four Heads.

I. Let us conſider the Counſel that God had about *Adam's* Marriage with *Eve*, and it was the Type of the Counſel of God about Chriſt's Marriage with his Church; and this is a great Myſtery, even the Counſel that God held in his eternal Decrees, concerning Chriſt and his Church, ſhadowed out by what he here ſpeaks of the marrying of *Eve* to *Adam*.

1. The Lord made *Adam*, before he thought of a Wife for him; and ſo in order of God's Decrees, Chriſt was ſet up firſt, who therefore is called, the *Firſtborn of every Creature,* Col. 1. 15. and the *Firſt-born among many Brethren,* *Rom.* 8. 29. who is called the *Head*, and therefore was ſet up firſt. Now when God had made *Adam*, and made him firſt, what is the Counſel of God about him? Read *Gen.* 2. 18. *And the Lord ſaid, It is not good that the Man ſhould be alone, I will make him an Help meet for him.* So did God ſay of the Man *Chriſt Jeſus*, when he had ordained him in his eternal Purpoſe, It is not good for him to be alone, he ſhall have Fellows, as the Saints are called in *Pſal.* 45. 7. God intended, and ſaid with himſelf, he ſhall not be in Heaven alone. You have the Scripture ſpeaking in the very ſame Language, in *John* 12. 24. *Except a Corn of Wheat fall into the Ground, and die,* (Chriſt there ſpeaks this of himſelf) *it abideth alone*: I muſt not be alone, ſaith he, I muſt have company with me. And tho he ſpeaks this in relation to his Death, yet it was God's primitive Decree that Chriſt ſhould not be alone; and becauſe it was ſo, therefore becauſe Man fell, and could not otherwiſe be ſaved, and brought to Heaven, but by Chriſt's Death, therefore (ſaith he) I muſt die, that I may not be in Heaven alone, otherwiſe I

muſt be reduced to what *Adam* was at firſt reduced to, that was to be alone, and that is not meet.

2. The next Counſel God held about *Adam* was this, He went and viewed all the Creatures that he had made, and amongſt them all (ſaith, *Gen.* 2. 20.) *there was not found an Help meet for him.* So when God was in Conſultation who ſhould be the Wiſe and Spouſe of Jeſus Chriſt, he views the Angels firſt, but he refuſeth them; he in no wiſe took on him the Nature of Angels, *Heb.*2.16. why? becauſe he would not be a Huſband to them, and he is no where called ſo. There was none elſe, none was found to be a match fit for him, but the Sons of Men, whoſe Nature he meant to aſſume, and not all of them neither, he viewed all the Sons of Men, and he took but a Remnant out of them, *The Election hath obtained it, and the reſt were hardned,* ſaith he, *Rom.* 11. 7. He viewed all that he could have made, that's more, and out of all he choſe thoſe whom he hath elected. Herein God did but act his own Eternal Purpoſes and Counſels concerning his Church, pitching upon a few Creatures, whom he choſe out of all thoſe whom he either had or could have made, to be a meet Help for his Son Jeſus Chriſt.

You will ſay, Is the Church a Helper to Jeſus Chriſt? Wherein is the Woman a Helper to the Man? She is pleaſant to him; She is a Companion for him. The like is ſaid of the Church, She is a Helper to him in two reſpects. Firſt, She is his Glory, as in 2 Cor. 8. 23. *They are* (ſaith he) *the Glory of Chriſt.* Even as the Wiſe is ſaid to be the Glory of the Huſband, in 1 *Cor.* 11. 7. And then, Secondly, She is a Comfort to him. You will wonder that the Church ſhould be ſo to Chriſt; but you ſhall ſee it, in *Pſal.* 45. where, ſpeaking of the Church and Chriſt, ſaith he, v. 11. *Forget thine own People, and thy Fathers Houſe* (he ſpeaks in the ſame Language that he doth here) *So ſhall the King greatly delight in thy Beauty.* Therefore in this very Chapter, *Eph.* 5. *v.* 27. he ſaith, that Jeſus Chriſt is to preſent to himſelf a glorious Church; that as Zanchy well ſays, in Heaven he will ſet her up full of Beauty and Glory, *Behold, here is She that I have made to delight in;* and the Glory he will put upon her he continually preſents to himſelf to delight in. Therefore you ſhall find, in *Joh.* 15. that his Joy is ſaid to be in his Church, *Keep my Commandments,* ſaith he, *ſo ſhall my Joy be in you.* And in *Eph.* 1. *ult.* the Church is called his Fulneſs; *which is his Body, the fulneſs of him that filleth all in all.* He aſcribes as much to Chriſt as can be, he ſaith, he filleth her and all things elſe, and yet in a Senſe ſhe is his Fulneſs too. She is a Helper to him.

3. When *Adam* was alone, before God made the Woman, he bleſſed *Adam,* and in him bleſſed her afterwards to be made. This you may find, in *Gen.* 2. 26, 27. He gave all the World unto *Adam,* and in giving it to him he gave it to his Wiſe, and to his Seed that ſhould come of her. So was it here, when Jeſus Chriſt and God was alone in Heaven, before the World was, he undertaking to be a Huſband, God conſidering the Church in him, *He did bleſs us with all Spiritual Bleſſings in heavenly places in him;* He gave all to Chriſt, and in Chriſt gave all to her, and to all her Seed, and to all that ſhould come of her. *All is yours* (ſaith the Apoſtle) *becauſe you are Chriſt's, and Chriſt is Gods,* 1 Cor.3. *ult.* Here you ſee the Counſel that God held concerning *Adam* and *Eve* in their Marriage, it holds with God's Eternal Counſel, concerning the Marriage of Chriſt and his Church.

II. Let us come to the Creation of the Woman out of the Man, and you ſhall ſee ſtill that the *Myſtery* runs on.

1. *Eve* was made out of *Adam,* ſo was the Church out of Chriſt. God could have raiſed up Seed to *Abraham* out of Stones, out of nothing. No, but as he did take ſomething out of *Adam,* and made the Woman of it; ſo he took of Chriſt, and made the Church; as you have it *Joh.* 16. 14. Therefore it is mightily obſervable in the Text, that we are not ſaid to be *Os Oſſis,* in the Genitive Caſe, but *ex Oſſibus ejus,* as noting out the Subject Matter, out of which we were taken. All were made out of one, ſo ſaith the Apoſtle, ſpeaking of *Adam;* and all are made out of one, ſo ſaith the Apoſtle alſo, ſpeaking of Chriſt and his Church, *Heb.* 2.11. We are all ſeminally in Jeſus Chriſt, and we are *Os ex Oſſibus ejus,* Bone out of his Bone, and Fleſh out of his Fleſh. If you read *Gen.* 2. 23. you ſhall ſee

the reaſon given, why the Woman is ſaid to be *Bone of his Bone*, and *Fleſh of his Fleſh*, the Text tells us, it is *becauſe ſhe was taken out of Man*. The Holy Ghoſt in the Greek follows the ſame emphaſis, *We are* (ſaith he) *Ex Oſſibus, Bone out of his Bones*, taken out of him. Which is true in two reſpects.

For, Firſt, Conſider the Church myſtically, as ſhe is a *Church*, as ſhe is Holy, and as ſhe is Glorious, and whatſoever ſhe hath, as ſhe is ſuch, it is wholly out of Chriſt, She is Bone out of his Bones in that reſpect. *Of him ye are in Chriſt Jeſus*, ſaith the Apoſtle, 1 *Cor*. 1. 30. And, *We are his workmanſhip created in Chriſt Jeſus*, and out of *Chriſt Jeſus*, *Eph*. 2. 10. That look what Bones *Adam* had, the ſame Bones the *Woman* had when ſhe was made; look what Fleſh he had, ſhe had likewiſe. So it is true of *Jeſus Chriſt* and his *Church*, by way of analogy, in a ſpiritual and myſtical ſenſe; as *Eve* received Bone for Bone, and Fleſh for Fleſh, and Eye for Eye, and Hand for Hand; ſo look what Graces Chriſt hath, the *Church* (take her *Qua* Church, as ſhe is beautified with Graces and Glory in Heaven) has *Grace for Grace*. There is nothing that Chriſt hath, but ſhe hath alſo, and ſo we are *Bone of his Bones*, and we have it out of him too, that is, from him. And therefore in the *26th* verſe of this Chapter it is ſaid, that *he ſanctifieth and cleanſeth the Church*, *that he might preſent it to himſelf a glorious Church*. Look what Holineſs and what Glory ſhe hath, it is all from him.

But I think, Secondly, That when he ſaith, *We are Bone out of his Bones, and Fleſh out of his Fleſh*, there is a further thing meant. The *Church* is not ſo only, if you take her in reſpect of her Graces, and qualifications of Glory and Grace, having the ſame Graces that Chriſt hath, making an alluſion to *Bones* and to *Fleſh*, Members of the Body, and *Graces*, Members of the Mind. That is not all the Apoſtle's ſcope; but I take it further the meaning is this, That *Jeſus Chriſt* having an humane Nature, ordained firſt to be his, we (taking the ſubſtance of that Nature) have alſo the ſame. There is one Scripture that ſeems to contradict it, that is *Heb*. 2. 14. where it is ſaid, *Foraſmuch as the Children are partakers of Fleſh and Blood, he alſo himſelf likewiſe took part of the ſame*. It is eaſily anſwered; For *Fleſh* and *Blood* there, is meant the Frailties of Man's Nature; and ſo the Apoſtle's meaning is this, That whereas we, through ſin, had ſubjected our ſelves to the frailties of Fleſh and Blood, he took part of the ſame. It is clearly his ſcope there.

But yet, becauſe *Jeſus Chriſt* was ordained to the ſubſtance of an humane Nature, therefore were We ſo too; and we are *choſen in him*, and ſo we are ἐκ τῆς σαρκὸς αὐτοῦ, ϗ ἐκ τῶν ὀστέων αὐτοῦ, *Fleſh of his Fleſh, and Bone of his Bones*; for the ſubſtance of our Nature. It is an excellent diſtinction One hath; *Chriſt*, he is *Os Oſſis, Bone of our Bone*, in the Genitive Caſe; but we are *Ex Oſſe*, *Bone of his Bone*, taken out of him. How came Chriſt to be the Saviour of the Church? What ſaith he *ver*. 23? *He is the Head of the Church*, and *He is the Saviour of the Body*. Firſt a Head, then a Saviour. Why was Chriſt ordained to die? Was that God's primitive Decree concerning him? Or did he not think of ſending Chriſt to be a Head, till ſuch time as he thought of ſending him to die? No, He thought firſt of ſending him to be a Head. How do you prove that? Becauſe he therefore left Father and Mother, *for this cauſe*, becauſe he was an Head. The Text is expreſs in *verſe* 31. He having firſt made him a Head to us, we are Members of his Body, he having ordained us to be of the ſame nature, of his Fleſh and of his Bones, therefore it was that he died. *For this cauſe* (ſaith he) *ſhall a man leave his Father and Mother*; the Apoſtle applies this to Chriſt, *I ſpeak concerning Chriſt and his Church*, ſaith he. He left his Father in Heaven, and his Mother on Earth, to give himſelf for his Church.

And that is the Firſt thing wherein *Adam* was a Type of *Chriſt*, in reſpect of *Eves* creation, ſhe was taken out of him.

2. Out of what part of *Adam* was ſhe taken? The Text ſaith in *Gen*. 2. 21. that *the Lord caſt him into a deep ſleep, and then opened his ſide, and took Eve out of it*. It was indeed in the letter of it, to ſhew the equality of the Wife to

the Husband; ſhe was not taken out of his Foot, but out of his Side, becauſe ſhe is to be a Companion to him. In this alſo was *Adam* a type of Chriſt, the *Church* was taken out of his Side; and the Apoſtle *John, Chap.*19.*v.*34. you ſhall ſee makes a great matter of it; *One of the Souldiers* (ſaith he) *with a Spear pierced his ſide, and forthwith came there out Blood and Water: And he that ſaw it, bear record, and his record is true; and he knows that he ſays true, that ye might believe.* It is a ſtrange thing, that in the midſt of a ſtory the Apoſtle ſhould come and put ſuch an emphaſis upon this paſſage; This (ſaith he) I obſerved above all elſe, and this I bear record of. Why? It was not in reſpect of the miracle of it; for in the *Perscardium*, the Purſe that a man's heart lies in, there is Water for the cooling of the heart, and if you pierce that, Water will preſently iſſue out. It was not therefore, I ſay, in reſpect of the miracle of it, that he takes ſuch ſpecial notice of this paſſage, that upon the opening of his ſide there came forth *Blood* and *Water*; but in reſpect of the myſtery of it. Therefore the ſame *John*, (and only he of all the Apoſtles) in 1 *John* 5. 6. ſaith, *This is he that came by Water and by Blood, even Jeſus Chriſt.* He makes that the evidence that he was the *Meſſiah*, becauſe out of his ſide came Water and Blood, *Water* to ſanctifie his Church, ſo ſaith *Paul* here in this *Eph.* 5. *ver.* 26. *He ſanctifieth and cleanſeth his Church by the waſhing of Water.* She is taken out of his ſide, and Water cometh out of his ſide to cleanſe her; and *Blood* alſo. Water to *ſanctifie* and *purifie* her; and Blood to *juſtifie* her, and to make her, and *to preſent her a glorious Church to himſelf*, as the Text hath it alſo.

3. When was all this done to *Adam*? It was when *Adam* was a ſleep. When was it that *Chriſt*'s ſide was opened? It was, when he was a ſleep, when he was dead; 1 *Cor.*15.20. *He is the Firſt-fruits of them that ſleep*, (for ſo *Death* is often called in the Scriptures.) *Iſai.*53. 10. *He ſhall ſee his ſeed, becauſe he died, and offered up his Soul for Sin; and he ſhall ſee of the travel of his Soul, and be ſatisfied.*

4. If you look the ſtory in *Geneſis*; the Text ſaith, *That of the Rib that the Lord had taken from the man, he made the Woman.* Read your Margent, *He builded the Woman*; for ſhe is a more curious frame than the Man, he built her, ſhewed a great deal of art in making her. Now you ſhall find in the Scripture, that Jeſus Chriſt is called the *Foundation*; and what is his Church? It is his building, built up for him with a great deal of Art and Architect. In *Epheſ.*2. *ult.* the Apoſtle uſeth the very ſame expreſſion, *Ye are built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief Corner ſtone; in whom all the building fitly framed*, (or as the word is, *artificially framed, harmoniouſly*, with all the art and curioſity that can be,) *groweth unto an holy Temple in the Lord, in whom ye alſo are built together for an habitation of God.*

5. When he had taken the Woman out of the Man, what doth God do? He cloſeth up the Fleſh again; here is no hurt done, the Man is as ſound, lived as long, yea, would have lived to eternity, if he had not ſinned, for all his loſs. And what hath Jeſus Chriſt loſt by his death? Nothing; he hath got a *Church* by the means. *He was made* (ſaith the Apoſtle, *Heb.*2.9.) *a little lower* (or, *for a little while lower*) *than the Angels, that he might bring many Sons unto glory.* He endured pain upon the Croſs, he endured to have his ſide pierced, and his Soul wounded to have his *Church* taken out, all is cloſed up again, and the Man *Chriſt Jeſus* is in Heaven for ever, and his Church ſhall be for ever with him. This is all that is loſt.

And ſo much now for the Second Head, wherein this type holdeth. The firſt I told you was God's eternal Counſel about *Chriſt* and the *Church*, which anſwereth to the Counſel that was about *Adam* and *Eve*, when ſhe was made. The Second, was about the creating of her out of him.

III. The Marriage it ſelf. And concerning that the Text ſaith.

1. That God did bring the Woman unto *Adam, Gen.*2.22. So God, when he had choſen his Elect, he did preſent them unto *Jeſus Chriſt.* He did this in his Eternal Purpoſes, and he doth do it, when he calls them home unto him.

He did it in his everlaſting Purpoſes, he ſhewed *Jeſus Chriſt* what a glorious Church he would give him for him to delight in for ever; and Jeſus Chriſt was ſo taken with her beauty, that he never leaves till he hath made her as glorious as ſhe firſt roſe up to him, in God's eternal preſentation of her to him. Therefore ſaith the Text here, in *Eph.* 5. *He preſenteth to himſelf a glorious Church;* it is an alluſiou unto that in *Gen.* 2. 22. A diſeaſe was befallen her; but Chriſt doth never leave till he hath reſtored her to her Primitive beauty, in which ſhe was preſented to him. So that Jeſus Chriſt, he did not chooſe his Church, ſhe was brought unto him; *Thine they were, and thou gaveſt them to me.* As in God's everlaſting Purpoſes, he brought them firſt to Chriſt; ſo when Chriſt hath died, when he hath ſhed the Water and Blood out of his ſide, who is it that ſtill brings every Soul unto Chriſt? It is the Father, *John* 6. 44, 45. *No man can come to me, except the Father which hath ſent me, draw him. It is written in the Prophets, And they ſhall be all taught of God: Every man therefore that hath heard and hath learned of the Father, cometh unto me.* God ſpeaks to the heart of every Soul, who cometh unto Chriſt; he ſpeaks as a Father-in-Law doth to a Daughter, whom he would have to marry his Son, ſpeaks to her heart, puts an inſtinct into it. *Daughter* (ſaith he, *Pſal.* 45.) *forget thy People and thy Fathers houſe.* He ſpeaks in *Adam*'s language in this ſecond of *Geneſis*, giveth that counſel to his Church, and ſo ſhe cometh to Chriſt.

2. When ſhe was brought unto *Adam*, he conſenteth and owneth her: So doth Chriſt; thoſe whom his Father hath given him, and whom he hath brought unto him, he owneth; inſomuch as he will not pray for a Soul but them; *I pray not for the World, but for them whom thou haſt given me.* None other comes to him, but whom God thus bringeth; and when they are brought he owns them, he knows them all by their Names, ſo the expreſſion is *John* 10. Therefore in *John* 6. 37. *All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.* For when a poor Soul (that God from everlaſting hath given him) comes to him, he inſtantly owneth that Soul, as *Adam* did *Eve*. This is that Soul I died for; this is the Soul that Water and Blood came out of my ſide for, with an intention to waſh. This is the Soul I took a view of among all the reſt, and this Soul pleaſed me, and there was a beauty put upon it then; therefore I will ſanctifie and cleanſe her by the waſhing of Water, till I have preſented it glorious to my ſelf, that I may delight in her for ever.

And ſo much for the Third Head. The laſt that I ſhall mention is,

IV. The conſequent of *Adam*'s Marriage, which was,

1. An Union; and the ſtory of *Adam*'s Marriage affords us ſuch an Union as no Marriage elſe beſides. *Both became one fleſh;* and not only ſo, ſhe was not only one fleſh with him, becauſe of her relation of Wife, and as Man and Wife afterwards were, and now are; but ſhe was one fleſh with him too, becauſe ſhe came out of him. She was both *Caro una,* and ſhe was alſo *De carne*, or *Ex carne*, ſhe was both one fleſh with him, and ſhe was out of his fleſh alſo. Our Children, they are out of our fleſh; but they are not *Caro noſtra*, as Wives are, they are not our fleſh. And Wives, they are our fleſh; but they are not *Ex carne*, and *Ex oſſe*, out of our Fleſh, and out of our Bone. But ſo it is here in *Adam*'s Marriage, *Eve*, ſhe is united to him in both the neareſt and deareſt relation, *Adam* is both a Husband to her, and a Father.

2. *For this cauſe* (ſaith Gen. 2.) *ſhall a man leave Father and Mother.* Did not Chriſt do ſo? *John* 16. 28. *I came forth from the Father, and am come into the World.* Chriſt, he was in the *boſom of his Father*, 1 *John* 1. 17, 18. and he left his Father, and *took upon him the form of a Servant*, Phil. 3. came and dwelt amongſt us, ſerved for his Church as *Jacob* did for *Rachel*. Chriſt was a Lover, he did it out of love to his Church, left his Father. Nay, not only ſo, but his Father forſook him; *My God, my God, why haſt thou forſaken me?*

And he left his Mother too, when he was here below. When thoſe came to him that he was to die for, and his Mother ſent for him, ſaith he, *Who is my Mother, and my Brethren, but thoſe that hear the Word of God, and keep it?* And when his Mother ſought him, and was careful about him, being ſound of her, ſaith he, *Doſt thou not know that I was about my Father's buſineſs?* And when he hung upon the Croſs, he left her, a poor Woman, (to die for his Church) to be taken care of by *John*. When he was Thirty three years old, he left her in the World, and went to Heaven to take care of his Church. And thus he left Father, and he left Mother alſo for his Church.

And, my Brethren, our Lord and Saviour *Jeſus Chriſt*, as he is married thus to his Church, he will ſhew himſelf the moſt fond and perfect Lover that ever was. As he is the Saviour of his Church, which is *his Body*, ſo he will come and fetch her at the laſt unto himſelf.

I might be very large in this, but I have confined my ſelf, not only to what riſeth from the ſtate of every man's Marriage, but what was proper and peculiar to *Adam*'s, held forth in *Gen.* 2. to which the Apoſtle here alludeth, when he ſaith, *This is a great Myſtery, but I ſpeak concerning Chriſt and his Church.* And ſo I have done with the Alluſion and with this Text, and have in ſome meaſure ſhewn, that in the ſtory of *Adam*, is contained a type and ſhadow of the ſtory of *Chriſt* and of the *Goſpel*.

A

The Glory of the Goſpel.

A
SERMON
On COLOSS. 1. 26, 27.

Even the Myſtery which hath been hid from Ages and Generations, but now is made manifeſt to his Saints.

To whom God would make known what is the riches of the Glory of this Myſtery, among the Gentiles, which is Chriſt in you the hope of Glory.

THE Apoſtle ſpends this Chapter from the 13*th.* verſe to the end in Three things principally.

1. In ſetting out Jeſus Chriſt in all that fulneſs of the riches of his glory wherewith he is arrayed and repreſented in the Goſpel from verſe 13. to 23. from whence to the 4*th.* verſe of the ſecond Chapter, he falls into a Commendation and Elogium of the Goſpel, *Which is that Myſtery* (as the Text hath it,) *wherein is made known that rich Glory of Chriſt, the Glory of the Myſtery, which Riches is Chriſt.*

And the Apoſtle doth both theſe on ſet purpoſe, (as in the 4*th.* and 8*th.* verſes he profeſſeth,) to divert and take off theſe *Coloſſians* minds, from theſe vain deceitful ſpeculations grounded on Philoſophy, Traditions of Men, &c. gaudily and ſpeciouſly ſet out with enticeing words. *This, I ſay*, ſays verſe the 4*th. Leſt any, &c. Beware*, verſe the 8*th. leſt any ſpoil you through Philoſophy, and vain deceit.* To daſh and put theſe quite out of countenance at once, he diſcovers Riches and Glory. To diſcover the beggerlineſs of theſe Rudiments, as the Apoſtle elſewhere Epithetizeth the beſt of them, *Gal.* 4. 9. He lays open the riches of the Myſteries of Chriſt, and diſplaies the Glory, and the excellency of it, to ſpoil, and cauſe to vaniſh, and come to nothing, the enticeing Gloſs, and luſtre of all other Wiſdom, (as 'tis 1 *Cor.* 1. 19.) which had well nigh ſpoiled them.

Now, In this place of this firſt Chapter, the words I have read unto you, the current of his commendation of the Goſpels excellency ſwels to the higheſt and runs with the deepeſt and ſtrongeſt Stream, within the limits of which therefore, I will confine my ſelf, as affording matter enough to ſet forth the glory of it, and that by all that doth commend unto us any Knowledge.

For Firſt, It is commended by the Original Author and Revealer of it, with his intent therein; God himſelf who is beſt able to diſcern what knowledge is the fulleſt of riches and glory, choſe to reveal and make known this meerly for the worth of it, Namely becauſe the riches of glory were revealed by it. The firſt ſays God would or was deſirous to make known the riches of glory that were in it that moved him to it,

Secondly, If the worth of the Subject matter revealed doth enoble a knowledge, then muſt this be glorious, for Chriſt is the ſubject matter of it, which riches are Chriſt the Lord of glory.

Thirdly, If all the properties that are excellent in any knowledge will add worth to it they centre in this.

Firſt, If depth and profoundneſs, it is a Myſtery.

Secondly, If Pretiouſneſs and Abundance, it is full of Riches and Glory.

Thirdly, If profitableneſs and uſefulneſs, it not only reveals riches of glory to the knowers of it, the Saints, out of themſelves, but makes them poſſeſſors of all the riches it reveals, and gives them certain hope of all the glory it ſpeaks, which riches are Chriſt in you, made your Chriſt with all his riches for the preſent, and to you the hope of glory.

Fourthly, If ſecrecy commends a knowledge, as it doth, it hath been hid long from the beginning of the World in regard of the clear revealing of it, but now in the end of the World it is revealed.

And Laſtly, If rareneſs, now it is revealed, it is not made common, it is revealed only to the Saints, who only know it in the riches and glory of it, *To whom God would make known, &c.*

You have the ſcope and meaning of the Apoſtle, mine at this time is by enlargeing on theſe particulars to ſet out the glory of the Goſpel; that part of the word which in ſtrict ſenſe reveals the doctrine of God's free grace, the work of Chriſt's Redemption, and the riches of it, Juſtification, and Sanctification, and the ſecrets hereof, for this is the Goſpel.

But you will ſay, to what end will all this be? I wiſh there were no need of it, ſo I never preached more, and that both in regard of the People and Miniſters themſelves; for the People of this Land, it were well for *England*, if the contempt of this Glorious Goſpel and the Miniſtry of it were not their greateſt ſin; Happy were we, if the meaſure of our Iniquities were made ſo much lighter by the want of it, I ſhould then expect to ſee many more years paſt ere it were filled than now are like to be; And is there no need to ſet forth the Glory of it? And for the Miniſters, they might add more beauty to their own feet, and Souls to God, if in their Speculations, and Preachings, they did not as the *Phariſes* of Old did in their practice, (if we may judge what is in the Ciſtern, by what ordinarily cometh in and out,) neglect the great things of the Goſpel forementioned, and Tithe Mint, and Cummine, pick truths of leſs moment, boult and ſiſt them to the bran, but leave the other unſearched into and uninſiſted on.

But, My Brethren, however we may eſteem this Doctrine of the Goſpel, and what other knowledge we may pride our ſelves in, and weare out our brains in; yet it is this which is the riches of the *Gentiles* and Saints, as this place ſhews and many more: *The Pearl of the World*, *Matt.* 13. 45. *The Glory of the Miniſtry*, 1 *Cor.* 2. 7. *Which God ordained for our glory*, namely *Apoſtles*, *and Miniſters the Preachers of it.*

The clear revealing of which was the deſire and longing of the Patriarchs and Prophets, who though they knew the legal Covenant as fully as we, yet this Doctrine of ſalvation Chriſt's ſufferings, God's grace was it they enquired into that is, ſought to God by prayer, and ſearched diligently, that is, ſearched uſing all means of reading and meditating to attain the knowledge of it; and all this diligently: Spent, and thought it worthy of the chieſeſt of their pains, which when it came to be revealed the Apoſtles counted it their Glory, which

Paul therefore who had profited ſo much in the *Jews* Religion, *Gal.* 1. 14. profeſſeth, *Phil.* 3. 8. that he accounted all droſs and dung for this excellent knowledge of Chriſt. He might well ſay *Rom.* 1.16. He was not aſhamed of the Goſpel of Chriſt for he makes his knowledge therein his chiefeſt excellency, *Epheſ.* 3. 4. there is a Parentheſis wherein you would think he boaſted ſpeaking of his own writeings, *Whereby when you read,* (ſaith he,) *you may underſtand my knowledge in the Myſtery of Chriſt.*

What do I ſpeaking of the ſtudy, and glory of Prophets and Apoſtles; it is the ſtudy of the Angels, which they think worthy of their greateſt intention, look into both theſe places, 1 *Pet.* 1. 10. *Epheſ.* 1. 10. *Which things the Angels deſire to pry into*; theſe glorious Creatures that know God in his Legal Covenant and work of Creation more fully than ever *Adam* did, that have the immediate participation of God himſelf, have his face to read Lectures in, Day and Night, and yet glad if they can get but a peepe and glimpſe of the way of ſaving men by Chriſt, as being a knowledge of greater excellency than otherwiſe they have any, yea, and ſo deſirous are they to learn it, that they are content to go to School to the Church, *Epheſ.* 3. 9, 10. *That to Principalities and Powers might be made known by the Church,* &c.

But what need I ſpeak of Angels, Prophets and Apoſtles, it is the great ſtudy (if I may ſo ſpeak with reverence,) the Wiſdom and great learning of God himſelf, who was the firſt profeſſor of it, called ſo κατ᾽ ἐξοχὴν. 1 *Cor.* 2. 7. ſpeaking of the Goſpel, ſays he, *We ſpeak the wiſdom of God in a Myſtery,* and that a hidden wiſdom before the World was, hid in God, *Epheſ.* 3. 9. God's act and peculiar to himſelf; whereas other knowledge Men and Angels have common with us infuſed at firſt Creation to attain to, and pick out of themſelves.

But this is his Wiſdom which he alone had ſtudied, and which none knows but thoſe to whom he reveal'd it, which hath brought me to the firſt part of my Text; *Setting forth the excellency of the Goſpel,* that it is a Myſtery which God only makes known, and that to Saints for the riches of glory that are revealed in it.

Now, To ſhew you the Original and the intent of frameing this Miſtery, you have it expreſt in this frame following.

Our all-wiſe and infinitely bleſſed Lord who had from everlaſting riches of glorious perfections of Holineſs, Juſtice, Wiſdom, Mercy, in him, which tho he himſelf knew and was infinitely bleſſed in the knowledge of them, though no Saint or Angel had ever been, or ever knew them, yet all theſe his glorious perfections being crowned with goodneſs, both made him willing to make known what riches of glory were in him unto ſome Creatures which yet were in Chriſt, his goodneſs moved him to it, for *Bonum eſt ſui Communicativum,* and it is the Nature of Perfection alſo to be *Manifeſtativum ſui,* and that not becauſe any perfection is added to it when made known, (which makes us deſire to manifeſt our imperfections, as being perfected when made known,) but that they might perfect others: This ſet him upon ſome ways to make known his Riches, and his glory, to ſome that ſhould be made happy by it, and to that end he would have Saints, his Saints as being beloved of him, unto whom he might as it were unboſom himſelf and diſplay all the Riches of glory which are in him, into whoſe laps he might, withal, poure out all his Riches, that they might ſee his glory, and be glorified in ſeeing of it, *John* 17. 3. 24.

And one way he began to manifeſt his glorious backparts to Angels and man in the firſt Creation; In the Law, Covenant of Works, and works of Creation which he had done, as his eternal Power, and Godhead, and Goodneſs, in the glorious workmanſhip of Heaven and Earth, and of ſuch glorious Creatures as they themſelves were, *Rom.* 1. 20. His wiſdom in the ordering governing and guiding ſo great an Hoſt, and Armies of ſeveral Creatures, to ſeveral ends by ſeveral Laws his Juſtice in his Legal Covenant, giving them life whilſt they ſhould obey; threatning Damnation to the diſobeyers of it: His infinite holineſs in that perfect and exact Rule of Righteouſneſs, the Copy of his own Will written in their hearts.

Here was one way whereby God made known what glorious Riches were in him, which might have made him glorious in their eyes, and themſelves happy; and this the Angels, and *Adam* at the firſt had: But all this contented him not, God would make known a further Myſtery, another larger, deeper way, an act found out in the depth of his Wiſdom, Namely, this Doctrine of the Goſpel which he kept hid and cloſe in his own breaſt; not a Creature knew it, no not the Angels who were his neareſt Courtiers, and deareſt favourites; it lay hid in God, *Epheſ.* 3. 9. hid even from them, verſe 10.

A Myſtery which when it ſhould be revealed ſhould amaze the World, put the Angels to School again, as if they had known nothing in compariſon of this, wherein they know over again all thoſe glorious riches which are in God, and that more perfectly and fully than ever yet. And ſo after they had a little ſtudied the Catechiſm, and Compendium there ſhould then come out a large Volum, a new Syſtem of the riches of the glory of God, the Myſtery of Chriſt in the Text, which is the laſt Edition alſo, that ever ſhall come forth, now ſet out, enlarged perfected, wherein the large Inventory of God's glorious perfections is more fully ſet down, and with additions.

The Reaſons why God did thus intend to manifeſt himſelf are.

Firſt, Becauſe he would ſhew his manifold Wiſdom, which is the Reaſon given of revealing the Goſpel, *Epheſ.* 3. 10. *That to the Angels might appear the manifold Wiſdom of God.*

That his Wiſdom is ſo vaſt and large that he could vary and take more ways than one; and as he had two ſorts of reaſonable Creatures to ſhew himſelf unto, ſo a double way, a double ſamplar, a double method, a *Syſtema Majus* & *Minus.*

And Secondly, Becauſe indeed 'twas of it ſelf too obſcure and too imperfect.

Firſt, Too obſcure, for in the Goſpel, and works of Redemption, they came to ſee all that they ſaw before; and this more clearly and largely, wherein they ſee more power in Chriſt, *the Power of God*, 1 *Cor.* 1. 24. In raiſing himſelf up from death to life, declared with power, thereby to be the Son of God, *Rom.* 1. 4. and alſo the exceeding greatneſs of his power in raiſing us up alſo, *Epheſ.* 1. 19. as might eaſily be ſhewed greater than in the Creation.

Wherein they likewiſe ſee a greater and clearer inſtance and manifeſtation of his Juſtice in putting to death his own Son, takeing on him to be a ſurety for ſin, than if a World of Worlds had been damn'd for ever; And in that his Son alſo, they came too ſee a greater and more tranſcendent righteouſneſs than ever appeared either in the Law or is inherent in the Angels, for if all their righteouſneſs were put into one it could but juſtifie themſelves, it could not ſatisfie for the leaſt breach of the Law in another. But in the Goſpel, and work of Redemption we ſee a Righteouſneſs of that breadth that it is able to cover the ſins of Millions of Worlds; of that length that it reacheth to Eternity, and no ſin in God's People can wear it out or nullify the vertue of it. To inſtance in no more.

Secondly, That other was but an imperfect way in compariſon of this, for.

Firſt, Thoſe Attributes which God accompts his greateſt riches and greateſt glory, *Rom.* 9. 23. even his Mercy and free Grace which he intends moſt to exalt, never ſaw light till now; the Doctrine of ſalvation by Chriſt being the ſtage, wherein it is only repreſented, and elſewhere it is not to be ſeen, and upon it it acts the greateſt part, for all paſſages in it tend to this, to ſhew as *Eph.* 2. 5. *That by Grace we are ſaved*; and therefore 1 *Pet.* 2. 10. the whole work of ſalvation is called *Mercy*, all God's ways to his people are Mercy, *Pſal.* 25. the whole plot and frame of it is made of Mercy, and therefore the Doctrine of the Goſpel is called Grace, 1 *Tit.* 2. 10, 11. Mercy manageth the plot, gives all other Attributes, as it were their parts to act, Mercy enters in at the beginning, acts the prologue in Election, and giving Chriſt continues every part of it, ſets all a work, ends the whole in glory.

But Secondly, Not only more of his Attributes came thus to be diſcovered; but further the glorious Myſtery of the Trinity came hereby to be unfolded more clearly, if not the firſt diſcovery made of the Three Perſons hereby, there being ſcarce the foot ſteps of them diſtinctly and clearly to be ſeen, in the works of Creation or in the Law.

But now when the Goſpel came to be revealed, and the work of ſalvation in it, then were there diſcovered to be Three witneſſes in Heaven, 1 *John* 5.7. witneſſes to our ſalvation, and their ſeveral witneſſing came to be known by Three ſeveral Seals and head works ſet ſeverally to our ſalvation, bearing the ſtamp of their Three ſeveral ſubſiſtences, ſo as by theſe Three Seals, *of the Election of Chriſt and us, Redemption and Sanctification*, we may know there are Three Perſons and how they do ſubſiſt. Even as in mens Seals their ſeveral Armes being Engraven, their Houſes and Antiquity is known.

As, Firſt, God the Father hath ſet to his Seal in Election, 2 *Tim.* 2. 19. *The Foundation of the Lord Remains firm having this Seal, The Lord knows who are his*; and in this Seal of Election you may read the ſimilitude of his ſubſiſtence written, and the order of it. For as his ſubſiſting is the Fountain of the other two, ſo is Election attributed to him which is the Foundation, (as that place ſays both of Sanctification and Redemption.)

Secondly, God the Son hath ſet to his Seal, even his Blood the Seal of the New Covenant in the work of Redemption, to the ſealing up of iniquity, *Dan.* 9. 24. which carries in it the reſemblance of his ſubſiſtence alſo. For as it flows from Election alone, and is next to it, ſo his ſubſiſtence from the Father only.

And Laſtly, God the Holy Ghoſt hath his Seal alſo ſet to it. *Epheſ.* 4. 30. *Wherewith we are ſealed to the day of Redemption*; by the work of Sanctification, which bears the print and manner of his ſubſiſtence, for as it flows both from Election and Redemption, ſo doth his perſon from the Father and from the Son.

And ſo now in the Second place let us come to the ſubject of the Goſpel, *Chriſt*, in whom the riches of glory is alone diſcovered, *which Riches is Chriſt*.

Whereas in the Law and Covenant of works theſe riches were not only imperfectly and obſcurely diſcovered, but alſo manifeſted ſcatteredly and with broken Beams, as the Sun in Water when the Water is diſturbed, one Attribute ſhineing in one work, another in another, and dimly too; So as a man muſt have read over all the larger Volumes of the World, and pickt out here and there a ſeveral notion of God out of ſeveral works; as now we are fain to ſtudy many Tongues, in which knowledge is bound up and hidden as Kernels in the Shels. In this ſecond way of manifeſting his glory, things are more full, large, clearer than ever, yet all is contracted into one Volume bound up in Chriſt, in whom are hid all the treaſures of Wiſdom and Knowledge; who is the ſubject of the Myſtery, in whom we may fully read the glory of the Lord in *Chriſt God-man*. And therefore the Goſpel is called the Myſtery of Chriſt, *Coloſ.* 4. 3. and the Goſpel of God concerning Jeſus Chriſt. *Rom.* 1. 23. he being the adequate ſubject of it, *whom he hath ſet up to be all in all, Coloſ.* 3. 11. and therefore are compleat in him, *Chap.* 2. *ver.* 12. all fullneſs dwelling in him in ſuch fullneſs, that we need no other object to repreſent theſe riches of glory to us.

For Firſt, did we know God, or would we know him in the Creatures, we ſhall not need now to look on them if we know but him; who as a Creature is the Firſt-begotten of every Creature, *Coloſ.* 1. 15. And being man if he were no more, hath the excellencies of them all ſum'd up in him. He is the Compendium and Model of the World, what ever they expreſs of God, is to be more fully ſeen in him.

Secondly, Did we know or ſhould we have known God by his Image ſtampt upon man, and now ſhineing in the Law more than in all the Creatures elſe, or than in man himſelf without it; Turn your Eyes on Chriſt for he is ſuch a man as is the head of men, 1 *Cor.* 11. 3. yea, and of Angels alſo, who are a part of the Church, *Col.* 1. 18. and therefore a man of thoſe tranſcendent Perfections, that as he is mere man, that Image which *Adam* loſt, the Angels yet wear and count their glory, it ſhines more brightly in him then in them all, it ſhould have done. Even as the Head contains more of the Beauty and Image of a man, hath more of man in it than all the Body.

But yet Thirdly, He is the Son of God, and ſecond perſon, and therefore the expreſs Image and brightneſs of his Fathers glory, the eſſential ſubſtantial Image of his Father, which tranſcends infinitely more all other draughts of him than the Image of a King in his Son begotten like him, and in a Board or Tablet. But this Image, you will ſay it is too bright for us to behold it ſhining in his ſtrength, we being as unable to behold it in him, as we were to ſee his Father himſelf, who dwels in light inacceſſible, which no Eye can attain to. Therefore that yet we may ſee it as nigh and as fully and to the utmoſt that Creatures could; this Godhead dwels bodily in an human Nature, that ſo ſhining through the Lanthorn of his Fleſh we might behold it: His Human Nature and Divine make up one perſon, and being ſo, are united together in the nigheſt kind of Union that God can be to a Creature, and the neareſt and fulleſt Communications follow always upon the neareſt Union. To him therefore as man are Communicated theſe riches of glory that are in the Godhead as nearly and fully as was poſſible unto a Creature; and being thus Communicated, muſt needs ſhine forth in him to us to the utmoſt that they ever could unto Creatures. And therefore more clearly then if Millions of ſeveral Worlds had been Created every day on purpoſe to reveal God to us. God having ſtamped upon his Son all his glory, that we might ſee the glory of God in the face of Jeſus Chriſt, 2 *Cor.* 4. 6.

But yet Fourthly, This is not all whereby Chriſt is made the Image of the inviſible God to us, for thus we might have ſeen the fulneſs of the Godhead ſhineing in him though he had not come as a Redeemer and Mediator, and had acted nothing, done nothing in us or for us, but had been meerly ſet up for us to look on and ſee God in, as ſuppoſing him incarnate, not in relation to Redemption. Therefore further alſo and beſides this he is made to us the Image of the inviſible God in all theſe his works of Mediation which flow from his Perſon, and in the execution of all thoſe glorious Offices of King Prieſt and Prophet. The ſtory of which when it ſhall be all ſet and viewed together, makes up yet another kind of Image and Repreſentation of all God's Attributes and glorious riches then ſhine in his Perſon as alone in it ſelf conſidered, or then doth ſhine in the Angels or man at his firſt Creation; and as he himſelf being a Mediator is become a midle Perſon between God and Man, ſo the ſtory of thoſe his works of Mediation ſhews forth and preſents us with a double Picture and Image of God, between them both there being a new and another edition of all God's Attributes in the ſtory of what he hath done, which infinitely tranſcends, and comes nearer to the life than all thoſe Images which were or ſhould have been ſtampt upon the hearts, or appeared in the works of men or Angels, a brighter, clearer impreſſion of all in God, than ſuch Tablets are capable of. And indeed comes ſo near the life, that not only in regard of his perſon, but alſo of thoſe his works of Mediation, &c. he is called thoſe Attributes in the Abſtract which appear ſhining in them. Men and Angels in regard of God's Image ſtamped on them, might have been called wiſe, but not the wiſdom of God, but Chriſt, 1 *Cor.* 1. 24. is called *The Wiſdom of God, and the Power of God*, which yet is not ſpoken of him in regard of his perſon, as he is ſubſtantially and eſſentially both theſe, as all the reſt. But as in his works he is Manifeſtative, by way of Manifeſtation to us all theſe; by reaſon that in the ſtory of his Incarnation, Life, and Death, and Mediation, &c. all theſe are manifeſted. In all theſe when told and ſet together, there appears the greateſt depths of wiſdom, that to the Creatures could be diſcovered, which the knowledge of him diſcovers. So the Power of God alſo in the ſame ſenſe in regard of the tranſcendent work of his riſeing again, wreſtling with and overcoming Hell, ſubduing ſin, &c. in which the power of God appears; and there is the like rea- of all the reſt of God's Attributes, as becauſe he is the foundation of All God's great and precious promiſes by his blood, that they are all Yea and Amen in him. Therefore he may likewiſe be called the *Truth and Faithfulneſs of God*, ſo as through his Mediation, at his coſt the World ſubſiſts, which elſe would fall in pieces, *Coloſ.* 1, 17. *Heb.* 1. 3. and that he governs it, and prays his Father for his forbearance of it. He may be called *the Patience and long ſuffering of God.* That upon him God's Juſtice had its full courſe, and by this judging the Wicked at the latter day, with the tranſcendency of *Knowledge, Wiſdom, Righteouſneſs*, &c. which will be required to ſo vaſt a work, that he may be termed *the Juſtice of God*; for in what he hath done, doth daily, and ſhall do, all theſe Attributes appear.

Now, As Chriſt is thus in regard of his perſon and works the livelieſt Image and repreſentation of God's glorious riches, which is otherwiſe inviſible; ſo is the Goſpel the Image of Chriſt, who otherwiſe ſhould be inviſible to us in this life, when he dwelt with men: The Apoſtles and Believers, who ſaw, and heard him and his works, ſaw his glory then, *as of the only begotten Son of God, John* 1. 14. But Chriſt was to be taken up to glory, *John* 16. 7. *It is neceſſary that* I *go away.* And though we ſhall ſee him when we are taken up alſo; ſee his glory which he had before the World was, *John* 17. 24. Yet how ſhould believers do in the mean time to ſee him, and the riches of God's glory in him? Therefore hath God framed and revealed the Doctrine of the Goſpel, in the preaching of which *Galat.* 3. 1. Chriſt is ſaid to be evidently ſet forth or pictured, προεγράφη, before our Eyes. And as he is the livelieſt Image of God, ſo the Goſpel is the livelieſt repreſentation of Chriſt that could poſſibly be made, for it is a Glaſs, 2 *Cor.* 3. Loſt, and a Glaſs is the livelieſt way of repreſenting things abſent that ever could be invented, not in dead and lifeleſs Colours only, which Pictures only do: And indeed it is a midle way of repreſenting a man, from that either when we ſee his perſon directly before our Eyes, or when we ſee his Picture drawn in Colours; for though it be leſs clear, and perfect than ſeeing the Man himſelf, yet is more lively than all the Pictures in the World; for *Quod videtur in ſpeculo non eſt Imago*, it is more than a bare Image, which is ſeen in a Glaſs, even the perſon himſelf, though by a reflex and reverberated ſpecies, that is his likeneſs beaten back again to the Eyes; which otherwiſe when we behold him face to face is received more directly, and therefore is a more obſcure and imperfect way of ſeeing a man, than to ſee him face to face, as the Apoſtle ſays, 1 *Cor.* 13. 12. as in Heaven we ſhall do Chriſt, yet in the mean time this puts down all the Pictures in the World. And ſuch is the knowledge of Chriſt under, and by the Goſpel in compariſon of that knowledge which was had of him under and by the *Ceremonial Law, Heb.* 10. 1. under which he calls the Shadow, thoſe repreſentations under the Goſpel, *the Image of good things to come*; which the Apoſtle calls but a Shadow of him, *Coloſ.* 2. 17. drawn in wan, and lifeleſs Colours, and of that ſight and knowledge we ſhall have of him in Heaven, when we ſhall ſee him as he is, this knowledge of him in the Glaſs of the Goſpel is as a midle way of ſeeing him between both, leſs lively than the one, yet infinitely more bright and real than the other, even as I ſaid before, that the Image of God in Chriſt which ſhineth in his works of Mediation is a midle Image or repreſentation between that which ſhone in *Adam*, and that which is ſubſtantial in his perſon.

For as it comes ſhort of the one, it being ſubſtantial, ſo it exceeds the other, as I then ſhewed.

So that (to keep to the ſcope of the Apoſtle in this Epiſtle,) take all the knowledge of God and Chriſt diſcovered in the moſt choice and curious peeces of *Grecian* Learning or of the Cerimonial Law, which far exceeded their Philoſophy; both which as it ſhould ſeem by the ſecond Chapter, theſe *Coloſſians* ſo gariſhly doted upon: And let a believer with the Eye of Faith look upon Chriſt, as diſcovered in the glaſs of the Goſpel, and then with the other Eye look upon the other, and what will all thoſe other appear, at beſt but wan, dead and liveleſs Pictures, Shaddows, as he calls them ver. 17. whoſe Rudiments and Graved Colours are ſaid to be *the Rudiments of this World*, *Tradition of Men*, *ver.* 8. *whoſe Varniſh alſo is but the enticeing words of mens wiſdom*, *ver.* 4. But this is lively, real, the Colours rich, the Varniſh, *Glory, Riches of Glory being beſtowed upon it*; *whereby as in a Glaſs we ſee the Glory of the Lord which cannot be Painted*, 2 *Cor.* 3. *ult.*

But you will ſay what is the *Goſpel* but a verbal ſtory told us when preached, or red or meditated on, it repreſents Chriſt to us but as words uſe to do, and words are but *Umbræ rerum*, Shadows, Pictures, and indeed leſs lively, How comes it then to repreſent Chriſt ſo really? And to be as a Glaſs repreſenting Chriſt to us ſo truly? I Anſwer, That as a Glaſs in it ſelf is but an empty thing, unleſs the Objects to be ſeen in it be directly placed before it and by light diſcovered in it, a Glaſs repreſents nothing to us; and ſuch I confeſs the Goſpel is in it ſelf a meer verbal repreſentation, but to believers the Saints in the Text, the Spirit of the Lord joyns with theſe words, preſents Chriſt by a ſecret hidden and unheard of act to the Eye of Faith in the preaching or reading of it; Opens Heaven, and cauſes the glory of Chriſt to ſhine as preſent in it in a lively real manner. And ſo it follows in that 2 *Cor.* 3. *ult. We all behold as in a Glaſs the glory of the Lord, even as by the Spirit of the Lord*: And Laſtly, which is the ſtrangeſt of all the reſt, *Are changed into the ſame Image*. That whereas a man may look long enough upon other Pictures though never ſo rich and glorious, and go away as he comes, his countenance no whit altered; but this is ſuch a repreſentation as by beholding of it, we are changed into the ſame Image, and the riches of Chriſt are made ours; which riches are Chriſt in you, ſays the Text, the ſtrangeſt Glaſs and Picture that ever yet was ſeen in the World.

The next thing that commends it, is, that it is a Myſtery, and indeed how can it be otherwiſe, if God's wiſdom hath been imployed for the inventing of it, and that as the utmoſt way of manifeſting himſelf, and therefore 1 *Cor.* 2. 7. it is called *the wiſdom of God in a Myſtery*; And if the Doctrine of Popery, which in imitation of God, the Devil invented, to ſet up his eldeſt Son Antichriſt, deſerveth to be called a Myſtery of iniquity, another Goſpel, and yet not another; and if the falſe doctrine of theſe in *Thyatyra* be called depths, though of Satan, *Rev.* 2. 14. (And indeed Popery is the greateſt Myſtery that ever created underſtanding hatch'd, if all the Frame and Policies and Myſteries of it be conſidered.) Then ſurely this which is God's Goſpel, made for Chriſt, as that for Antichriſt, which is the maſter piece of his Wiſdom.

And Secondly, If Chriſt be the ſubject of it, it muſt needs be a Myſtery, called therefore, *Col.* 4. 3. *The Myſtery of Chriſt*; and in that regard it is a Myſtery, and a great Myſtery too, 1 *Tim.* 3. 16. *Without controverſy great is the Myſtery of Godlineſs*; *God manifeſt in the Fleſh* being the ſubject of it, coming therein to reconcile the World; Which plot, conſidering how things ſtood betwixt God and us, and laying theſe concluſions that God will not put up the leaſt wrong at mens hands, now fallen, without full ſatisfaction, which they nor any Creature is able to make, and yet that Nature that did offend muſt ſatisfy; Had it been referd to a Conſultation of all intelligible Natures, *Angels and Men*, that ever were or ſhall be, it would have wilderd and plunged their thoughts to Eternity how it might be done, and after Millions of years conſultation they would have returned anſwer, they could not think of nor find out any.

Great, therefore is the Myſtery of godlineſs, God to this end manifeſted in the Fleſh, and that ſo great as now it is revealed all the World that hears and ſee; into the plot muſt needs acknowledge it ſo; without controverſy generally, without mouth as the word ſignifies, ὁμολογουμένως.

And in the Incarnation of his Son, and the ſatiſfaction of his Juſtice, ſo many more alſo meet in this one Myſtery, Things of ſuch a ſeeming contradiction, as the Wits of men know not how to reconcile. And this in every part of it, as in Election, that God at once loves the Sinner with an everlaſting unchangable Love, and yet a Child of wrath. Which the *Remonſtrants* therefore quarrel; in the work of Redemption, that *free Grace*, and *richeſt Mercy*, and *fulleſt Satiſfaction*, ſhould meet together; which the *Socinians* therefore are blinded in. In the work of Juſtification, That one in whom God works *inherent Righteouſneſs*, ſhould not ſtand righteous before God's Tribunal, but be juſtified by the *Righteouſneſs of another*, which the *Papiſts* ſtumble at, as did the *Jews* to their deſtruction. In Sanctification; How *effectual Calling*, *infallible Converſion*, ſhould ſtand with man's *Free-will*, is a riddle to the *Arminians* and *Papiſts*, who therefore cut the knot, not being able to unty it. All theſe are Myſteries, which God hath revealed and made up in this, on purpoſe to ſhew his Wiſdom, and to make wiſe his own, and to befool the World.

A Myſtery! Then it is of ſuch depths of wiſdom, as take all the poor petty plots of accommodating great difficulties, wherein the Princes and Wiſe men of the World ſpend their thoughts away to vanity, and yet magnifie and pride themſelves in; and this plot, and any one Myſtery in it, when once diſcovered, *confoundeth* and *brings to nothing* all theirs, 1 *Cor.* 1. 19. 1 *Cor.* 2. 8. It all vaniſheth as meer folly; nothing.

And there are not only depths of Wiſdom, but depths of Love in it alſo, *Eph.* 3. 16. It reveals a breadth, height, depth of Love in Chriſt dying for Enemies, and God giving his Son for Enemies, as paſſeth knowledge. *Sin* is a great depth, therefore the Apoſtle ſaith, it *doth abound*, Rom. 5. 20. and is *above meaſure ſinful*, Rom. 7. 13. and ſo you will find it when you gage it to the bottom. And ſo the Devils and damned Spirits in Hell ſhall find it, whilſt they are a ſtudying their ſinfulneſs in Hell to all eternity, (that being their buſineſs,) and can never fathom it.

But yet this of God's Free grace and Chriſt's Love is a depth, which ſwallows up this of Sin, more than the Heavens do the Earth. That place ſeems to compare it to a mighty Sea ſo deep, as it wants a bottom; ſo as though the thoughts of Men and Angels ſhall be diving into it, to all Eternity they ſhall not come to ground: Of the length and breadth alſo, that it knows no ſhoar, that though they ſhall be ſailing over it with that ſmall compaſs of their Capacities for ever, yet they ſhall never come to Land; it paſſeth knowledge. And indeed, my Brethren, theſe are great incitements, eſpecially to Large underſtandings to ſearch into them. For men of Large underſtandings ſeek after depths, as good Swimmers do after deep Waters, and refuſe to go into the Shallows, becauſe they cannot have ſcope enough to exerciſe their skill, and preſently ſtrike aground.

And beſides, This having ſuch depths in it, may ſtill further be ſearched into with pleaſure, for ſtill it paſſeth knowledge. The moſt hidden things in other knowledge, and the cauſes of them, as the cauſe of the Eclipſe of the *Sun* and *Moon*. They are like Riddles, which though admired, before revealed, yet then become trivial, and as it were below the Underſtanding, and when you ſee the furtheſt of them they grow ſtale. But there are depths in this Knowledge, which for ever may be dived into with pleaſure; and by reaſon of their depth, the knowledge of them to a *renewed Underſtanding* will be alwaies freſh and new; every new degree makes all ſeem new, as if not known before, 1 *Cor.* 13. 10. Still as Knowledge grows more perfect, that which was before is done away and ſwallowed up, as if you had not yet known it, and ſo ſtill it is new. And to ſtudy and hear News all the day, the minds of men are led along with Pleaſure.

And withal this bids men, be ſure they come with reverence and fear, to hear and read them.

Thirdly, It was a Myſtery hid and kept long ſecret in regard of clear revealing of it. The Prophets, 1 *Pet.* 1. 11. had enquired it into it, and ſearched diligently, unto whom it was *revealed*, not unto them but us; which therefore is ſaid to be *our glory*, 1 *Cor.* 2.7. being the priviledge we have above the Patriarchs, who yet had knowledge of the Legal Covenant as clearly as we; yet in regard of this, the *leaſt in the Kingdom of God* is greater than *John the Baptiſt*, though in regard of clearer inſight into the Goſpel he was greater than any before him.

And this both adds to the excellency of it ſo far, as to commend it to us the more, were any of theſe Secrets, which Philoſophers and Wiſe men, in all Ages, had beat their Brains about, as *Qudratum circuli*, &c. and the *Philoſopher's Stone*, found out and revealed to us in theſe Ages: How would we therefore prize it the more; as we do *Printing*, the Myſtery of which lay hid from the beginning. Nay, this Myſtery, and the Doctrine of it, is that which the Saints for Four thouſand years ſtudied, and ſought to God to know all of them one after another; and ſtill they could get no other anſwer but this, *That not unto them, but us.*

Again, Where lay it hid all this while? In God's breaſt; ἀπὸ τῶν αἰόνιων, the *Sæcula ſeculorum*, before the World was, Generations ſince; ſo 1 *Cor.* 2. lay *hid in God*, and in his Maſter-piece, the chiefeſt of his works.

If one bit of the Choice Books of *Solomon*, which had lain hid till now, were yet found, a Book about the Nature of *Trees*, *Birds*, and *Beaſts*, how would we prize it? Much more this of God's. But you will ſay, When was it firſt revealed, it had this to commend it; yet now it is 1600 years ſince it ſprang forth, It is not therefore ſo new to us. I Anſwer; It is true, only conſider that as the Law, which though delivered in *Moſes*'s time, yet before *Joſiah*'s time lay hid long; like ſome Rivers, that run ſome Leagues under ground, and then diſcover themſelves again: ſo did the Doctrine of the Goſpel, after the firſt diſcovery of it, lie hid many Ages and Generations, as the Church her ſelf did in the Wilderneſs, when *School-Divinity* and *Popery*, both wanting the light of the Goſpel, did cover the World with darkneſs; when it might truly be ſaid, that the World was ſpoiled through *Philoſophy* and *vain Deceit*, *Traditions of men*, *Rudiments of the World*, and *not after Chriſt*.

Whereas, but within the compaſs of this Age we now live in, it hath been that the *Kingdoms of the World* have become again the *Kingdoms of Chriſt*, *Rev.* 11.15. and the *Temple opened*, and the *Ark of the Teſtament*, as it is in the laſt Verſe, that is, *Chriſt*; and all his Riches have been broken up and ſearched into, and diſcovered to the eyes of all. That as to the *Popiſh* part there hath been a New *Indies* diſcovered, full of Earthly Treaſure, that had not been known before, which hath ſo enriched them: ſo a New *Indies* of Heavenly Treaſure, a New World of *Divinity* hath been found out, that was but privately known before, which hath enriched us; and happy were we, if we prized and defended ours, as they do theirs.

And though much of the Heavenly Treaſure was digged up at firſt, yet more hath ſince, and may be, for God will find his Church digging and work of diſcovery to the end of the World. And, my Brethren, theſe are the Times.

And Laſtly, now it is revealed, it is but *to the Saints*. If the Secrets of it were known to all, they were no Secrets, and leſs to be regarded; but God is dainty of this Knowledge, tells it but to few. *Father, I thank thee* (ſaith Chriſt) *that thou haſt hid theſe things from the wiſe and prudent, and revealed them to Babes.* The Doctrine of God's *Free Grace*, are the moſt inward, practical, and experimental Secrets, and the deep things of God, as the things of the *Goſpel*, are called, 1 *Cor.* 2.10. *Which ſecrets are only with them that fear him*, (*Pſal.* 25.14.) *and he will ſhew them his Covenant.* The things of the Law may be known by Natural men as fully as by others, they have a Copy of them in their Conſciences.

And this ſhews the excellency of this Knowledge, for if there be any Knowledge better than other, God will be ſure to impart it to his Friends and Favourites; *John* 15.15. *You are my Friends, and all I have heard of my Father, I have made known to you.* This he will not tell to thoſe who are barely Servants, *they know not his mind*, as it is there. Believers only have the mind of Chriſt, 1 *Cor.* 2. *ult.*

But you will Object, *This is not ſo, for this Knowledge is made common to all. God would have the Goſpel preached to every Creature; and ſo it was* Coloſſ. 1. 23.

I Anſwer, As when *Alexander* objected to *Ariſtotle*, *That he would make his Knowledge common, and ſo debaſe it when he publiſhed his Books.* He Anſwered, They were *Edita, & non edita*, for none would underſtand them but his Scholars, and therefore entitled them περὶ ἀκροαμάτων. So this, though publiſhed to all the World, yet it is entituled a *Myſtery*, and a *Myſtery hid*, for none know it but the Saints, who are taught of God, and are his Scholars, *Joh.* 6. 45. That place ſhews, that there muſt be a ſecret teaching by God, and a ſecret learning, *If they have heard, and been taught of God.* Now God teacheth none but Saints; for all that are ſo taught come unto him; *Every one who hath heard, and learned of the Father, cometh unto me.*

Ay, But you will ſay, *Do not many Carnal men know the Goſpel, and diſcourſe of things in it through ſtrength of Learning?* &c.

I Anſwer out of the Text, That though they may know the things which the Goſpel reveals, yet not the riches and glory of them; that ſame *rich Knowledge* ſpoken of in the Word, they want, and therefore know them not. As a Child and a Jeweller looking upon a *Pearl*, both look on it, and call it by the ſame name; but the Child yet knows it not as a *Pearl* in the worth and riches of it, as the Jeweller doth, and therefore cannot be ſaid to know it. Now *Matt.* 17. 25. a Chriſtian only is likened to a *Merchant man, that finds a Pearl of great price*, that is, diſcovered to be ſo, *and ſold all he had for it, for he knew the worth of it.*

But you will ſay, *Do not Carnal men know the worth of the things in the Goſpel, and can diſcourſe of the Rich Grace of Chriſt, and worth of him?*

I Anſwer, Yes, As a man who hath gotten an Inventory by heart, and the prices alſo, and ſo may know it; yet never was he led into the Exchequer and Treaſury, to ſee all the Jewels themſelves, the Wardrobe of Grace, and Chriſt's Righteouſneſs, to ſee the glory of them; for theſe are all *Spiritually diſcerned*, as the Apoſtle ſays expreſly, 1 *Cor.* 2. 14.

USES.

Uſe 1. If it be a Myſtery which God only makes known, as you ſee it is, then go to him for it, you know how to deal with him. *James* 1. 5. *If any lack wiſdom, let him ask it*, whoſe Promiſe is in the New Covenant, to *teach all his to know him.* As you cannot ſee the *Sun* without the light of it ſelf, ſo nor the *Riches of the glory of Chriſt* without his Spirit, who is called the *Spirit of wiſdom and revelation*; who only knows the deep things of God, 1 *Cor.* 2. 11. as the Myſteries of the Goſpel are, as the context ſhews, that lie all at the bottom of his Breaſt. The Well is deep, we have nothing to draw.

But you will ſay, *God hath revealed himſelf in the Scriptures, and it is but reading them, and I have wit enough to underſtand them.*

I Anſwer, It was the *Spirit* that wrote the Word, which is not therefore (ſays *Peter*) of any private interpretation; that is no mans, nor mens private underſtanding, without the aſſiſtance of that publick Secretary of Heaven, can underſtand them.

He only hid the Treaſures of *Knowledge* in the field, and he only knows where they lie. What an advantage is it then by Prayer to unlock God's breaſt, and obtain the Key of *Knowledge* there that unlocks God's Study, and can direct to all his Notes and Papers.

Secondly, Get to be a Saint, to whom God will make known the *Riches, &c.* otherwiſe you cannot receive them, you will count them *fooliſhneſs*, as hath been ſhewed; if you do, you will but take them upon truſt, by the Whole-ſale, as we uſe to ſay, and in the bundle, will not be able to ſee the particular ſecrets that are in the Truths revealed in the Goſpel, and opened, and Riches laid out.

Or if you could do all this without Grace, yet a Saint hath advantage.

Firſt, In the comfort you will have in ſtudying the Myſteries of the Goſpel, *Col.* 2. 2. to go no further, he wiſheth them *the knowledge of the Myſtery that they might be comforted*; for indeed a Saint, the more he ſees into it, the more he knows his own riches; he tells them but over, and gets more evidence of his Title to them. Whereas another is but as a Lawyer, that ſtudies other mens Evidences, without any great comfort to himſelf. The choiceſt Flowers of Goſpel Truths to an unregenerate man, are of the ſtalk, and yield no ſcent, but grow up in a Saints heart freſh and comfortable.

Secondly, In that place *Col.* 2.2. you ſhall find *Riches of Aſſurance* joyned with a *Saint's knowledge*, which 1 *Theſſ.* 1.4, 5. is made a note of *Election*, and not in another. *Scotus* ſays, That to get a true and perfect knowledge in Divine things, *Fides infuſa & acquiſita*, both Faith infuſed and acquired are neceſſary.

1. A Principle of Faith infuſed, which may be an *Evidence*, as it is defined *Heb.* 11.1. of all the Principles and fundamental Truths which are revealed in the Goſpel, and not proved, for otherwiſe all our Knowledge acquired built thereon, will want Aſſurance, will hang upon uncertainties. Things hanging upon a Pin, are no firmer than the Pin they hang on, unleſs Faith rivets the Principles of *Divine knowledge* into the heart, all the concluſions hang on uncertainties, and fall down in the end.

And, Thirdly, Grace will help you to get the ſtart of another. As for a Natural man, he brings only Natural parts; a Regenerate man is ſuppoſed to have as good, and moreover, hath a further power of Diſcerning given him; 1 *Cor.* 2.15. *The Spiritual man diſcerneth all things.* It is his own Art: And as Wicked men are often *wiſer*, in their Art and Generation, *than the Children of Light*; yea, by your leave, the Reaſon will more ſtrongly hold, that a Child of Light may eaſilier be wiſer in his; and therefore *Solomon* ſays, *The knowledge of the holy is underſtanding.*

And Laſtly, If they be Saints, God makes known the ſaving Truths of the Goſpel, by the Writings and Judgments of Holy men. The Angels learn theſe Myſteries of the Church, and why ſhould not we? *Pſal.* 29.9. *In the Church every one ſpeaks of God's glory*; or as Others read it, *In the Church God utters all his glory.* The Saints eſpecially, that are or have been of the Church, they ſpeak of the glory of his Kingdom, and of his Power, and make known to the Sons of Men his mighty Acts, and the glorious Majeſty of his Kingdom. The ways of Grace, and Myſteries of the Kingdom, are ſeldom made known, but unto them.

And, if God reveals the Myſteries of Grace to his Saints only, truſt not the Judgments of Natural men in the matters of *Grace*; this is a godly man's Art, and not a wicked man's, though never ſo learned: And a man would truſt an Artiſt in his own Trade, rather than another. *The knowledge of the Holy is underſtanding*, ſays *Solomon Prov.* 9.10. eſpecially in ways of Holineſs.

Take the Controverſies which are now on foot; Shall they judge of *Election*, who are reprobate to every good work themſelves; or they, of the univerſality of God's *Free Grace*, who turn the Grace of God into wantonneſs? Or they, of the *Power of God* in Converſion, that deny the Power of godlineſs? Or thoſe, of the *perſeverance of Faith*, who care not to make voluntary ſhipwreck of it? Men of corrupt minds, whoſe god is their Belly, Gain their godlineſs, Preferment their Religion, and who will cut their own Opinions accordingly.

I will end all with one place, *Iſai.* 35. 8. In the former Verſes he evidently ſpeaks of the *Kingdom of Chriſt* coming to preach the Goſpel, by which he ſhews there ſhould be a Way revealed, an High-way, which is the Common road to Heaven, there being but one way which Chriſt and all his go in, which ſhall be called, *The Way of Holineſs.* Take heed you miſ-call it not, and call it a *Way of Schiſm, Faction, &c.* as the *Jews* did call it *Hereſie.* But yet this Way the Unclean ſhall not paſs over; but Wayfaring men, who deſire to know the Way to Heaven (though Fools) ſhall not erre therein; but the Unclean (as the oppoſition ſhews) ſhall erre therein, though never ſo Learned.

The Second

SERMON

On COLOSS. 1. 26, 27.

Even the Myſtery which hath been hid from Ages and Generations, but now is made manifeſt to his Saints.

To whom God would make known what is the riches of the Glory of this Myſtery, among the Gentiles, which is Chriſt in you the hope of Glory.

WE have done with the Subject and Author of it, let us come to the Properties of it.

1. It is *Rich*; 2. *Glorious.*

Firſt, *Rich*; ſo *Chap.*2.3. he tells us, that in *it* or *him*, that is, the *Goſpel* or *Chriſt*, of both which he ſpeaketh, are hid all the Treaſures of *Wiſdom* and *Knowledge*. Now the *Riches* of this Knowledge appear in Three things.

1. In *Abundance*; 2. *Precious*ſ*neſs*; 3.*Gainfulneſs*. And ſuch is the *Knowledge* of Chriſt.

Firſt, *Abundant*; For that place tells us that it is *All Knowledge*, *Viâ eminentiæ*: As the Metaphyſick is ſaid to be *All knowledge*, becauſe of the fulneſs, largeneſs of the Subject of it; all Truths and Axioms in other Sciences being ſwallowed up in its Principles. Such is this Knowledge alſo, the Subject of it being *Chriſt*; and therefore, as Chriſt contains in him *Viâ eminentiæ*, all the Treaſures of perfection that are in any Creature, and is *full of Grace and Truth*, *Joh.*1.14. So doth the Knowledge of Chriſt contain in it all the Treaſures of Wiſdom, and all that is worth knowing; Treaſures which can never be drawn dry or exhauſted, which the mind of man can never waſte; but bringing in new revenews of new Notions daily, ſo as the more is ſpent, the more may be. Other Knowledges being but of the Creature, are but imperfect; for the things known are ſuch; and cannot fill the mind with abundance of knowledge, for the things have not wherewithal to do it, though they be known to the utmoſt. *But in him all fulneſs dwells*, verſe 19. Fulneſs of *Truth* to fill the Mind, as well as fulneſs of *Grace* to fill the Will, 1 *Joh.*14. And indeed, for abundance, *unſearchable riches*, Eph.3.9.

Secondly, It is a Rich Myſtery for the *Precious*ſ*neſs* of it. The Promiſes of it are *exceeding precious*, 2 *Pet.*2.4. Every Truth in it is precious, ſo *Paul* tells us, 1 *Cor.*3.12. All Truths of the Goſpel, built upon the Foundation, *Chriſt*, he calls *Pearls*, and *Gold*, and *Silver*; and all the enticing words of man's wiſdom, *Hay* and *Stubble*. Yea, *Prov*.3.15,16. *Solomon* ſays, *Wiſdom* and *Underſtanding*, is better than *Gold* and *Silver*, which yet commands all in the World. And, 2. If *Rubies* and *Precious Stones* be more worth than *Gold*, *She is more precious than Rubies*. And what is it that makes things precious, that is not found in theſe ſaving Truths and Promiſes of the Goſpel?

1. Antiquity makes things precious; ſo ſmall pieces of Coin and Medals, if Ancient, are precious. And this was coined in Heaven, and in God before all Ages and Generations, and bears the Image of the Great King. It is the *Everlaſting Goſpel*, Rev.14.15.

2. Things far fetcht are precious. Not a word of this but fell from Heaven. *Chriſt* came from Heaven, where he heard and ſaw all the Truths revealed in it, and ſo delivered them to us, *John* 3.31,32. And this difference is put between the Law and the Goſpel, *Heb*.12.25. The *Law* was ſpoken from the Earth, the *Goſpel* from Heaven.

3. Things dearly bought are precious. Every Truth of the Goſpel coſt Chriſt his Blood to make it ſo; *The Law came by Moſes, but Grace and Truth came by Jeſus Chriſt*. As Grace coſt his Blood, ſo Truth alſo; for both coſt the ſame price. *All the Promiſes are Yea and Amen in him*; they had all been blanks, if he had not ſet his Blood as a Seal to them.

4. Things charily laid up are precious. The *Goſpel* hath had the richeſt Cabinet in the World, *God's Breaſt*; there is the Original of it, *Eph*.3.9. The Original Copy lies there, the Counterpart in the heart of God's Elect, 2 *Cor*.3.3. *Ye are the Epiſtle of Chriſt, written by the Spirit of the Living God*. In whom therefore it is ſaid to *abide for ever*, 1 *Pet*. 1. *ult*. Lockt up in the Church, the Pillar, and ground of Truth.

5. Things which periſh not are precious, eſpecially if ſtill they preſerve themſelves from what attempts to corrupt them, 1 *Pet*.1.7. Faith is therefore ſaid to be *Precious*, becauſe it periſheth not, though *tried in the fire*. Such are the Truths of the Goſpel, which though men have endeavoured to corrupt it, by a world of the Droſs of humane Errors and Inventions; yet God hath ſtill come with fire and tried it. And ſtill the more men labour to mingle Droſs with God's Truth, ſtill it endures the fire, and comes out clearer and clearer in every Age, *Pſal*.12.6. *The words of the Lord are pure words, as Silver tried in a Furnace of Earth, purified ſeven times*. There is no Truth of God, but hath been tried in one Age or other. Hereſies have been brought in, yet it remains pure, maintains it ſelf. The Truth was mingled with Droſs in *Pelagius*'s time, and then purified. So in *Bradwardine*'s time, and then alſo it came out purer; and ſo now with fine Droſs, but God will purifie it.

A Third thing in Riches is Profitableneſs; and in that reſpect the Goſpel to the Saints is a rich Goſpel. It talks not only of Riches as Stories do; as that of *Solomon*'s time, when *Silver* was as Stones of the Streets; nor doth it open Heavens Treaſury Gates, and ſhew them the Riches of it only, as *Hezekiah* did the Ambaſſadours that came to viſit him. A man may thus hear and ſee the Riches of another, and be a poor man ſtill: But Riches is *Chriſt in you*, ſaith the Text. When he hears and receives the Goſpel aright, it fills his Lap full, he carries Chriſt and all his Riches home with him.

Well might *Solomon* ſay, as *Prov*. 3. 14, 15. *Happy is the man that findeth Wiſdom, and that gets Underſtanding; for her Merchandize is better than Silver, and the gain thereof than fine Gold*. And if any thing in the world be better than theſe, which yet the World hath, as *Rubies* and *precious Stones* ſeem to be; *She is more precious* (ſaith he) *than Rubies*. And if ſtill the heart of man ſhould enlarge its vaſt deſires, and wide gapings to ſome more conceived precious things than theſe, though unknown. Do, ſays *Solomon*, ſtretch the compaſs of your deſires to as great a wideneſs as you can; deſire what you can, *And all you can deſire is not to be compared to her*. It is not only exceeded, but there is no compariſon. And this he ſpeaks not of the preciouſneſs, as in it ſelf, but of the gain and profit it brings to the Poſſeſſors, *Their gain*, ſays he, &c.

But you will ſay, *Wherein conſiſts theſe Riches of the Goſpel?*

Anſwer, *Which* Riches *is Chriſt in you.* And can you make an Inventory, and ever value and prize his goods? Surely, No.

Firſt, Chriſt is worth all God is worth, as he is the *Son of God*; for he is the only Son, the *welbeloved Son, in whom God is ſo well pleaſed*, that he will not give a peny away from him; he is the Heir, and ſhall have all. And the Goſpel makes him yours with all his Riches, which Riches is *Chriſt in you.* Thus the Apoſtle argues and pleads the evidence of the right a Chriſtian hath to all things, 1 *Cor.* 3. *ult. All things are yours, for you are Chriſt's, and Chriſt is God's.*

God himſelf can be worth but All things, Chriſt is worth what God is, for all things that are God's are Chriſt's. And you have as much as Chriſt hath. What Riches are here? All things are given to be inherited, *Rev.*21.7. by the ſame; And as ſure a Title as Chriſt, *Rom.* 8. 7. we are put into God's Will, *Joynt heirs with Chriſt*, though not Joynt purchaſers, for he purchaſed all, and all theſe gives freely; no Debts are to be paid, nor Legacies or Portions out of them. *Rom.*8. 30. *If he hath given us Chriſt, ſhall not he with him give us all things freely.* Chriſt is not only worth All things, as the Heir, and We are worth ſo much becauſe Chriſt is given to us; but He paid for all things dearly. And look what the revenues of Chriſt's Blood come to, that and ſo much is a Chriſtian worth.

For Chriſt paid ready down, at his death, an invaluable ſum of *Merit* into his Father's hands, (as Feoffee in truſt,) as a common Stock or Bank, to be employed for the good and uſe of all his Saints, who are to have the full worth of them out to eternity. *You know* (ſays the Apoſtle 2 *Cor.* 8. 9.) *the grace of Chriſt; how when he was rich, he became poor* (mark it) *for your ſakes*, to enrich you. Now what muſt theſe Riches come to think you, which are laid up for you, whenas Chriſt was as rich as God himſelf; *Thought it no robbery to be equal with God, Phil.* 2. 8. as good in eſtate every whit. Now of all theſe *Riches* he emptied himſelf, *verſe* 8. left himſelf not worth one Farthing, and *became poor*, had not a hole left to hide himſelf in, *made himſelf of no reputation*, of no account or reckoning, making over all for you; And what muſt this come to? The *Riches of God* put out to uſe, to be received with advantage again, if poſſible, and put into ſure hands, even God the Father's, who hath bid us *owe no man any thing, but love:* And ſurely he loves his own too well to owe them any thing.

If they ſhould doubt he hath entred into Bond, and the *Goſpel* is that Bond, which is therefore called a *Rich Goſpel*, becauſe it is the Promiſe of all theſe Riches; *Eph.*3. 6 *Partakers of the Promiſe of the Goſpel.* It is the Goſpel that makes us partakers of the Promiſe, that is, the things promiſed; and they are, verſe 8. *The unſearchable Riches of Chriſt.* So as if you deſire particularly to have the value of them, or in groſs, the total ſum, they are *unſearchable Riches*, which cannot be told over to Eternity, much leſs be ſpent. Riches in Juſtification, to have all debts paid the firſt day, and that would enhance Unſearchable Riches: Set a price on all Angels, all Creatures; it would not pay one Note, the leaſt Bill. All other things are not worth ſo much; it coſt more to redeem Souls than ſo. And beſides, To have ſtill left ſo rich Righteouſneſs as purchaſed *Riches of Grace*; to have the Spirit poured out richly, as *Tit.* 3. 6. The word in the Original is *Riches of Glory*, *Eph.* 1. In reſpect of which all Riches in the World are but as Crumbs of the Rich man's Table, or Relicks given to the Poor. The Kingdom of *Turky* (as one called it,) but a *Cruſt thrown to a Dog.* And is it not a Rich Knowledge then, that enriches the Knowers of it, which ſhould invite men to learn it. For if men think other Knowledge in it ſelf ſo rich, as to be content to ſpend their Eſtates, to attain but Notions to fill their Brains, not Purſes; then how much more for this, which as it is precious, ſo it brings in all theſe Riches as the gain of it?

Angels are invited to ſearch it for the preciouſneſs of it, and yet theſe Riches are not *Chriſt in them*, but *Chriſt in you.* But then do but know and ſtudy your own Riches and Evidences for them; therefore in *Eph.* 3. where the end of revealing theſe Riches is laid open, *verſe* 8. there are two ſorts of Creatures, ſays he, to whom God intended to reveal them, firſt, *Men*, v. 9. ſecondly, *Angels*, v. 10. but with this differing intent, that the *Angels* might know the Wiſdom which was in the Goſpel, *ver.* 10. The Harmony in the Plot is what the *Angels* are taken with; and this, though men may alſo ſee in the Goſpel, yet further the end was, that *they might know the Fellowſhip of the Myſtery*; that is, that they might be made partakers of it.

Fourthly, *Property*; As it is a rich Myſtery, ſo alſo glorious, *What is the Riches of the glory, &c.* which words (as other Hebraiſms are convertible) *rich Glory*, or *glorious Riches*; ſo as no man can ſay, whether the Riches or the Glory of it be greater.

Now, this glorious Title the Apoſtle gives often unto the Goſpel, as 1 *Tim.* 1. 11. And 2 *Cor.* 4. 4. *Leſt the light of the glorious Goſpel ſhould ſhine into them.* And in the third Chapter of that Epiſtle, throughout he fully diſplaies the glory of it, which the Apoſtle doth by comparing it with the *Law* or *Covenant of Works*, becauſe there was no queſtion of any other Knowledge never ſo excellent, yet revealed, that could ſtand on terms of compariſon with it.

The Law indeed, ſays he, it was a glorious Law, though written but in Stones and dead Letters; and therefore when it was miniſtred, the *Glory of God appeared on the Mount*, *Exod.* 24. 16, 17. to note out, That that Law was the glorious Image of his Will. And therefore alſo even the *Face of Moſes*, ſays that 7*th* verſe, by whoſe hands it was adminiſtred, *ſhined, ſo as the People could not behold it for the glory of his Countenance.* And ſo terrible was the ſight, ſaith the Author to the *Hebrews*, that *Moſes* ſaid, *I quake and tremble*, Heb. 12, 21.

But yet ſays *Paul*, verſe 8, 9. The Goſpel it *exceeds in glory*, yea, and ſo far exceeds, as *v.* 10. as the Law which was thus made glorious, had no glory in reſpect of this glory which excelleth; but like as the Sun, when it ariſeth, puts out the leſſer eyes of Heaven; dims, yea clean obſcures theſe otherwiſe glorious Tapers, ſo as they have no glory in this reſpect, ſo the *Goſpel* exceeds the *Law.* And if you ask, Wherein it exceeds in Glory? The Anſwer is, Becauſe it is the Miniſtration and diſcoverer of far more glorious things to the Saints, than ever the Law could do.

If you ask, What glorious things are communicated and revealed therein? I Anſwer out of the 3 and 4*th* Chapters, which explain the glorious work of the Goſpel on mens hearts, when they are brought to God. For when any man is converted at the preaching of the Goſpel, firſt, before the Word works, the Holy Ghoſt falls on a man; as when Chriſt was baptized, Heaven opened, and the *Holy Ghoſt deſcended and reſted on him:* ſo in *Acts* 10. 44. when the Goſpel was preached by *Peter*, the *Holy Ghoſt fell on them*; and of the Spirit, the *Goſpel* is the Miniſtration, and not the *Law*, Gal. 3. 5. *I would ask of you, Received you the Spirit by the works of the Law, or of the hearing of Faith?* that is, the Goſpel, for ſo Faith is taken for the Doctrine of Faith. And this Miniſtration of the Spirit, is by vertue of a Covenant made (*Iſai.* 59. *ult.*) with Chriſt; that Spirit that was in him, and Word that was in his mouth, to wit the *Goſpel*, ſhould not depart out of the mouth of his Seeds ſeed for ever, but it ſhould accompany his Elect.

And is not then the Goſpel a glorious Goſpel, that makes men partakers of the Holy Ghoſt, and that for ever? which Spirit is a Spirit of Glory, 1 *Pet.* 4. 14. which reſts on his; the *Spirit of Glory*, becauſe it fills the man it dwells in with Glory. For look, as when God deſcended into the viſible Temple, it was filled with Glory, 2 *Chron.* 7. 1. And by reaſon of that Preſence, the *Ark* it ſelf was called the Glory, *Rom.* 9. 4. So when God fills the preaching of the Goſpel (whereof the *Ark* was a Type) with his glorious Spirit, and by it fills the heart of a man with that Spirit alſo; as *Eph.* 5. 18. There is a new glory put upon that man.

But Secondly, This Goſpel is by the power of this Spirit, the miniſtration of Righteouſneſs to the Man God means to call, and therefore alſo *glorious*, as the Apoſtle there argues; that is, This Goſpel, by the help of the Spirit working Faith in his heart, reveals the Righteouſneſs of Chriſt to be made his, and that exceeds in glory; for it is this *Righteouſneſs* which in the laſt Verſe of that third Chapter is called *The glory of the Lord*, viz. *Chriſt*; who being the *Lord of Glory*, the *King of Glory*, 1 *Cor*. 2. 8. what a *glorious Righteouſneſs* muſt this be which the Goſpel thus diſcovers? And it diſcovers it not by engraving or dead Colours, as the Law did; but as in a Glaſs: And as that Glaſs is glorious wherein the *Sun* ſhines, the very Image there puts down all the *Stars*; ſo this Glaſs, the Goſpel muſt needs be glorious, wherein the *Sun of Righteouſneſs ſhines*, as he is called *Malach*. 3. 2. Neither doth it reveal it only but diſpenſeth it, it is the Miniſtration of Righteouſneſs. *Chriſt's Righteouſneſs*, which is the glory of the Sun, the King of glory made ours to Juſtify us: And therefore *Rev*. 12. 1. the Church appears *clothed with the Sun*, even with Chriſt himſelf and his glory, who is therefore ſaid to be *our Righteouſneſs*, *Jer*. 22. 6. Hereby as Chriſt ſaid of the *Lillies*, *Matt*. 6. 29. *that Solomon in all his glory was not clothed like one of theſe*; So may I ſay of all the *Angels* who yet are the bright morning Stars, *that ſang when the World was made*, *Job*. 38. 7. That they are not clothed with ſuch a glory as the Goſpel diſpenſeth to us, ſuch a Robe never came on their backs nor never ſhall. And is not this a glorious Goſpe lthen?

Thirdly, In the ſight and diſpenſation of the glorious Righteouſneſs of Chriſt, we come yet to ſee a further glory ſhining on us,and ſtill in the Goſpel,ſo in the 4. and 6.verſes of the next Chapter,2 *Cor*. 4. For the Goſpel gives the light of the knowledge of the glory of God in the face of Jeſus Chriſt;that isthrough the righteouſneſs of Chriſt we come to ſee the glorious Sunſhine of the favour of God,the Light of his Countenance lift up upon us.For when *Moſes* would ſee his glory,the Lordproclaimed only this, *Exod*.34.6.*The Lord Merciful and gratious*. And as he is the Father of glory, *Epheſ*. 1. 7. So his mercy is the riches of his glory, *Rom*. 9. 23. and *Pſal*. 90. 14, 15, 16. The Church praying for mercy and favour ſays, *Let thy Glory be on thy Servants*; and therefore is not this a glorious Goſpel that reveales this to a man alſo, that God graciouſly accepteth us in the beloved.

Fourthly, The beholding thus the glory of Chriſt, *viz*. his Righteouſneſs in the Goſpel, it changeth us into the ſame Image, from Glory to Glory, verſe the laſt of the Third Chapter; That is, makes Grace in us which is truly Glorious, and therefore *Pſal*. 45. the Church is ſaid to be all Glorious within, *Epheſ*. 5. 26, 27. *He Sanctifies his Church, that he might preſent it a glorious Church.* Juſtification not only makes us Glorious, but Sanctification alſo, and this is diſpenſed by the Goſpel, for that Sanctifies us to the end of the World, *John* 17. and is the Glaſs we are changed by.

Nay, Fifthly, The very light it ſelf whereby we do behold theſe things in the Goſpel, and are thus changed, is glorious, 1 *Pet*. 1.4. *We are called of darkneſs to a marvelous light*; And the joy that ariſeth out of beholding Chriſt's Righteouſneſs as ours, and God's favour it is joy unſpeakable and glorious, 1 *Pet*. 1. 8.

And Laſt of all, It gives in certain hope of a further Glory yet to be revealed, as the Text hath it, and verſe 17. of the 4*th*. Chapter, *An Eternal weight of Glory*. All the glory of this World it bears no weight, κένη δόξα, Empty,Frothy, Glory, as the Apoſtle calls it, but this is an exceeding weight of Glory, which if all that glorious luſter men doat on ſo, were weighed, it would be but as a duſt ballanced againſt it; ſo weighty as fleſh and blood, that is, the Infirmity of man's Nature, if not changed and made capable could not ſubſiſt under it, 1 *Cor*. 15. 50.

And all the Glory here is a fading Glory, but that is Eternal, 1 *Pet.* 1. 24 *All Fleſh is Graſs, and all the Glory of Man as the Flower of Graſs, the Graſs withers, and the Flower falleth away, but the Glory of this Eſtate fades not. ver.* 4. but is a Flower always green, and the reaſon is becauſe the glory of things is one thing, and the things another, the Graſs one thing, and the Flower another, and therefore the Glory fades and is clean gon, when yet the things remain. But Glory is *de eſſentia*, to the things above, the very eſſence of them is Glory it ſelf and ſo called, and therefore, whilſt the things remain, (as they do for ever,) their Glory doth. And is not this a glorious Goſpel?

USES,

Uſe Firſt, If the Goſpel and the riches of it be thus great, then buy it, *Prov.* 23. 23, *Buy the Truth, and ſell it not*; he names no price, for you are not like to looſe by it, coſt what it will. This place hath been the greateſt Mart of Truth and of the Myſtery of the Goſpel, that I know under Heaven, Wiſdom hath as it were cried all her Wares at this great Croſs.

This Truth hath been purchaſed for you, and that dearly, it coſt the Blood of many Martyrs to derive it to you, the ſweat of many Preachers, the Prayers of many Saints, and coſt God the Riches of his Patience to ſee it contemned. Buy it therefore at any rate.

Eſpecially you who are Scholars; you come hither and live under thoſe, read thoſe who are wholeſale men, and you ſhould whilſt you are here, treaſure up as much, and as many precious truths as you can, and grace withal to vent by retail in the Country, when you are ſent abroad.

Firſt, Enquire and Learn where theſe Treaſures are to be had, even in the Scriptures. The Merchant who knew the Pearl was fain to buy the Field; *Timothy* from a Child had known the Scriptures, and ſo ſhould you do, *they are able to make a man wiſe unto Salvation, and make the man of God perfect.* As the Books of Nature, when throughly known, make a perfect Phyſitian for the Body, ſo doth this a perfect Divine. Search the Scriptures, ſays Chriſt, for they ſpeak of me. As Chriſt is the Treaſury of all knowledge, ſo the Scriptures are of Chriſt. Theſe Treaſures ly ſcattered in all the Veins of the Prophets and Apoſtles; Dig for them as for Silver, take pains and travel to underſtand them, as *Dan.* 12. 4. when he was bidden to ſeal up his Prophecy in the Letter, *Many ſhall run to and fro, and knowledge ſhall be increaſed.* That is by doing as Merchants do, travelling from place to place; comparing one with another, knowledge will be encreaſed.

Secondly, Go to the Markets and Warehouſes of thoſe who have laid in or diſcovered much of this Treaſure. That is, uſe the help of Godly mens writings and conferences, the Angels do learn of the Church, and why not we: Even *Paul* deſires to ſee them at *Rome*, that he might be comforted by their mutual Faith.

Therefore exchange, and truck one with another to that end, Chriſt hath given ſeveral gifts to perfect his Body in knowledge. *Epheſ.* 4. 12.

The knowledge of any one man is imperfect, ſome have more skil in one point, and ſome in another, and ſo in ſeveral Ages ſeveral truths have been delivered and revealed, 1 *Heb.* 1. πολυμερῶς, by fragments and by pieces, and therefore uſe the help of all: None of us are as *Paul*, to whom nothing can be added.

Thirdly, Go to him above all who hath the Key of knowledge, Jeſus Chriſt, *Rev.* 3. 7. *pray to him*, in 1 *Pet.* 1. 10. *they ſearched and enquired*, that is, they ſtudied and prayed, uſe both: And ſo the Apoſtles did ſpend the time in both, *Acts* 1.

Fourthly, Highly prize and eſteem every truth, if a Fool hath a price in his hand, he hath no heart to uſe it, *Prov.* 3. becauſe he eſteems it not, count all droſs and dung for the excellent knowledge of Chriſt, doat not on human learning too much, leaſt it ſpoile and rob you of this.

Fifthly, Exchange all for it, ſell all for it, ſell all that you have for it, your ſins; no ſaving truths can be yours whilſt ſin is yours, *Job.* 17. 17. 1 *Pet*, 1. 22. they purified their Souls by obeying the Truth; for if you receive the truth as you ought it will caſt out all. Eſpecially lay down pride of Parts, *Pſal.* 25. 13. he will teach the humble his ſecrets, he will not teach proud Schollars. God will not deal nor trade with a wicked man, 1 *Tim.* 6.4. men being corrupt of diſpoſitions are deſtitute therefore of the truth.

Sixthly, Carry all home, and make them your own, it is not your own whilſt it is in your brains, as no more meat is your own but what you eat; *Let it be the ingrafted word*, *James* 1. 21. *Be you Evangeliz'd*, *Matt.* 11. 4.

Uſe Second, If the Goſpel be ſo precious, ſell it not, for you can never get the full worth of it; *Buy the Truth*, ſaith *Solomon*, *Prov.* 23. 23. *And ſell it not*, that is, *part not with it at any hand.* And this know for your encouragement, that God takes it not away from any Man or Nation, untill they willingly part with it or put it away; for why elſe doth he bid them not ſell it, his meaning is, if you do not, I will never deprive you of it.

To this purpoſe is the example of *Eſau* brought, *Heb.* 12. 16. For ſpeaking of this rich grace offered in the Goſpel, he bids them take heed that there be no profane perſon as *Eſau* was, that ſold his birthright. That look as God would not have deprived *Eſau* of the bleſſing unleſs he had freely ſold it. *Jonah* 28. *Job.* 23. 26. So nor them of the precious Goſpel.

And he adds this to enforce this Exhortation the more, That a man muſt not think to receive it when he will; afterwards he would have inherited the bleſſing, *ſought it with tears, but could not*, *ver.* 17. And as he takes it not from a particular man, ſo neither from a Nation.

In *Acts* 13. 46. the Church of the *Jews* had been the Antient Pillar of truth, and Market for the Goſpel, God had new precious Wares to be vented, which had lain hid from all Eternity as this Text ſhews; See what *Paul* and *Barnabas* ſay, who were his Factors to trade for him, it is neceſſary they ſhould firſt be ſpoken to you. 'Tis ſtrange, it was neceſſary, for God's cuſtom is not to offer his precious Wares to new Cuſtomers till the old had refuſed them. But now ſays he, you ſhew your ſelves unworthy; Lo, now we turn to the *Gentiles*, we will go ſeek chapmen all the World over rather than you ſhall have the offer of them any more; And as in an Eſtate of Land wherein three have a right, until all give over, it is not ſold. So in this Kingdom there are three, There are Magiſtrates, Miniſters, People; If either of theſe do what they can to keep it, it is not ſold. Therefore to theſe three doth God look *Jer.* 5. 1. To the Magiſtrates, to ſee if that there were a man that ſought truth. Secondly, To the Common People who know not the Law. And Laſt of all to the Prophets and Prieſts, and when all conſpired; Then *What ſhall you do in the end thereof?*

And if the Truth be thus rich and precious, let me ſpeak freely to you, Let the Market ſtand open, take heed how you prohibit any truth to be ſold in your Markets; but let the word run and be glorified, and let Wiſdom cry all her Wares: If every Truth be thus precious is it not an impoveriſhing of the Kingdom to hinder the Trafick of any? Nay, is it not a hindering the King's Cuſtom? Revenues of God's glory ariſeth out of the Cuſtom of theſe Wares. Thoſe times are in a great degree of ſelling away theſe Truths, that cannot endure (as *Paul* ſpeaks 2 *Tim.* 4. 3. 4.) wholſom Doctrine.

Secondly, Take heed of ſuffering Falſhood to be ſold for Truth, *Rev.* 2. 20. one of the Churches is blamed for ſuffering *Jezabel* to teach and to ſeduce Chriſt's Servants; if we do ſo, we ſhall have Popery bought for Truth, Arminianiſm for Truth, and ſo by degrees ſell away that bleſſed Inheritance which our Foreſathers left us; as Heirs do ſell away their Lands, firſt one Lordſhip, and then another, piece by piece, till all be gon; and ſo our Silver by little and little become Droſs as *Iſaiah* ſpeaks the 1. 22. This will provoke God, (if any thing,) to ſell you into your Enemies hands for nought, *Pſal.* 44. 12.

But Thirdly, If it be thus precious, *Hold it faſt*, as *Paul* ſpeaks to *Titus*, 1. 9. *Hold faſt the Faithful word.* The word ſignifies to hold againſt contrary pulling it away, ἀντεχόμενον. If a man would not ſell the Inheritance left him, much leſs would he ſuffer it to be taken from him. Suppoſe it be but a trifle, yet men in a caſe of right will ſpend their Eſtates to hold their own, though the Suit will not bear its own charges. But when you contend for the *Truth* once given, as the Apoſtle *Jude* exhorts, you labour to preſerve not your own only, but God's right. It is not about a trifle, but for that which Chriſt once ſpent his Blood; and it is the *Faithful word*, as the Apoſtle calls it, a Cauſe that will ſtick to you, and maintain it ſelf, be ſure to overcome; and not bear its own charges only, but brings a Crown with it, 2 *Tim.*4.7,8. *I have fought the good Fight, I have kept the Faith, henceforth a Crown is laid up for me.* Chriſt did witneſs ſo before *Pontius Pilate*, 1 *Tim.*6.

And Laſt of all, If it be thus Rich as well as Precious, let it *dwell richly in you*, πλουσίως, as the word is *Coloſſ.*16. Give it not poor, but rich entertainment, as you would do a rich Kinſman, who means to make you his Heir, and eſtate you in all his Riches.

And to that end, Labour to grow rich in the knowledge of it, and ſpeech of it, as *Paul* ſpeaks 1 *Cor.*1.5. *That you may be enriched in all knowledge, and in all utterance*, or *ſpeech* about it, as men labour to know what they are worth, and love to talk of it.

2. Beſtow *Riches of aſſurance* on it, as *Coloſſ.*2.2. *That you may have the Riches of full Aſſurance of underſtanding*; and *James* 2.5. *To be rich in Faith.* Truſt in him, as men that are rich uſe to do in their *Riches*, *Prov.* 10.15. And though their Riches be uncertain, and not able to do what they expect, yet this is profitable for all things, having ſo many rich Promiſes made for you to rely upon.

3. Beſtow *Riches of Obedience* on it, endeavouring to *grow rich in Good works*, as the Apoſtle ſpeaks, 1 *Tim.* 6,8. Spend the moſt precious of your time and thoughts upon it.

USES of that Doctrine,

The Glory of the GOSPEL.

Firſt for Trial, Whether a man hath ſavingly received it, or no? for if it be thus glorious, then they are ſtill blinded to deſtruction that ſee it not in the glory of it. This is the direct conſequence of the Apoſtle himſelf in 2 *Cor.*4.4. For he having diſcourſed of that rich and excellent *Glory* which it reveals, then ſays he, Thoſe that have lived ſo long under the preaching of it, are *loſt*, into whoſe hearts the light of this *glorious Goſpel* hath not ſhined. And certainly, ſaith he, *The god of this World hath blinded their eyes*; that is, the Devil, by varniſhing over the vain glittering Scheme and gloſs of the things of this World, as he did to Chriſt, *Matt.*4.8. Dazles them ſo, that they ſee no more glory in the things which the Goſpel reveals, than blind men do. The fault muſt certainly be in mens Eyes; for this *glorious Goſpel*, wherever it ſhines, is as the Sun in it ſelf; it is *Primum viſibile*.

Blind men are never the better for the *Sun*, though they may have eyes to ſee the things the Goſpel propounds, yet not the glory, the worth and excellency of them, ſo as to be intimately and deeply affected with them, as to be content to leave, *Houſe*, *Lands*, *Father*, and *Wife*, for the *Goſpels ſake*, as Chriſt ſpeaks, *Mark* 10. 29. that is, to enjoy thoſe things you hear ſpoken of in the Goſpel.

And this is that, which Chriſt expreſly out of *Iſaiah* ſpeaks of the blind *Phariſees*, to whom the *Glory of Chriſt* was preached in the Goſpel, *John* 12.40,41. For, ſays he, *Iſaiah* ſeeing that his Glory ſpoke this of them, *That God had blinded their eyes, &c. that they ſhould not ſee*; that is, not ſee that *Glory of Chriſt* as preached to them, ſo as *Iſaiah* ſaw it, and all Saints to be humbled and converted by it.

Examine your ſelves therefore; You go up and down in the World here, and you view daily the riches of it, and the pleaſures of it, the beauty, the credit, the glory of it. And from viewing theſe things, you often come here to the Word, which as a Glaſs that the Sun ſhines in, reveals Chriſt to you, the neceſſity, the worth of his Spirit, Righteouſneſs and Graces, which are laid open to your view daily. Now ſeriouſly tell me, or rather thy own heart, In which of theſe doſt thou ſee moſt glory, by which art thou moſt intimately allured? Shall I tell thee, If ever thou hadſt ſavingly ſeen the glory of the things of the Goſpel, all the Excellencies of the World would ſeem no excellencies. When thou goeſt from the Church again into the World, the Devil's varniſh would melt off, as Womens paint doth againſt the Sun. And as Candles burn dim and wan, when ſet againſt the Sun; ſo theſe.

The things thou didſt account moſt glorious, before thy eyes were opened, would ſeem to have no Glory in compariſon of this Glory, as the Apoſtle ſpeaks of the *Law*, 2 *Cor.* 3. 10. of this Glory that ſo excelleth, *Excellens ſenſibile deſtruit ſenſum.* It would put out the Carnal Eye quite and clean. This you may ſee *Iſai.*40.5,6. where the Holy Ghoſt ſpeaks expreſly of the Preaching the Goſpel by *John the Baptiſt*, whom in the third Verſe he calls, the *Voice of a Crier*; and *Peter* applies the place to the Preaching of the Goſpel, 1 *Pet.* 1. 25. Now (ſays he, *v.* 5.) the *Glory of the Lord Chriſt ſhould* thereby *be revealed*, and ſo revealed, *that all fleſh ſhould ſee it*, that is, many Believers both of *Jew* and *Gentiles*, for ſo *all Fleſh* is taken alſo *Pſal.*65.2. See it namely in this Mirrour and Glaſs, 2 *Cor.* 3. 18. and what is the effect of it? Why, *All Fleſh is graſs*, and the goodlineſs or glory thereof, as *Peter* calls it, *as the flower of the field.* And in their eyes now, that have ſeen the *ſuperexcellent Glory*, it withers and fades; all the glory of the World appears like withered flowers, for the *Spirit of the Lord*, which reveals this glory in the Goſpel, blaſts, blows upon them all, ſo as they loſe their gloſs and eſteem in mens hearts; they can never dote on them again as before.

What is Learning thinks the poor Soul, in compariſon of Grace? What is all the World to the Righteouſneſs of Chriſt? And then all the Glow-worm Righteouſneſs of a man's ſelf, which civil men glory in, ſo vaniſheth, which once ſhined in the dark ſo, when this Sun ariſeth. So it did with *Paul*, Phil. 3. Then, however a man thought of himſelf before, as thinking he had many excellencies in him, yet having ſeen this glory, he falls down, as *Iſaiah* did in like caſe, *Iſai.*6.5. *I am undone*, *I am unclean*; a vile wretch, that deſerves undoing and deſtruction.

Secondly, If it be thus glorious, *See if thou art able to behold the Glory of it, comfortably and joyfully, without winking.* This is another Conſectary, may be had out of this 2 *Cor.* 13. 18. where the Apoſtle brings all Believers to the ſame trial, that the *Eagle* doth her young ones; for as ſhe brings them to the Sun, and if they be able to behold it without dazling, or winking, then ſhe accounts them of a right breed. Now, ſo doth the Apoſtle bring all Believers to the *Glory of the Lord*, ſhining in the Mirrour of the Goſpel, (*And we all*, ſays he, *with open face behold the Glory of the Lord*,) to look full upon it. And ſo indeed unto *Eagles* are they compared in *Matthew*; for why their hearts are changed into the ſame image, ſo as there is a ſuitableneſs between them and it. The ſtricteſt Preaching that reveals the glory and beauty of Grace in its ſtricteſt and moſt Spiritual hue, a good heart can look full upon it and love it. That Miniſtry that darts in the cleareſt and hotteſt beams, is the moſt welcome, and hath the moſt comfortable influence into their hearts.

In the *4th* of *Malachy*, where the Prophet ſpeaks of the preaching of the Goſpel by Jeſus Chriſt, as appears by the *5th* verſe, where he ſpeaks of *John Baptiſt* before the day of Chriſt's appearing; *Unto you that fear my Name ſhall the Sun of Righteouſneſs ariſe with healing in his Wings, and ye ſhall go forth as Calves of the Stall*; that is, *Jeſus Chriſt*, who then ariſeth in mens hearts, when by the Goſpel, God gives the Light of the knowledge of the glory of God in the face of *Chriſt Jeſus*, as 2 *Cor.*4.6. 2 *Pet.* 1.19. Now thoſe precious Truths, and the Beams thereof, he compares to *Wings*, becauſe the beams of the Sun are ſpread forth, even as the Wings of the *Eagle*, brooding over all the Earth, and the Things in it, and by them flying into all the Corners of it.

So doth *Jeſus Chriſt* ſpread forth beams of Truth into Believers hearts, and by them comes into their hearts; as the *Sun* is ſaid to do, when the beams of it come into a Houſe, you ſay, the *Sun* comes in. Now theſe Beams, if they ſhould not heal and change our hearts into the ſame Image, they would dazle and confound mens Conſciences, therefore it is added, they have healing goes with them; and therefore now, like *Calves*, they can go forth, and rejoyce and leap for joy in the light of it. Whereas ſore Eyes, that are not healed, are amazed and terrified at the ſight of it; and therefore in the firſt Verſe, he ſays, *They ſhall be burnt up*, as they in *Rev.* 16.8,9. that are ſcorched with the heat of the *Sun*, and ſo blaſphemed and oppoſed the word. And as in hot Countries, ſome have curſed the *Sun* when it ariſeth, ſo they the Goſpel and the Light of it. They hate it, rejoyce when any of the Witneſſes are dead, as they *Rev.* 11.10. becauſe *They tormented them that dwelt on the Earth.* Like *Swine* laid on their backs againſt the Sun, they ceaſe not crying till they be on their feet again; or if they cannot avoid it, yet they wink with their eyes, as they *Matt.* 13.15. For if men be unholy and profane, Whoremongers, Liars, &c. then the glorious Goſpel is contrary unto them, as 1 *Tim.* 1.10,11. compared.

But if thou beeſt not able to behold the Glory of the Goſpel, how wilt thou behold Chriſt coming in his glory, to render Vengeance with *flaming fire* to them that obey not this *Goſpel*?

Thirdly, If it be thus Glorious, then ſee if thou endeavoureſt to glorifie and admire this *Goſpel*, and bring honour to it; which is a third Conſectary, whereby you may know whether you receive it in the glory of it, or no; *For all things we apprehend glorious, we labour to glorifie and ſet forth as much as we may*; And this I ground on 2 *Theſſ.* 3.1. *Pray* (ſays the Apoſtle) *that the Word may run and be glorified*, &c. that is, that it may have not only free progreſs in the World, *run upon Wheels*, as the word ſignifies; but when it is entertained according to the glory and worth of it, as it was amongſt theſe *Theſſalonians*, who received it as the *Word of God, and not of Man*, 1 *Theſſ.* 2.13. *Turning from Idols, to ſerve the living God*, Chap. 1.9. parting with all their ſins, and ſetting up God in their hearts; receiving it in *much affliction*, verſe 6. yet rejoycing in it with *Joy unſpeakable and glorious*, being content to part with Lands, and all, for the Goſpel's ſake, as *Mark* 8. 35. Having a care of their *Converſation* in all things, that it may be as *becomes the Goſpel*, as he exhorts *Phil.* 1. 27. When men contend for every Truth of it, as *Paul* in the next words, verſe 28. *Striving together for the Faith of the Goſpel*, continuing immoveable, not removing from the *hope of the Goſpel*, as *Coloſſ.* 1.23. Leaving all for the hopes of what it reveals, accounting this the greateſt Bleſſing and priviledge they can enjoy in this life, to enjoy it; rejoycing in it more than in Wiſdom, Learning, Strength, Riches; glorying that a man knows God *merciful and gracious*, which is the Meſſage of the Goſpel, as *Jer.* 9.23. As the *Galatians* did, *Gal.* 4.14,15. when they firſt received *Paul*, they received him as *an Angel: Where was then the bleſſedneſs you ſpoke of*? They ſo magnified this Mercy, that they counted it the greateſt Bleſſing of all other; that though a People be bleſſed, when their Garners are full, &c. yet, as if nothing were to be accounted of, he ſays, *Happy is that People whoſe God is the Lord*, Pſal. 144. *ult.*

Vſe II.

If the *Goſpel* be thus glorious, Then ſee and acknowledge what is truly the Glory of any People; and the want whereof leaves them in the moſt miſerable and inglorious condition, even the *Goſpel*. The *Law*, which as this 2 *Cor.* Chap. 3. tells us, had not any Glory in this reſpect, yet made the People of the *Jews* a great Nation in the eyes of all round about them, *Deut.* 4. 6, 7, 8, 9. The Nation that ſhould hear of all theſe Statutes, ſhould ſay, *This is a great Nation, that hath God ſo nigh them: And what Nation ſo great, that hath Statutes and Judgments ſo righteous as all this Law*?

That which anciently made one Commonwealth excel another, to flouriſh more and continue longer, was the excellency and righteouſneſs of the Laws and form of Government among them. This made *Lacedemonia* great, hath kept the *Venetian* State ſtanding theſe 1300 years, and hath made them accounted a great, and a wiſe, and an underſtanding People. But all the Nations had not ſuch a Law as this, in all parts; All this Law, ſo juſt, ſo holy, it being that Law by which man in his holy ſtate was governed, which the Angels in Heaven live by, which ſet not up men as their Kings and Rulers; but ſets God up as their Protector, makes him nigh them, *ver.*7. Therefore in *Pſal.*76. 1,2,3,4. in that *God* was *known in Judah*, this made it more excellent than the *Mountains of prey.* He compares all the Kingdoms of the World beſides to wild waſte places, where out-Laws dwell; ſavage and cruel wild Beaſts, that prey upon one another, wanting the knowledge of this Law to civilize and tame them.

And therefore, though the *Iſraelites* were famous for Deliverances above all the Nations of the World, fuller of Inhabitants then any Nation, as the *Sands of the Sea*; which is the glory of a Kingdom, *Solomon* ſays, *Prov.*14. 28. flowing more with outward Bleſſings, than any Nation elſe. In a word, Though their priviledges were much every way above the *Gentiles*, *Rom.*3.2. yet chiefly (ſays he) *That to them were committed the Oracles of God.* This you ſee is made the top and height of all.

Now, if the Law made them thus glorious, and the obſcure revealing of the Goſpel, and indeed but the *ſhadow*, as *Heb.* 10. 1. the ſhine and glimmering, as it were of the glory of the Goſpel. How much more muſt that make a People glorious (when as it comes to be fulfilled) which *Habakuk* foretold, *Hab.*2.14. *That all the Earth ſhall be filled with the knowledge of the glory of the Lord, as the waters cover the Sea.* And if in any Age, or in any Coaſt, it is, or hath been full tide, it is now in *England.*

In 1 *Sam.*4.22. when the Ark was taken it was ſaid, *The glory of Iſrael is departed.* Now the *Ark*, which was covered with the *Mercy-Seat*, and the *Cherubims*, was the place where God appeared ſitting between the *Cherubims*, and ſhining bright, as *Pſal.*80.1. And met the People, *Exod.* 25. 22. whence he ſpake and gave Oracles, *Num.* 7. 89. and therefore is called the *Speaking place, Debir*, 1 *Kings* 6.23. And therefore the *Ark* was called the *Glory*, *Rom.* 9. 4. and *Cherubims of Glory*, *Heb.*9.5. Now what was this *Ark*, a type of which was thus, *The Glory of Iſrael*, of the Goſpel? For *Heb.* 9. 23. they were all patterns of things in Heaven.

Now, as the *Temple* was the type of the *Church* under the Goſpel, *Rev.*11. 1. ſo the *Ark* was of *Chriſt*, revealed in the preaching of the Goſpel, in the laſt Verſe of that Chapter. There was ſeen in his Temple, the *Ark of his Teſtament*, wherein *Jeſus Chriſt* comes and meets his People, and ſpeaks from Heaven; and wherein Believers behold his glory, 2 *Cor.*3. *ult.* and therefore they are called the *Oracles of God*, 1 *Pet.*4.11. So as when we Prophecy, men fall down convinced and ſay, 1 *Cor.*14.25. *God is amongſt you.* And the *Cherubims* between which God ſits and ſpeaks, are Miniſters of the Goſpel, as you ſhall hear anon.

So as indeed the manifeſtation of the Goſpel is called, *The Glory*, as the *Ark* was of old. So, I take it, that place is to be underſtood, 1 *Pet.* 1. 10,11,12. where ſpeaking of our priviledge who enjoy it, he ſays, *The Patriarchs did foretel the Sufferings of Chriſt, and the Glory that followed*; namely, that ſpreading of the *Goſpel*, ſhedding forth of the *Spirit*, and *Gifts*, which made thoſe Times glorious Times after Chriſt's Aſcenſion. Yea, in this reſpect, the Congregations aſſembled to hear this Goſpel, God manifeſting his Preſence, are called, *The Glory*, I ſay the *Aſſemblies* are, *Iſai.*4. 5. which place is to be underſtood of the Times of the Goſpel, and the Calling of the *Jews*; *God will create upon her Aſſemblies a Cloud by day, and a ſhining Fire by night*, to guide them as in the Wilderneſs; *For upon all the glory ſhall be a defence*; that is, upon all thoſe Aſſemblies, which for the Preſence of God thus gloriouſly amongſt them, he calls *The Glory.*

And this *Goſpel* hath made this Kingdom and this Town, as a *Crown of Glory in the hand of the Lord*; and *the Glory of the whole earth*, as *Jeruſalem* is called, *Iſai.*62. The glorious *Diamond* in the Ring of the World.

And this is it which did raiſe that great Opinion in the hearts of other Nations, That we were accounted a great People, as *Deut.*4. 6, 7. A wiſe and an underſtanding People, and full of Humanity and amiableneſs of Carriage; whereas others are accounted Rude and Barbarous, that want it in the Power that we have it. For when the Earth, or any Land, is filled with the *Knowledge of the Lord*, it takes fierceneſs and wildneſs away from the Inhabitants of it. Not from theſe only whom it converts, but whom it convinceth, *Iſai.* 11. from the *Wolves* and the *Lions*, ſo as not to hurt, *v.* 9. *Emollit mores, nec ſinit eſſe feros.* It makes men more noble and ingenuous, as thoſe of *Berea* were, having received the Goſpel, *Acts* 17. 11. That is it which hath ſtruck much terrour in former times into the hearts of our Enemies, as in *Johoſaphat's* daies; when he was careful to ſend *Levites* to teach in every City, *Fear fell upon all the Kingdoms round about, ſo as they made no war*, 2 *Chron.*17. 10. And God being known for a *Refuge* in our Palaces, *Fear took hold of the Kings of the Earth*, *Pſal.*48. 3, and 6. compared.

This is it which hath been our defence; for *Iſai.*4. 5. *Where the Glory of God is, there is a defence upon all the Glory*; that when they combined together to make an attempt, as in *Eighty Eight*, as it is in the ſame *Pſalm* 48. 4, 5, 6, 7. Kings were aſſembled, a great many, as appears by the 7*th* verſe, and they paſſed by all along our Coaſts, but they were troubled and they haſted away; and God broke the *Ships of Tarſhiſh with the Eaſt-wind*, *God being known for a Refuge*, verſe 3. And where the Goſpel runs without rub, and is glorified, there, when Enemies come in like a mighty flood, thinking to bear all before before them. *Iſay.* 9. *When they fear the Name of Jehovah from the Weſt* (which is thought to be meant of theſe Weſtern Churches, as they have been alwaies called,) *and his Glory from the riſing of the Sun: when the Enemy comes in as a flood, the Spirit of the Lord ſhall lift up a Standard againſt him.* Pſal.76. 1, 2, 3. *In Judah is God known, and his dwelling place is in Zion: There brake he the Arrows, and the Bow, and the Shield, and the Sword, and the Battel.* And ſo on the contrary, when we go againſt others on Juſt quarrels, if the Goſpel be glorified amongſt us, the Promiſe is, *Iſai.*58. 8. *The Glory of God ſhall be thy rereward*; ſhall make an Army for us, to fight for us. This defended this Town from the Plague.

This is that which when ſought and embraced above all things, makes other Bleſſings be caſt into the bargain, as Chriſt promiſeth; and to which alſo we owe all the Peace, Plenty, and Abundance of all things, which ſince the day we had the *Goſpel* we have enjoyed; which, if we had not, yet it is bleſſing enough, *Rom.* 15. 29. *I ſhall come to you in the fulneſs of the Bleſſing of the Goſpel*, which whoſo enjoys they want no bleſſing. It is full of Bleſſing when it comes to a place, and it carries all away when itſelf removes. Look upon a Town where once the King's Court was kept, and then it flouriſhed and abounded with Bleſſings, which happily before was poor, as *Newmarket*; but when that is once removed to come no more. Look on it then again, and how poor, how deſolate doth ſuch a Town grow.

And Chriſt, where he comes in, enricheth the place He keeps Court in. He did good to mens Bodies and Souls alſo, when on Earth; and ſo now in Heaven, where his Tabernacle is pitched: But when he removes, *Matt.* 23. 38. *Behold your houſes are left unto you deſolate*; Why? *For I ſay, ye ſhall not henceforth ſee me, till ye ſay, Bleſſed is he,* &c. *Judea*, that once did flow with *Milk* and *Honey*, is now barren; *Inſula Dives opum Priami dum regna manebant.* Great muſt the Miſery of that place be, then, from which the Glory is departing, for then their defence is gone; and they are left naked, expoſed to the fury of their Enemies, as the People were in the ſight of their Enemies, *Exod.* 32. 25. ſtripd of all their Ornaments and Armour; and therefore the *People mourned*, Chap. 33. and then deſtruction doth certainly and inevitably follow.

*Ezek.*9.3. Before the Executioners of Vengeance came with their ſlaughter Weapons, the *Glory of the Lord* went away from the *Cherub*, and then the Wrath of God falls upon men to the utmoſt, as upon the *Jews*, 1 *Theſſ.*2.16. that is, in greater extremities than upon any other. Neither is the Tenure of us *Gentiles* ſo ſure as was theirs, it was as their Freehold, *Rom.* 9.4. To them appertained the Adoption, *The Glory*, the Covenants, the Promiſes. *Rom.*11.21. *If God ſpared not the natural branches*, *take heed how he ſpare not thee: Be not high minded, but fear.* Towards thee, Goodneſs, if thou continue in his goodneſs, otherwiſe *thou ſhalt be cut off*, verſe 22. And yet they are cut off, and have been theſe 1600 years, and that Glory which belonged to them, is departed from them, and not yet returned; and have we not cauſe to fear?

To that end, let us conſider ſome Signs of the departure of this Glory from a People; and this in thoſe degrees wherein uſually it departs.

Firſt, When thoſe outward Priviledges, which I mentioned before, which have been Pawns of its Preſence, are a going, and a People is bereft of them; for when you ſee the Train departing, and the Followers ſent away, you expect the Court removes ſhortly. When God turneth the *glory* of a Kingdom into *ſhame*, as *Hoſea* 4.7. he threatneth, makes it *baſe in the eyes of its Neighbours*, as *Ezek.*17.14. He did that of *Judah* before Captivity, ſo as they are made a deriſion to thoſe to whom they were a terrour. When we ſee Bleſſings ebb, Attempts blaſted, Armies blown away, and diſſolved as Duſt-heaps in a Nation that was once honourable, victorious, terrible, proſperous. *Winter is nigh, when Leaves fall off.*

And ſo God did with the *Jews*, before that final taking of the Goſpel from them, by taking firſt away their beauty, their honour and glory, and outward Liberties and Priviledges of a Nation, which once they had enjoyed; broke the Staff of *Beauty*, and then of *Bands*, *Zach.*11. 10,14. then diſuniting and ſcattering them over the face of the Earth.

The Second thing that departs before the Goſpel departs, is, The inward glorious preſence of God's Spirit, which once did ſhine in his Ordinances. That though men enjoy the outward viſible ſigns of his preſence, have the *Ark*, and preaching of the Goſpel, and *Cherubims* among them, yet the *Spirit* is gone. *Ezek.*9.3. It is ſaid, that *the Glory went up from the Cherubims*, before the deſtruction that followed; that though the *Cherubims*, and *Temple*, and *Ark* ſtill remained, yet the Glory was gone. Now the *Cherubims* ſignified the *Miniſters of the Goſpel*, as you ſhall hear anon.

Now when God withdraws his Spirit from us, then the Glory goes hence; for in this 2 *Cor.*3. this is that which makes the Goſpel glorious, the *Miniſtration of the Spirit:* ſo that as the glory of the Body is gone when the Soul is out, ſo the glory of the Goſpel is gone when the Spirit is departed, for without it, it is but a dead Letter. *For the Kingdom of God* (*Paul* ſpeaks it of Preaching of the Goſpel,) 1 *Cor.*4.20. *conſiſts not in word, but in power.* So that when that Power is gone, the Kingdom is gone. Now whilſt that Power goes forth, ſo long God hath Elect to call, 1 *Theſſ.*1.4,5. *Knowing your Election to be of God; becauſe our Goſpel was not in word only, but in power, and in the Holy Ghoſt, and in much aſſurance.* And when the Elect is gone, God takes away the Goſpel.

But when you ſhall hear Sermons, that lay open the excellent things of the Law, and diſcover the Secrets of the Goſpel, which the *Angels* pry into, and yet the Holy Ghoſt withdraw himſelf, that neither wicked are convinced to fall down, and ſay, *God is amongſt them.* The high Fortreſſes of Carnal opinion, Corrupt practiſes, are not caſt down in the Congregations that hear them; nor are they reformed at all, but they that were filthy, are filthy ſtill. When the beſt are dead, and dull, and cold under it; their Hearts are not *warmed*, as they were wont, to *burn with them*, as the Diſciples hearts were when they went to *Emmaus.*

When God ceaſeth to ſhew himſelf terrible to the Wicked in his Holy place, *Pſal.* 68. 35. But then when the ſentence of Damnation is clearly pronounced againſt men, yet they all hear it as the ſong of one can ſing well; when God creates not a Cloud and a Pillar of fire upon our Aſſemblies, as *Iſai.* 4. 5. *To guide enlighten and clear our hearts in the ways of godlineſs*; when few are added to the Church, and none to God, it is a ſign God hath his Elect out, and that the glory is going.

The Second Temple was more glorious than the former, *Hagg.* 2. 9. *yet the former was outwardly more glorious*; If Chriſt be preſent, he makes *The Glory* with leſs learned teaching: And it is for your ſakes God aſiſts, 1 *Theſ.* 1. 5. *What manner of men for your ſakes.*

Thirdly, Then the Spirit is withdrawing when wicked hearts grow weary of it; (even the wicked a while rejoyced in *Johns* light.) And godly men are indifferent whether they enjoy it or no, this is a further ſign of its departure, and an effect of the former, *Amos.* 8. 5. men cryed there, *When will the Sabbath be gone, and Sermon over, that we may to our calling again and not looſe too much time.*

And what follows on this? He upon this threatneth, *ver.* 9. *that their Sun ſhould go down at Noon*; that glorious Light God had ſet up amongſt them, ſhould ſet in the very noon, and height, when it might have run a courſe many years after; an eclipſe, a total one came on the ſuddain even at noon day. And if the place ſhould not be meant of the light of the word, as I think it is, yet *ver.* 11. expreſly threatneth upon this, *a famine of the word, &c.* That word which before had rained down as Manna, and they were weary of it and would ſcarce go out of Doors to hear it; now they ſhould run from Sea to Sea and not find it.

Or ſuppoſe they be not weary of it, as the godly are not, yet if they be not earneſt with God by prayers for it, and continuance of it, when they do not ſtrive together as *Paul* exhorts them, *Rom.* 15. 30. but they ſit ſtill and let all go and ſtrive not; and if God will provide for them, and ſend forth Labourers, ſo it is; Whereas Chriſt tells them they muſt pray, *Matt.* 9. 38. you are bidden pray for daily bread, and it muſt coſt you ſweat beſides; And do you think to enjoy bread of Heaven without praying daily for it, yea, and that, ſweating in prayer alſo? Jeſus Chriſt looks to be conſtrained to ſtay with a People, as with thoſe Diſciples *Luke* 24. 28, 29. Whereas otherwiſe he would have gone further, and certainly would. When the Keys are laid aſide, that ſhould unlock the Cupboord, whence the Children ſhould have Bread, they are like to looſe their ſuppers. Now theſe Keys are Prayers, if *Paul* be given them it muſt be by prayer. *Philem.* 22.

A Fourth ſign of the departure of this Glory is when men begin to let Error and Idolatry creep in, which is an effect of the former, *For* 2 *Theſ.* 2. 10. *Men having no pleaſure in Truth but in Unrighteouſneſs, God gave them up to Lies, and they provoke the Lord to departure*; *Gal.* 2. 5. *In caſe of Circumciſion,* ſays *Paul, I would not yield, or give way, not for an hour, that the Truth of the Goſpel might continue with you.* As if he had ſaid, *If I had given way to a ſmall Error, it had endangered the continuance of the Goſpel with you; how much more, when groſs Errors, contrary to our points of Catechiſm, and principles of Religion, are admitted in a Church and ſuffered to be taught, and grow upon us; but much more muſt this glory departe when Idolatry gets footing, then God's glory departs amain; Ezek.* 9. *When did the glory go from the Cherub to the Threſhold of the Door? When Chap.* 8. *Idolatry was committed in the ſecret Chambers, yea and in the Temple, in worſhiping towards the Eaſt; Then there was no roome left for God, he withdrew himſelf to the Threſhold, ſhewing he would fain have had a Room amongſt them, but he was juſtled out, glad to ſtand at the Threſhold one foot in another out, for what fellowſhip hath God with Idols?* 2 *Cor.* 6. 16. *God will not walk among you where Idols are.*

And then Fifthly and Laſtly, The glory wholly departs when the *Cherubims* do aſcend or are removed, *Ezek.* 11. 22. *When the Cherubims lift up their wings then the glory went from the City quite.* Now, *Cherubims are Angels*, both Celeſtial, and theſe on Earth, namely *Miniſters of the Goſpel.* For if you would ſee what theſe *Cherubims* were, ſee *Ezek.* 1. 5, 6. *They were Four Beaſts who had Faces of a Lyon, a Man, an Ox, an Eagle, and Wings full of Eyes.* Now in the 10*th.* Chapter, *ver.* 1. 14. and 20. theſe are called *Cherubims*; Now, if you would ſee what theſe Beaſts are, ſee *Rev.* 4. 6. where the ſame living Creatures are in the ſame manner deſcribed with the ſame *Faces, wings and Eyes. Rev.* 5. 11. and there they are made diſtinct from the *Twenty Four Elders.* That is, *the Saints and Angels*, and therefore by them are meant *the Miniſters and Magiſtrates*, eſpecially *Miniſters*, whereof ſome are *Lyons for Zeal and Courage, and Terror in Preaching.* Others *Oxen for their pains, and dilligence, and conſtancy, and plainneſs.* Others *are men, preach more rationally to convince the Gain ſayers.* Others *Eagles, that have more deep inſight into Heavenly Myſteries, and ſore high and aloft.*

Now, when once Error is let in, and Idolatry is admitted, then look for the *Cherubims* to aſcend, to be removed: And in any ſtate, or in the mean time, when a *Cherub* Aſcends up to Heaven, that had the face of a *Man and an Eagle*, from a particular place, *the glory of God* ſometimes goes with him, as when old *Ely* died, the Wife of *Phinehas* ſaid, 1 *Sam.* 4. 20. *The glory was gon, not only becauſe of the Ark, but alſo becauſe of her Father in Law.*

And now let me exhort you, of this place and Kingdom, ſeriouſly to conſider the ſtate and condition of the Goſpel, ſtanding amongſt you, and whether many of theſe ſigns are not fulfilled before your eyes. For the preſent, to let the Kingdom go, look homeward to your ſelves, is not the glory of this place exceedingly vaniſht of late years in mens opinions abroad? Do they not ſuſpect unſoundneſs in Doctrine, and otherwiſe? Doth God fill his Ordinances as Sails with the wind he had wont to do? Your hearts know beſt who have had experience of former times, remember the breathings and warmings of former times. It may be our faults, yet ſure I am, we are aſſiſted for your ſakes eſpecially, 1 *Theſ.* 1. 5. And accordingly do our Tongues cleave to the roof of our mouths; Do not our hands which ſhould be lift up to God for ſupply, even then when your loſſes and fears are greateſt, grow ſlack and flag; and your hearts faint? Do you ſeek God with mourning and weeping, and ſtir up one another to do ſo? Do not Errors bordering on Popery creep in upon us a pace, and begin to overgrow us, and our Silver to become droſs? Is not one of the *Cherubs* aſcended, others removed, your Sun ſet at noon, a total Ecclipſe threatned?

Yet at length, Brethren, beſtir your ſelves, Would you have the word dwell with you, *Let the word dwell in you, Coloſ.* 3. Get acquaintance with it, be familiar to it, keep it company in your thoughts, converſe with it, meditate in it day and night, let it ly, ſleep, wake, walk, ſit, ride with you.

Alſo be valiant for Truth, *Hold faſt the things you have been taught*; *Rev.* 2. 24. 25. However other Opinions may be thruſt upon you under pretence of depths, as there are, *yet hold faſt till I come*; So you may enjoy it till Chriſt come.

Take heed of having pleaſure in unrighteouſneſs, 2 *Theſ.* 2. 10. *It will give you up to lies to be damned*; *Turn from folly, and return to it no more, but fear the Lord*, *Pſal.* 85. 8. 9. compared, *Let them not return to folly, ſalvation is nigh to them that fear him, that glory may dwell in our Land.*

Bleſs God for, and prize the meaneſt that bring the glad tidings of ſalvation in Power, and faithfulneſs, *Matt.* 23. 38. *I will go hence*, ſays Chriſt, *till they ſay bleſſed is he that comes in the name of the Lord, and then will I return again.*

You young ones, get you grace into your hearts, and the word rooted there, that when it dies in old men, there may be a ſucceſſion of it in you.

Above all be earneſt with God, pray that he thruſt forth Labourers into his Harveſt, *God feeds the Ravens that cry to him, Job.* 38. 41. *that wander up and down, know not where to have a meals meat next*; and as Chriſt argues, *doth God take care for Lillies and Birds, Matt.* 6. 26. *and are not you much better then they?* Are not you Children? And is not the Word, Childrens Bread? That is, *it is theirs, appointed for them, Matt.* 15. 26. No prayer of Children pierce their Parents ear more then when they cry for Bread, for thoſe that are born muſt be kept, *Lamen.* 4. 3. *Sea Monſters give their Breaſts to their young ones, much more God.*

God is loath to remove from an antient dwelling place, as you may ſee by his lingring in *Ezek.* 9. 3. *To the Threſhold, thence to the midſt of the City, &c.*

His promiſe is to give them Paſtors according to his own heart, if there be but one or two in a City, *Jer.* 3. 14, 15. and there are more in this Town.

And *Pſal.* 132. 11. *God ſwore to David, that if his Children keep my Covenant,* &c. *they ſhould ſit upon his Throne, and God would make it his reſt, ver.* 14. It is a trouble to him to remove, and therefore at the 17*th. verſe,* he ſays, *He will ordain a Lamp,* that is when one Candle is out, he will give another, ſo 1 *Kings* 15. 4. it is interpreted.

Now, The ſame promiſes are to you all for the ſure mercies of *David*; I ſay are promiſed to be eſtabliſhed to all that are in Covenant, as one light is out, God will ſet up another, as of Magiſtrates ſo of Miniſters, *Jer.* 33. 17, 18. I ſay as *Samuel,* 1 *Sam.* 12. 22, 23, 24. *For the Lord will not forſake his People for his great name ſake, becauſe it hath pleaſed the Lord to make you his People. Moreover, as for me God forbid that I ſhould ſin againſt the Lord in ceaſeing to pray for you, but I will teach you the good, and the right way. Only fear the Lord and ſerve him in Truth with all your heart; for conſider how great things he hath done for you: But if you ſhall ſtill do wickedly, you ſhall be conſumed,* &c.

N A

A SERMON

On HEB. X. 4, 5, 6, 7.

For it is not poſſible, that the blood of Bulls and Goats ſhould take away ſin.

Wherefore, when he cometh into the World, he ſaith, Sacrifice and Burnt Offerings thou wouldſt not, but a Body haſt thou prepared me.

In Burnt Offerings, and Sacrifices for ſin, thou haſt no pleaſure.

Then, ſaid I, Lo I come (in the Volume of thy Book it is written of me) to do thy will, O God.

THE Apoſtle *Paul*, in 2 *Cor.* 5. 18, 19, and 20*th* Verſes, does ſummarily tell us, what is the Argument (as I may ſo ſpeak) of that great Myſtery of the Goſpel.

The Theme it dilates upon, is *Reconciliation*; *To wit* (ſays he) *that God was in Chriſt, reconciling the World.*

And therefore the Title he gives the Doctrine of it is this, *The Miniſtry of Reconciliation.* And ſo the foot of the *Angels* Song, *Luke* 2. 14. was *Reconciliation,* which conſiſts of two parts, *Peace* and *Good will.*

The full ſcope of the words you may conceive as caſt into this frame; and withal, what is the ſum of all I have to deliver to you about it.

1. The World, the whole World of Mankind being created in an eſtate of amity and friendſhip with God, as the word καταλλάγητε, *Reconcile*, implies. To make friends again, argues former friendſhip.

2. And then, This whole lump of Men, being treacherouſly fallen off from God into a deep Rebellion againſt him, and become of the Devil's Seed and Faction.

3. God, who is infinite in Love, and rich in Mercy, bearing everlaſting and ſecret Good will to ſome of theſe Rebels in all Ages, hath alwaies maintained certain Lieger Embaſſadors in the World, (as verſe 20. implies) to treat with this rebellious Rout, and conclude a Peace betwixt them and him.

4. And that his Agents and Dealers for him, whom in this Buſineſs he hath and doth employ, might be fully enabled to conclude it, he hath furniſhed them (as all other Embaſſadors uſe to be) with a large and gracious Commiſſion; the Title of which, is the *Miniſtry of Reconciliation*, v. 18. *Hath given to us, &c.* Which includes in it Two things.

Firſt, The delivery of a gracious Meſſage as from himſelf, intimating and manifeſting his Royal mind and inclination, how it ſtands towards them. For when two are at variance, there can never be any hope of peace or agreement, unleſs the Party injured ſhews an inclineableneſs at leaſt to liſten to it.

Now, The effect of that Meſſage in brief is;

Firſt, That whereas they might conceive him moſt juſtly to be averſe to the very motion of it; that yet he for his part is not only contented and inclined to liſten to an agreement, but is, and hath been, ever ſo fully willing to, and deſirous of it, that as he hath been a reconciling the World; *Even from Everlaſting God was reconciling*, &c. hath made (as it were) his chief buſineſs, that he hath plotted and been deſirous to bring about. And though all things elſe are *of him*, as Verſe 30. tells us, yet this mainly above all the reſt; *Totus in illo*, wholly ſet upon it.

And, *Secondly*, Whereas preſently it might be thought, that he being ſo Juſt and ſo Jealous a God, ſenſible of the leaſt injury, ſo tender of his Glory, and jealous of the leaſt wrong to it, as that he would require and propound to have full ſatisfaction firſt, as the condition of their agreement; which that they, or any other Creature, either were able or willing to perform, was out of all hope.

Therefore, Secondly, I ſay, he bids us declare, for that alſo men need not trouble themſelves, for he himſelf hath been ſo jealous in this buſineſs, as that he hath took order for it beforehand. He hath been *In Chriſt, reconciling the World*; that is, in him, and by him, (as a Mediator and Umpire, and Surety between him and you,) this great matter hath been taken up and accorded. *He*, and *Jeſus Chriſt*, his only Son, have from all eternity laid their heads together (as we may ſpeak with reverence) to end the quarrel, Chriſt ſhould undertake to ſatisfie his Father for all the wrong was done him. *He was made ſin*, that is, a Surety and a Satisfaction for it, *who knew no ſin*, verſe *ult. That they*, &c. And God the Father upon it is ſo fully ſatisfied, as he is ready not to impute their ſins to them; but to impute all Chriſt's Righteouſneſs to them, and to receive them into favour more fully than ever. *God was in Chriſt reconciling the World, not imputing their ſins*, &c.

The Second part of our Commiſſion is, That he hath given us full power and authority to deal with Men about it, and to tranſact and perfect this Agreement, with charge to tell this Meſſage to all and every man in the World. And upon this ground, That *Reconciliation* is to be obtained from God for them, to entreat them to be reconciled. And when men accordingly ſeek it, as thus revealed to them, though by us, it is as if God had done it, *v.* 20. As though God, and, *I in Chriſt's ſtead*, ſays the Apoſtle.

And this, my Brethren, is to preach the Goſpel unto Men; which is the beſt News that ever Ear heard, or Tongue was employed to utter; which took up God's thoughts from Eternity, and lay hid in his breaſt, which none but he and his Son knew. Which, if it were but for the Antiquity of the ſtory of it, it is worth the relating, it being the greateſt Plot and State Affair that ever was tranſacted in Heaven or Earth, or ever will be.

Having by way of Preface, to the Great buſineſs of *Reconciliation*, ſaid thus much, I now proceed to the words of my Text. *For it is not poſſible, that the Blood of Bulls and Goats ſhould take away ſin*, &c.

THeſe words are a Record of the greateſt and deepeſt Myſtery of State; and the Secret paſſages thereof, that ever yet was tranſacted either in Heaven or Earth. No leſs than the Conſultation and Conference, yea, the very words that paſt between God the Father and the Son, ſpoken at the Councel Table, at which no one was preſent beſides, but the great Secretary of State, the *Bleſſed Spirit*, who revealed this.

And this, when they ſat upon the greateſt buſineſs of State, the Treaty of *Peace* between God and Men; and this, juſt at the time when God was diſpatching his Son to come down into the World, and had prepared him a *Body* ready for him to tranſact it in.

Then when he cometh into the World, He ſaith, &c. Which Speech of his hath yet further reference unto, and quotes a Record far more Ancient, even the firſt General Counſel kept in Heaven, and the Records of it, *In the Volume of thy Book, &c.*

The Book is, *Liber Decretalium*, the *Book of God's Decrees*; yea, and a Record that was written in the firſt page of that Book. *In the Volume of the Book* indefinitely, ſays the *Pſalmiſt*. But the *Holy Ghoſt*, who had read over and written every Leaf of it, quoting it here, ſays, ἐν κεφαλίδι τȣ̃ βιϐλίȣ, *In Capite*, in the beginning of it, which varies not the ſenſe, but interprets it. And if you hope to find it, (as ſome have gone about to do) in the firſt words of *Geneſis*, *In principio creavit Deus*; you are deceived, 'Tis the *Book of God's Decrees*, there Chriſt remembers it written, that *He* was appointed to do God's Will.

More plainly the words contain much of the firſt part of the ſtory of the Goſpel, (*The Riches of the Glory*, of which I have elſewhere diſcourſed of in general;) For as there are Three Perſons, as I have formerly ſhewed, who have a joynt hand in that work of Salvation, the Subject of the *Goſpel*: ſo the whole ſtory of the Goſpel hath Three parts alſo; in every of which, ſome one of them bears an eſpecial part.

The Firſt part, God the Father had the chiefeſt hand in, who drew the Platform of this great Work, contrived it, made the motion firſt to his Son; as you ſhall ſee anon.

The Second, God the Son, when he came down and took fleſh, and cloathing himſelf in the habit of a Servant, tranſacted the Redemption of the World according to that draught.

As after him, when he was off the Stage, came the Spirit to apply what he had done, and all the benefits of it, whoſe work makes up the Third part.

Now this Firſt part, which is moſt hidden, being inviſibly done in Heaven, before the World was; the diſcovery of which gives light to the other two, which of all ſtories that ever were recorded is the ancienteſt.

This is the Subject of my diſcourſe, and partly of this Text; I ſhall diſcover ſo much of it as the words carry me unto, and divide and open the Text in handling of it.

And Firſt, to begin with the Buſineſs itſelf, which is the Subject of this ſtory, which was the aim and end of all. The *4th* verſe tells us, it was *The taking away of Sins*. This I mention firſt, becauſe it is the Hindge, the Text, and my diſcourſe turns on.

And to accompliſh this, what needed ſo much ado? Nothing had been more eaſie for God, than to take away ſins by taking away the Sinners, both at a ſtroke, and ſo to cauſe Sin to ceaſe, as *Ezekiel* ſpeaks, *Ezek.* 23.48. Nay, was it not a hard thing for him to keep his hands off them, (and therefore it is attributed to the *greatneſs of his Power*,) that he is able to contain himſelf, *Numb.* 14.17. And it had been nothing out of his way, to have taken Sins and Sinners thus away, he is able enough to bear the loſs of Souls. *What is it to thee if the Nations periſh? Wiſd.* 12. He weakens not himſelf, as Kings do, when they cut off an Army of Rebels, and ſo are forced to forgive the moſt, becauſe their glory conſiſts in the multitude of their Subjects. No, He could create enough anew.

But this is not my meaning, but ſo to take away Sins, as the Sinners might ſtand ſtill, to ſtand and be juſtified in his ſight. There are ſome, even among Sinners, whom he bears a ſecret good-will to, and hath done from everlaſting, of whom he ſays with himſelf, as *Jerem.* 8.4. *Shall they fall, and not ariſe; ſhall he turn away, and not return?* Some, *His mind lingers after*, as that place expreſſeth it. Their ſins have ſeperated between him and them, and he would fain ſeperate their ſins as far from them that ſo he might draw nigh to them and communicate himſelf. And becauſe ſin is a burthen they can neither ſtand under nor throw off themſelves; *A wounded Spirit who can bear?* They can never give thanks enough for his benefits received, much leſs to ſatisfy for ſins, therefore he reſolves to have them taken off, ἀφαιρεῖν, as the word ſeems to ſignify; and not to take away ſins only that is but one-half of the project, the *4th. ver.* mentioneth no more, becauſe the *Blood of Bulls and Goats*, could not do ſo much; yet the Will of God mentioned in the *7th. ver.* had a further aim, not only to *take away ſins* that he might not hate us, but to give us ſuch a *righteouſneſs* again for which he might have more cauſe to love us than ever, and loving, to delight in us. His will meant not *Peace* to us only, or *Pardon*; But *good will towards men* as well as *peace on Earth*; his Will is to have us adopted, accepted graciouſly as well as pardoned.

Secondly, The Text reſolves us whence the firſt motion of this buſineſs came, and from whom, who ſet it firſt a foot, and it is behooffull for thoſe whom it concerns to know this; He who makes the firſt motion in a matter of favour expects moſt thanks. *It was thy Will O God*, Chriſt ſpeaks unto a perſon diſtinct from himſelf. This is not the firſt time that the name of *God and Lord* is taken perſonally, and not eſſentially, eſpecially when the perſons are ſpeaking one to another, *Matt.* 22. 44. *The Lord ſaid unto my Lord*; neither was this here the *Holy Ghoſt*, for the *Spirit* works from the *Son*, he ſends him, *John* 15. 26. *And he takes of his*, &c. *Chap.* 16. 15. and that it was the Father it is ſaid, *Col.* 1. 19. *It pleaſed the Father by him to reconcile*; and indeed he hath the honour and prerogative to be the only firſt propounder of all buſineſſes that paſs in the great regent houſe of Heaven, 2 *Cor.* 5. 18. *All things are of God, who hath reconciled us to himſelf*; no Graces paſs without him, eſpecially this *of Reconciliation*. The Son dos nothing without him, *Jo h.* 5. 19. *The Son dos nothing of himſelf but what he ſees the Father do, as the Spirit doth nothing without the Son*, *John* 16. 15. As they have all *the ſame common eſſence, ſo they all concur in the ſame works.* And look what order there is in their manner of ſubſiſting, the ſame is in their order of working. The Father ſubſiſts firſt, and the Son from him, and therefore all things are from him, and particularly the taking away of ſin, for he is the firſt and chief perſon offended, and therefore reconciliation is made to him in his name, for all the reſt. *It pleaſed the Father to reconcile to himſelf, Chriſt goes but about his Fathers buſineſs*, *Luke* 2. 48. 1 *John* 2. 7. *We have an Advocate with the Father.*

Thirdly, Chriſt tells us what it was in his Father that ſet him firſt a work, *It was his will, To do thy will*, which I therefore take notice of. For this act of Will expreſſeth more particularly that act, which in working is moſt proper and peculiar to the Father, and eminently attributed to him.

I. For as in Man Three things have a ſtroak in every buſineſs he goes about, *Will*, which is the firſt mover, and ſpring to all the reſt; *Wiſdom*, by which he plots and orders all the Wheels, and *Power* by which he turns them, which anſwers to the manner of the Three Perſons working works, *ad extra*, (for of thoſe we ſpeak,) in theſe Three. *Will*, is more uſually given to the Father, as *Matt.* 11. 26. *Epheſ.* 1. 3. 11. compared. *The Father it is that works all according to the counſel of his will.* So *Wiſdom* is more eminently attributed to the Son, *who is the Wiſdom of the Father*, *Prov.* 8. *Power to the Holy Ghoſt*, as *Luke* 1. 35. he is called, *the Power of the moſt high.*

II. As alſo to enquire no further in many of the ſtrange courſes he hath in this buſineſs of all elſe, if he doth not give a reaſon, Then reſt in this, *It was his Will, though he wrought all in it according to the counſel of his own Will*; *Eph.* 1. 11. *Yet who has been his Counſellor*, *Rom.* 11. 34. and yet becauſe one of the main Attributes that ſhine in the work of Redemption is his Wiſdom, and is therefore called *the Wiſdom of the Father*; 1 *Cor.* 1. 24. It is not ſpoken of him there eſſentially, but manifeſtative, therefore God hath revealed many of his reaſons, and lets us at leaſt ſee the conveniencies and harmonies of this Plot.

III. It is ſaid to be his Will, to diſtinguiſh this greateſt work of all his works, *ad extra, to wit, the Incarnation of his Son*, as wherein the chiefeſt good did communicate himſelf to his Creatures by the higheſt union, to the utmoſt; yet to diſtinguiſh it from his works *ad extra*, and ſhew that it was not neceſſary, (as *Anſelm*, and others have thought,) being deceived with this reaſon, *Summum bonum ſua communicare Oportet.* It became him indeed to do ſo, but it was not neceſſary, and it became him not as any part of his Intrinſecal perfections, to communicate himſelf, for then he had always done it; but as having infinite perfections in him it became him to perfect others by them: It is a work you ſee of his Will not of his Nature. To beget his Son as God was an act of his Nature, therefore could not be otherwiſe, but to prepare a body for him; and that he ſhould be born the Son of Man was an act of his Will, *Lo when he comes into the world, he ſays, &c. As he begets us of his own Will. James* 1.

Will you know how much his Will was in it, how ſtrongly ſet; know, for further explications ſake, that the taking away of ſins by the Incarnation of Chriſt, was one of his greateſt reſolutions and the ſtrongeſt that ever he took up, not ſimply a velleity or inclinableneſs ſo as he could be content it were done; But it was that upon which his Will was more ſet than ever upon any thing he was deeply and intimately affected unto, ſo as his thoughts are ſaid to run moſt upon it and to be taken up with it.

And his delights alſo, the chiefeſt of them were in it which continued it from everlaſting; all purpoſes vaniſh if not fed with delight, but this purpoſe became matter of greateſt delight: Gladder (as it were,) he was that he ſhould ſee this effected, than any thing elſe that was in his power to effect, this you may ſee ground for in *Pſal.* 40. 5. which place I quote, becauſe this Text is taken out of the next words, to which that 5*th. verſe* is a Preface, *Many* ſays he (in the General,) *are the wonderful works which thou haſt done, and thy thoughts to usward cannot be reckoned, his mind hath ſo run on us from everlaſting.* And then for inſtance he brings in this of giving his Son; *Sacrifice and Burnt Offerings, &c.* as if he ſhould have ſaid, *This of all other is the greateſt inſtance of all his works of wonder, This his thoughts were moſt upon, ſo many that they cannot be numbred*; this is his maſter-piece which he brings in *inſtar omnium*, in ſtead of all.

And add but unto this *Prov* 8. 13. where you ſhall ſee the curious Queſtion in part reſolved, What God did before the World was made? How he ran out that Eternity and what his thoughts and delight moſt ran upon, and you have it reſolved by one who knew his mind, was of his Counſel, the mighty Counſellor as being the wiſdom of the Father, as he is there ſtyled, *That was by him before he made the World, ver.* 22, 23. *&c. Then was I ver.* 30. (*all the while,*) *by him, who came out of his boſom*; he compares himſelf to a Child brought up by the Parent, *I was brought up with him, lay in his boſom*; And what did they together?

Two things.

Firſt, They delighted one with another, and one in another. The Father that he was able to beget ſuch a Son like him, Coeternal with him, *I was daily his delight*; And this was delight enough, though no Creature had been made; and obſerve it, that of all works *ad extra* towards his Creatures which he was to do, he mentions none but the diſpenſation towards the Sons of Men, and his delight therein next to the delight they had each in other.

Secondly, Rejoyceing in the habitable parts of the Earth, *And my delights were with the Sons of Men which do inhabit here below, and fill the Earth.*

Now, What could it be ſhould afford God thoughts of delight about the Sons of Men ſo long aforehand, to look and ſee them all at one clap turn'd Rebels againſt him, and view them muſter'd together in Troops againſt him; this could miniſter none but ſad and diſconſolate thoughts, *It pained him at the heart,* *Gen.* 6. 6. What was it delighted him then? Men delight only in their Friends not Enemies; was it in him as Created firſt in a ſtate of friendſhip, then there were but a couple to delight in: *This is in the Sons of Men all the Earth over, the inhabitable parts of the Earth.* He had ſome in one Age or other in all parts inhabited who were the deſire and delight of his Eyes. And beſides that fit of friendſhip which *Adam* was not worth the thinking of, it laſted ſo little a while, and ended in ſo great a laſting and general breach.

His delights were then in this, That he ſhould win to him, and gain the love of thoſe accurſed Rebels, in all places habitable, whom he himſelf loved ſo dearly; and ſhew, that his Love, by an unheard of way (that ſhould amaze Angels and Men) to take away their *Sins*, and *reconcile* them to himſelf by the *Incarnation* and *Death* of his Son, and tie them to him by an everlaſting Knot, which their Sins ſhould not untie again, nor ſeparate from that his Love. This took up his Delights in the Plural, he delighted to think it again and again. It muſt needs be a thing he delights in, that he feaſts himſelf with the Thoughts of ſo long before hand, even *double Delights*, as ſome Paraphraſe it; he delighted in them when firſt made, and that delight laſting not long, he delights in them again

But what ſhould be the reaſon, that this Plot ſhould ſo much affect and delight him. Had he not the *Angels*, that were conſtant Friends to him, to delight in? One would think, he ſhould have prized their Friendſhip more for the faithfulneſs of it. And if he had needed Princes, he could have created new ones; out of theſe very Stones have raiſed up a new Generation, and Seed of Well-willers, as *John* ſaid of *Children to Abraham*; and have packed us all to Hell for Rebels. He had Priſons enough to have held us, which Kings often want in a general Rebellion, and hehe might have been glorified in our juſt deſtruction.

What ſhould be the reaſon of this ſtrange affection in our God? Why? The Scripture gives it, and our God being even *Love* it ſelf, 1 *John* 4. 16. Loving where he ſets his Love, with an infinite Love, as himſelf is; which Love, of all things elſe in him, he loves to ſhew to the utmoſt; and of all works, Works of Love have the moſt delight in them. Therefore, *Micah* 7. 18. *Mercy* is called *his delight, his darling*. He would gladly ſhew how well he could love Creatures, gladdeſt of the greateſt opportunity to ſhew it; therefore he reſolves upon this courſe to *take away ſins*, to *reconcile Enemies*, whatever it coſt, and the more they ſhould coſt him, the gladder would he be; the making of a thouſand new Friends could not have expreſſed ſo much love, as the reconciling one Enemy. To love and delight in Friends, who had never wronged him, was too narrow, ſhallow, and ſlight a way; he had *heights, depths, and breadths of Love*, *Eph.* 3. 18. which he would make known, and which nothing but the depth of our Miſery could have drawn out.

And that this is the Reaſon, ſee *Rom.* 5. 8, 10. *God commends his Love towards us, that whilſt we were yet Enemies, he gave*, not any ſmall thing, but *his Son for us*; not to be born only, but to die. Our being Sinners, and his giving his Son, commends, or ſets out his Love; and that he might commend it, he pitcheth on this courſe. You ſee, how it was his Will, we have done with that. And that this Love ſhould be pitched upon Men, not Angels that fell, it commends his Love yet further.

There were but two ſorts of Sinners. And that the *Sons of Men* are the Sinners, ſpecified as Objects of this Love; as it is a Conſideration which doth much commend his Love, ſo it is a Fourth thing diſtinctly to be conſidered, we muſt of neceſſity have ſpoken of it in the end, *A Body haſt thou fitted me*. It is ſpoken in oppoſition to the Angels; *He took not on him the nature of Angels*, *Heb.* 2. 16. His delights were with the *Sons of Men*, not the *Angels* that fell. Sure I am, it commends his Love to us. There were but theſe two ſorts of Sinners, whoſe *ſins* could be taken away; and of the twain, who would have thought but their Graces ſhould have been propounded firſt, and have paſſed more eaſily? They were fairer, and better Creatures than we; and if he regarded Services, one of them was able to do him, more than a Thouſand of us. When he had bought us, he muſt be at a great deal of more trouble to preſerve and tend us, than we were able ever to requite in ſervice and attendance upon him. He muſt allow us much of our time, to ſleep and eat, and to be idle, to refreſh our Bodies; muſt tend us, as you would tend a Child; Rock us aſleep every night, *Make our beds in our ſickneſs, Pſal.* 41. 3. and feed us himſelf in due ſeaſon. Whereas the Angels could ſtand in his preſence day and night, and not be weary.

And beſides, The Nature of Angels had been a fitter Match a great deal for his Son; they are Spirits, and ſo in a nearer aſſimulation to him. Who ever thought he ſhould chooſe to Match ſo low as with us? *Take up our Dirt?* All this makes for us, ſtill the more Love, for it was the more free. The more unlikely, the more it is commended; the leſs we could do for him or for our ſelves, the more it would appear he did for us. He is honoured more in our dependance, than in our ſervice. He hath regard to the Lowneſs of his Spouſe and Handmaid, and lets the mighty go, *viz. Principalities* and *Powers.* He loves ſtill to prefer the Younger, and make the Elder ſerve them; *Rom.* 9. the *Angels are miniſtring Spirits* for their good. Among Men, he calls out ſtill the Poor, the Fooliſh; *Not many wiſe, or Noble*; and he makes as unlikely a choice amongſt his Creatures.

Beſides, He had Angels enough already, *Thouſand thouſands, and Ten thouſand times ten thouſand.* And he would have ſome Men, that ſhould ſee his glory, bleſs him, and be bleſt of him. He loves varieties, to have two Witneſſes at leaſt. He creates two Worlds, *Heaven* and *Earth*; in them two, ſeveral ſorts of reaſonable Creatures, as Inhabitants; upon them he would ſhew two ſeveral waies of Salvation, and all to ſhew his *manifold wiſdom, Eph.* 3. 10.

You have now ſeen the project, *Taking away of Sins,* who, and what in him firſt moved him to it. The Father, and his Will, and that how ſtrongly ſet to have it done; and the Parties about whom is all this ado, *The Sons of Men.*

Let us now view the Means in the next place, which he pitcheth on to effect this great Deſign, both to *take away ſins,* and to ſhew withal his *Love* to the utmoſt. Which is ſet out to us,

1. Negatively, Shewing what he laid aſide; *Sacrifices and Burnt Offerings*; with the Reaſon, Not poſſible to effect it; or if they had, he not being pleaſed with that courſe, *Thou wouldeſt not.*

2. Affirmatively, *But a Body haſt thou prepared me.* And this is the Second General Head in the Text.

And as you have ſeen it was his Will, thus ſtrongly pitched upon it as his higheſt and deepeſt Project, to manifeſt the deareſt Affections to him to the utmoſt, *viz.* his *Love.* So you ſhall now ſee his Wiſdom ſoar as high, (indeed, infinitely out of our ſight, thoughts and imaginations,) to find out a correſpondent Means, not only to effect it; but in effecting it, to ſhew both *Love* and *Wiſdom,* and give full ſatisfaction to his *Juſtice,* which was infinitely beyond the reach of any created Underſtanding to have found it. *He works all things according to the counſel of his will*; his Will works by Counſel. And look how much ſtronglier his Will is on a thing, the deeper are his Counſels about it.

Now to proceed orderly herein, Obſerve, That to *take away ſins* he takes Means into conſideration; why elſe are *Bulls* and *Goats* took into conſideration? And that he might have taken Sins away without any Means, or more ado, I dare not ſay the contrary, as ſome do. He means, not to uſe his ſole Prerogative in it, but to do it fairly; and though by a bare act of his Will he might have done it, yet his Will working by Counſel, he thought it not yet fit to do it. This Reaſon ſways with me, *That to puniſh ſin being an act of his Will, as well as other works of his* ad extra, *may therefore be ſuſpended as himſelf pleaſeth.* To hate Sin is his nature; and that Sin deſerves death, is alſo the natural and inſeparable property, conſequent, and demerit of it. But the expreſſion of this its deſert by Actual puniſhment, is an act of his Will, and ſo might be ſuſpended. Which Will, working this and all things elſe by Counſel, thought it not ſo fit to do ſo.

Which I demonſtrate thus, I will take the ground in the Text. Conſider the Project is to *take away Sins*. Now, if he will take away Sins, to ſhew his Love to the utmoſt, as hath been ſhewn, then to make way for the manifeſtation of this, he was firſt to give a Law, which might both diſcover what was *Sin*, and what an heinous thing it was; and ſhew by a Threatning annexed, that puniſhment which it naturally did deſerve, and what the *Sinner* might expect in Juſtice from him.

This was neceſſary; for where there is *no Law*, there can be *no Sin*, *Rom.* 5. 13. *Sin* is not imputed where there is no *Law*; and otherwiſe, he ſhould have no Sinners actually capable of Mercy; none to pardon.

Giving this Law, he takes upon him to be a Judge, and the Judge of all the World; for in the very making of the Law he declares himſelf to be ſo. And ſo then, he is engaged upon many ſtrong Motives to ſhew his Juſtice againſt *Sin* in that puniſhment he threatned; though ſtill in that he is Judge of all the World, and the maker of the Law could, if he pleaſed, forbear to execute thoſe Threatnings, ſeeing a note of *Irrevocation* was not added to them. For he that made the Law, may repeal that part of it, yet moſt ſtrong Motives there are to execute them.

He ſpeaks of *Blood* here, *Heb.*9.22,23. he ſays, that *without Blood there is no remiſſion.* He will have *Blood* in lieu of *Satisfaction*; and verſe 23. makes a neceſſity that there ſhould be *Sacrifices*, and better Sacrifices than the *Blood of Bulls and Goats*, neceſſary not abſolutely, but in regard of God's reſolution to ſatisfie Juſtice. And therefore the Heathens ſacrificed to pacifie their angry gods; it being innate in Nature, that God might be ſatisfied. The Reaſons of this, why God required Satisfaction, I have ſhewed elſewhere.

For is he not, *the Judge of all the World*? And is it not a righteous thing with God to *render Vengeance*? 2 *Theſſ.* 1. 5. *Shall not the Judge of all the World do right*? *Gen.* 18. As ſhe ſaid, *If thou do not Juſtice, ceaſe to be a King.* And is he not, thereby, to ſet a Copy to all Judges elſe, being Judge of all the World? *Primum in quolibet genere eſt menſura reliquorum.* And is not he *an abomination to him, that juſtifies the unrighteous, and condemns the Innocent*? *Prov.*17.15. They may not, becauſe they are but his Juſtices: And though he might, being Supream Judge; yet, if all the World be his Circuit, and he means to condemn the Angels by that Law, and to ſhew his Juſtice on them, how will he clearly *overcome* when he Judges them? as *Rom.* 3. 4. *Stop the mouths*? as it is in the 19*th* verſe; if he ſhews not his Juſtice on thoſe Sinners he pardons. And though he might ſay to them, *Pay what you owe me*; What is that to you? Yet even the men he pardons, and pardons to that end, to ſhew his Mercy; would eſteem Sin leſs, and Pardon leſs, if it were procured and obtained lightly.

There is Mercy with him to be feared, not to be contemned, as the *Pſalmiſt* ſpeaks; And, are not all his Attributes his Nature, his Juſtice as well as Mercy, his hatred of Sin as well as love of his Creatures? And is not that Nature of his a pure act, and therefore provokes his Will to manifeſt all theſe upon all occaſions? Doth not Juſtice boil within him againſt *Sin*, as well as his Bowels of Mercy earn towards the *Sinner*? And ſhould *Sin*, which is the greateſt Inordinacy, not be brought in compaſs in his Goverment, who doth order all things; ſhould it be left extravagant and not regarded, and eſcape as free as Holineſs? And is not the Plot of *Redemption* his Maſter-piece, wherein he means to bring all his Attributes upon the Stage? And ſhould his *Juſtice*, and this expreſſed by a Law, keep in and ſit down? No, *Rom.*3.26. *He reſolveth to be Juſt*, and the *Juſtifier of the Sinner* too; that is, as it is in the foregoing verſes, *by declaring his Righteouſneſs*; that is, give an inſtance of his Juſtice againſt the ſins of thoſe he pardons, though he juſtifies the Sinner. Though Private men may put off a wrong, yet Publick perſons, that govern others, are to execute it for Example ſake.

This being his Reſolution, Obſerve, *Secondly*, That the way he took was by a *Mediatour*, that may take *Sins* off from the Sinner, and expoſe himſelf to ſatisfie his *Juſtice*, for no way elſe can be imagined. And ſo the *Goats* which he mentions, did in the Type ſignifie ſo much, *Lev.* 16. *They confeſſed their Sins over them*, which ſignified, That God intended a Commutation, that he ſought out ſome Party, who might take the *Sins* upon himſelf, and undertake to ſatisfie, be able to do it; and ſo he might ſtill be Juſt, and alſo a Juſtifier of Us, upon whom he might *lay the Iniquity* he took off from us, *Iſai.* 53. 6. and exact the *puniſhment*, as *Junius* reads the next words; that might *become a Surety*, *Heb.* 7.22. that might be *made ſin*, 2 *Cor.* 5.*ult.* and, *under the Law*, *Gal.*4.4. And give and expoſe himſelf as a Ranſom ἀντίλυτρον, a *ſufficient*, *adequate Satisfaction* to that his Juſtice againſt Sin. Theſe, and many the like Phraſes, the Scripture uſes.

And if you ask, *How God declares his Juſtice by this courſe, ſeeing the Law threatneth the Sinner?*

I Anſwer, That the *Law* is the effect of God's Will, which is guided by Counſel, *For he works all things according to the Counſel of his own Will*; and therefore he may diſpenſe with the tenor or Letter of it. If ſo be thoſe holy ends, which his Counſel had in making of it, be accompliſhed and attained, and if the reaſon of the *Law* and *Lawgiver* be ſatisfied, then is the Law.

Now the ends and grounds of giving God's *Law*, were to declare and ſhew forth his *Juſtice* and *hatred againſt Sin*, wherever he found it. Now, his *Juſtice* and *hatred of Sin* is as fully manifeſted, when Puniſhment is executed upon a Party undertaking Sin, to be made a Surety for it, as if the Sinner himſelf were puniſhed, if not more, in that he doth but undertake it for another, and yet is not ſpared: As God is ſaid to hear our Prayers, and fulfil his Promiſe, when he anſwers to the ground of our Prayers, though not in the thing. So are the Cries of *Sin* againſt the Sinner for Juſtice, anſwered, and his Threatnings fulfilled, when another is puniſhed, becauſe all the ends of the *Lawgiver* are fully accompliſhed.

It is true, The tenor and letter of the *Law* is diſpenſed with, but not the *Debt*, that is as fully exacted as ever. 'Tis but a diſpenſation of the Party obliged, not of the Obligation it ſelf, or of the Debt, nor of the reaſons of the Debt. It is not wholly *Secundum Legem*, οὐδὲ κατὰ νόμον, οὐδὲ κατὰ νόμου· ἀλλα ὑπερ νόμον, καὶ ὑπερ νόμου. It is a ſaying no leſs ſolid than elegant; and therefore the more elegant, becauſe it was anciently uſed in another caſe.

And although the Law doth not mention or name a *Surety*; indeed the Malefactors ſingle Bond is only mentioned, and the Threatning directed againſt him. His Name is only in the *Proceſs*, becauſe the Law in it ſelf ſuppoſeth as yet none elſe guilty, and can challenge none elſe; but if ſome other, who is Lord of his own actions, ſubject himſelf to the Law willingly, which Will of his is a Law to him: And the *Lawgiver* himſelf, who is Lord of the Law, accept this, as ſeeing the ſame ends ſhall be ſatisfied, for which he made the Law; In this caſe, the Law takes hold of the Surety or Undertaker, and he may let the Malefactor go free.

And *Juſtice* will permit this Commutation, when all Parties are ſatisfied, and no wrong is done to any. For if the Party undertaking be willing, *Juſtice* may well be ſatisfied, *Volenti non fit injuria.* And having Power, all that thing which he offers to lay down for ſatisfaction, being Lord of it, no other is wronged; neither is the Party to be ſatisfied, wronged, if he that undertakes it be of ability fully to ſatisfie and fulfil what he deſires.

And if the *Lawgiver* be willing to aſſent to this act of his, and to accept it, being Lord of his own Law; he may diſpenſe with the Letter of it, if ſo be thoſe holy ends which his Council had in making it, be accompliſhed and attained.

In this caſe, there is no queſtion of Injuſtice; nay *Juſtice* doth reſt ſatisfied, as if the Sinner had done it. And all theſe concur in the Means, which God hath ordained to *take away ſin*, as we ſhall ſee anon.

And now, in the Third place, the difficulty in finding out a Party, who ſhould willingly undertake this, and be able to perform it; and whom God would venture upon, and fully truſt to effect it.

Firſt, The Blood of *Bulls* and *Goats* were not able, *It is not poſſible*; and indeed, add to them all the Creatures that are the appurtenances of Man, which man hath to give, as *Silver*, *Gold*, *Precious Stones*, *&c.* Nay, not the whole World of them, for nothing leſs noble than man, can be a ſufficient ſurety for mans life, which Sin deprives of, it muſt be an adequate ranſom ἀντίλυτρον, 1 *Tim.* 2.6. *Redditio æquivalentis pro æquivalentè, a Tooth for a Tooth*, a Life and Blood as noble as ours, or it will not ſatisfie. Counters will not pay for Gold.

Now, all ſuch things are not worth a Soul, which is to be loſt for Sin, ſaid He that paid for one, *Matt.*16.26. *Will the Lord be pleaſed with Rivers of Oil*; nay, *with the Firſt-born of thy Body, for the Sin of thy Soul*, there is no proportion. God would never have turn'd away ſo fair a Chapman, if his *Juſtice* could afford ſo cheap a commutation. All the World was made for man to have dominion over, and cannot fill his Soul, and All in it a *man will give for his life*, as *Job* 1. and therefore in his own eſtimation, they are not equivalent to it. A King's Ranſom is more than another mans, becauſe the Perſon is worthier; ſo, nor all theſe for a mans life, who is Lord of all.

But Secondly, You will ſay, *Yet the Blood of men equal with thy ſelf may*? Anſw. *Pſal.*49.7. *A man cannot redeem his Brother, nor give to God a Ranſom for him*, ſo precious ſhall be the redemption of the Soul. Shall we ſay, *Martyrs*, *Saints*, whoſe Deaths yet are *precious in God's eyes*; but not ſo precious as to redeem a Soul. Shall we ſay, *Angels*; Suppoſe *Juſtice* did not require the ſame Nature that ſinned ſhould die, it may be doubted their expoſing themſelves to deſtruction could not *take away Sins*; not but that their lives are as good as ours, but becauſe Sin is ſo heinous, God's Wrath againſt it ſo great, as it could never be ſlacked.

Let us conſider a little what *Sin* is.

It is true indeed, that Sin hurts not God in regard of the event; *Job.* 35. 6. *If thou ſinneſt, what doſt thou againſt him*, *&c.* and therefore ſay ſome School-men, No Reſtitution need be made *Per modum Juſtitiæ. It diſpleaſeth God* (ſay they) *only, it doth not hurt him. It is only an Indignity, not an Injury.* But yet Injuries are to be meaſured, and called ſo, by the *Terminus* they tend to, as all Motions are; As that is called *Calefactio* that tends to heat, and by the will of the Party, not by the event and ſucceſs; and ſo, *he that hates his Brother* is ſaid to be a *Murtherer*, though he kills him not, 1 *John* 3.15. And God takes the will for the deed.

1. Now *Sin* tends to deſtroy God's Law, though it doth not, for not one *Ióta* of it ſhall paſs; yet becauſe it tends to it, as much as in it lies, *Pſal.*119 126.

2. So the manifeſtation of God's *Glory*, though it ſhall receive no ſoyl, no more than the Sun-beams can do by Miſts, but it will ſcatter all; yet *Sin* tends to darken it and obſcure it, and to diſhonour him, ſetting up other gods.

3. So God's *Being* it toucheth not, yet it is a *denial of God*, *Tit.*1.*ult.* a profeſſing there is none. It makes a man hate God; and as *he that hates his Brother is a Murtherer*, ſo he that *hates God*, is, (what in him lies) a deſtroyer of his very Being, *Peccatum eſt Deicidium.*

Now, though this Injury takes not effect, yet the demerit of it ſeems to be no leſs; not an Indignity, but an Injury. It is true alſo, that it is eſſentially but *Privatio boni*, and is not *Privatio Dei*, no more than Blindneſs may be called a *privation of colour*, but of *ſight, to ſee with*, as *Vaſquez* Reaſons. 'Tis true, as in the *Eclipſe of the Sun*, though the *Sun* loſeth really no light by it, but the *Earth*; yet becauſe it makes the Face of the World below, as if there were no *Sun*; it is ſaid to be the Eclipſe of it, and not of the *Earth*: And ſo it may be ſaid of *Sin*; It is a *privation of God*, of his *Glory* and *Law*; becauſe, though indeed we are the loſers, yet it makes to us, as if there were no God, as if he had no being, and ſo may be ſaid the *Eclipſe of his Being*: They live *without God in the World*, *Eph.*2.10. and, *without the Law*, 1 *Tim.*1.9. And are deprived of *the Glory of God, which is not manifeſted in them, nor by them*, *Rom.*3.23.

And if *Sin* is to be accounted really thus, What ſatisfaction can any *Creature* make, *Saint* or *Angel*, by ſuffering? What hath he to be deprived of, that is equivalent to theſe? For he can be but deſtroyed.

Firſt, For the Law. Is not the leaſt *Ióta* of the Law worth Heaven and Earth? Becauſe God's Prerogative lies at the ſtake in it. Is not the *Regula*, the Original of all the Grace they have? For all *Grace* is but the Copy of the Law; Doth it not bind and command all that is in them? What have they worth it to be deſtroyed?

Secondly, For the *Manifeſtation of God's Glory*, how doth all their excellency infinitely fall ſhort of the leaſt beam of it? Better they were all deſtroyed, than the leaſt ſoyl ſhould be caſt on it. Is it not the end for which they were made, and therefore is better than they are? Do they not owe all they have to the advancing of it? What then can they loſe, which can hold proportion with it? Moraliſts obſerve, That of all Injuries elſe, wrongs in points of Honour, from Inferiours to Superiours, do moſt tranſcend Satisfaction. If they take Goods away from a Superiour, the reſtoring of them ſatisfies him as much as an Inferiour; yea, it is leſs, becauſe to rob a Poor man is more, than one that is Rich; but if in point of Honour, how can he do it but by Submiſſion? And if he ſubmits to give Honour to him, it is no more than he ought to do, as an Inferiour. How much more doth a wrong to God, in point of Honour, exceed? Who are ſo Inferiour, as Heaven and Earth are not worthy to be his Throne and Footſtool. *My Glory I will not give to another.*

Thirdly, We are but ſhadows of Being; He is the ſubſtance, whoſe Name is, *I am.* Therefore, but the overſhadowing of his Being, is more than the real deſtruction of ours.

In the Third place, Suppoſe it may be ſaid, *That if Lives went for ours, they might ſatisfie as well as we can, ſeeing they are as good as ours; and therefore if Eternal death in us be a ſatisfaction to God's Juſtice*, (or elſe, God *loſeth by Sin*, then he would not have let it come into the World,) *then it might be ſo in them for us, and ſo we might be freed.* Theſe Inconveniencies follow.

Firſt, Conſider, that they muſt alwaies be a ſatisfying, and it could never be ſaid, *it is finiſhed*; they muſt lie by it till they pay the *utmoſt Farthing*, which they can never do, no more than we our ſelves, and ſo they could not *take away ſins from us*; for we could not have an Acquittance, till the Debt were paid; we could not be Juſtified, till our Surety were acquitted. *Therefore*, ſays *Paul*, *if Chriſt had not riſen, we had been yet in our ſins*; and therefore the *Pſalmiſt* ſaith, *It ceaſeth for ever, ſhall never be accompliſhed*, *Pſal.*49. So precious is the Redemption of a Soul, that it ceaſeth for ever, that is, ſhall never be accompliſht; ſo the phraſe is taken elſewhere. It is ſo precious, as it requires an Eternity to do it in, and ſo ſhall alwaies be doing, and never be ended, and ſo we ſhould never be the better; never come to have our Bonds cancell'd: And for this reaſon *Sacrifices* might not be rejected (as in the Verſe before my Text,) they were fain to *offer every year*, *Heb.*10.3.

Secondly, Suppoſe that God, to whom Eternity is but an inſtant, ſhould therefore give us in our Bond, when the other had entred into his; becauſe, though it be an Eternity of paying, yet to him it is preſent. Well, yet one Juſt man, or Angel, could but ſatisfie for one of us; Life could but go for Life, *a Tooth for a Tooth*, as the Law requires; and ſo he ſhould ſacrifice as many Creatures as good as we, for ever. His Obedience, as *Adam*'s Righteouſneſs, could not extend to many, for that was a favour, but this a debt; whom alſo, for his Obedience, (if he did it for his ſake, or elſe he would not accept it,) he could never reward, becauſe they were to ſuffer eternally.

Thirdly, If we grant all this, yet what Creature could have ſo much Love in it towards us as to ſacrifice, as to ſacrifice it ſelf willingly; which it muſt fully do, for *Nolenti fit injuria* in this caſe; ſo it cannot be ſatisfaction, *Satisfactio eſt redditio voluntaria*, ſay the Schools. *Rom.*5.7. *Peradventure, for a good man ſome would dare to die.* Mark it, he makes a *Peradventure* of it, and it muſt be for a *Good man*, that is, one *profitable to him*, as they expound it, and Death is φοβερῶν φοβερώτατον, he muſt be hardy, and dare well, that would do it; but to encounter God's Wrath, who dare do it?

Jer. 30. 21. Making there a promiſe of Chriſt to be a Mediator, one that ſhould be able to draw nigh to them; he gives this reaſon. *For who is there that engageth his heart to draw nigh to me*; As if he had ſaid, *none elſe*, *none elſe durſt have ſtept in and encountred me for you*; Eſpecially not for Enemies both to God and them. They need a Mediator to reconcile us and them, as that place, *Epheſ.* 1. 10. of reconciling all in Heaven and Earth. *To gather together in one, all things in Heaven and Earth, make us as Friends to him, ſo one to another*; The holyer they were, the leſs they muſt needs love us.

Fourthly, If any had ſo much love and would be ſo hardy to venture, as *Paul* had a wiſh to be accurſed, yet if they were in Hell half an hour, they would repent them and wiſh themſelves out again. And ſo it had been ſpoiled for being ſatisfaction, it muſt throughout be voluntary, as our diſobedience was.

Fifthly, Suppoſe all this,yet this would do no more then barely take away ſins; but though no more is mentioned yet more is meant to convey Righteouſneſs alſo: *He muſt be made ſin, that we may be made Righteouſneſs.* 2 *Cor.* 5. *ult.* *To bring us into favour, and make us gratiouſly accepted.* And ſo I am ſure it was not poſſible they ſhould; For they have none to ſpare, none to lend; if they were a Grain lighter, they would be found too light, and their Kingdom would depart from them, and they be ſtripped of happineſs. They need confirmation in their eſtate themſelves, it is well they keep their own ſtanding that their heels be not tripped up. In *Matt.* 25. 8, 9. *When the fooliſh Virgins askt for Oyl of the wiſe, they anſwered they had little enough for themſelves, all they can do in obedience to the Law they ow it*; How can one debt be paid with another? They for whom we were to be received to favour were to be much more beloved and in favour with him. And if it be ſaid, we ſhould have had benefit by *Adam's Righteouſneſs*, if he had ſtood, by the ſame Covenant, by which we have ſin from him.

I Anſwer, Firſt, only the benefit of Confirmation in that eſtate, not of Juſtification, that ſhould have been our own; both now we are to have.

Secondly, I Anſwer, That to convey Righteouſneſs to them who have been ſinners is much more, which then we were not; For now it muſt be done *per modum meriti & ſatisfactionis*, then only as a mean's appointed to convey that which God out of his goodneſs, meant to beſtow.

But Laſt of all, Suppoſe all this poſſible, yet there is a further *R*eaſon in the Text, *Tu noluiſti, non approbaſti*; now to ſatisfy for another eſpecially in Corporal puniſhment requires the conſent of the party to be ſatisfied, becauſe *Quando aliud offertur quam eſt in obligatione, eſt ſatisfactio recuſabilis*; as the ſatisfaction of another is another thing than the Law mentions or ties it ſelf to admit. When *Ahab* offered *Naboth* as good a Vineyard as his own, yet he might refuſe it, as he did; much more God. Yea the ſatisfaction of Chriſt neceſſarily required God's decree, and conſent to it, as I ſhall ſhew afterward. As they err who ſay he could not Pardon without ſatisfaction; So they that ſay as Papiſts do, that he could not but Pardon, the compact not ſuppoſed, and in regard of that decree it was impoſſible any thing ſhould. And therefore, ſays Chriſt, *Father if it be poſſible let this Cup paſs*; had it been poſſible he had been heard, but it did not paſs.

And therefore he would not truſt their help in ſo weighty a buſineſs, wherein his will was ſo ingaged, *Job.* 4. 18. *Behold he puts no truſt in his Servants*; though in ordinary works of obedience he might, yet he will never rely on them for ſo great a matter. He finds folly in the Angels, they are mutable, he truſted one man for all only in matter of obedience to his Law, which was eaſy and ſweet to him, and ſee how he failed and loſt all upon no great or ſtrange temptation. He will never hazard a ſecond *Adam* to be a mere Creature, in a matter of puniſhment, which to be willing ever to undergo, muſt be fed with ſome delight or hope of eaſe; he will make ſure work now.

Therefore what if (as in making his promiſes, as it is ſaid, *Heb. 6. 17. God being willing more abundantly to ſhew to the Heirs of Salvation confirmed it by an Oath*; which puts an end to all Controverſies verſe 16. *And becauſe he can ſwear by no greater he will ſwear by himſelf*;) ſay I in this. What if God *Ex abundanti*, (upon ſuppoſition that other means could have done it,) yet out of abundance of love to us, whom he thinks he can never love enough, nor to ſhew his love do too much for; What if he means to give his Son becauſe he cannot give a greater. And indeed it is he *In the Volume of the Book it it written of me.*

And ſo attain to give the greateſt inſtance of his Love and Juſtice. Love, in that not only he is content to commute the Puniſhment, but lay it on his Son. Juſtice, that he will not only puniſh ſin in us but even in him, *Spar'd not his own Son*, *Rom.* 8. 31. and ſo make ſure work indeed, put an end to all ſuppoſitions, fears, yea poſſibility of miſcariage.

A way whereby to accommodate all ſo fully, as all conveniences requiſite to this work ſhould concur, yea, abound, exceed in his alone Mediation.

The Demonſtration of which doth depend upon the ſecond part of the ſtory, when we hear what Chriſt did to the effecting of it.

Only for the preſent, you may ſee all the former caſes and difficulties that were put in the mediation of the Creature now vaniſh and diſſolve.

For he is able fully to make a mends for ſin, and the injury thereof, aggravate it to the higheſt; Conſider who it is, It is his Son: Is ſin the breach of the holy Law of God? He is more, *The eſſential word of his Father*, *John* 1. 1. The other *but the word of his will, he made the Law and gave it. Gal.* 3. 19. And if he will vouchſafe to be made under it, as *Gal.* 4. 4. This makes amends for all.

Is ſin a defacer of the manifeſtation of God's glory, and goes about to rob him of it? He is more, not the reflection of his glory only, but *the brightneſs of his glory*, *Heb.* 1. 3. If therefore, he will be content to lay down this glory, and come in the form of a Servant, and make himſelf of no reputation as *Phil.* 2. 7. as he did. *John* 4. 5. *Glorify me now with the glory I had with thee, before the World was.* It was eclipſed, ſhut up in a Dark Lanthorn as it were, Will not this make amends?

Doth ſin ſeek God's life; If he now, that hath a life equal unto God's, as *John* 2. 26. It is ſaid *he hath the ſame life with his Father*, *and thinks it no robbery to be equal with him*, *Phil.* 2. 6. *If he will become obedient to death*; as it is *ver.* 8. Doth not this make amends? Neither ſhall he lay down what is anothers, as the Creatures. *I have power to lay down my life. John* 10. 18.

Is it God's Wrath, and the pangs of death, are to be encountred with? he dares do it, *Jeremiah* 30. 21. *He ſhall draw near to me when none elſe can.*

And will he be overcome with it, and ſo always a ſatisfying? No, the pangs of death cannot hold him, *Acts* 2. 24. *Wherewith it was impoſſible he ſhould be held*; he will be able to ſay in the end; *it is finiſhed.*

Or will his ſatisfaction ſerve but for one? Yes, *For Worlds*, *Rom.* 5. 17, 18, 19. *He is able to bring in ſuch abundance of Righteouſneſs, as ſhall abound to many.*

And for bringing us into favour, and Adopting us Sons, and conveying Righteouſneſs, who better then he, who is the natural Son of God, the beloved Son of God, in whom all the beams of that love which are diſperſed to all Creatures, are concentred as the Beams of the Son in a burning glaſs.

Two things yet remain which muſt neceſſarily concur to this buſineſs to make it ſatisfaction. That both God the Father, and Chriſt be willing and fully willing, that thus it ſhould be accompliſht. Neceſſary it was that God the Father ſhould be willing, and call him to it, for he was the perſon unto whom the ſatisfaction was to be made in the name of the reſt, as I ſaid before; It being by commutation which in ſuch a caſe depends as much upon the will acceptation and conſent of the party wronged to make it ſatisfaction, as on the worth of the thing reſtored; be it never ſo full and equivalent to the wrong, yet it is not ſatisfaction, unleſs he be willing to accept it for another, becauſe it ſatisfies not him. *Quando aliud offertur, quam eſt in Obligatione, eſt ſatisfactio recuſabilis.* Should Chriſt do all this never ſo fully and freely, unleſs the Father's Will and Call concur to it, he might refuſe it, condemn it notwithſtanding, And ſay, *Who required this at your hands*? And therefore *Heb.* 10. the verſe following my Text, he aſcribes as much to the Will of God accepting it, as to the Merit of Chriſt's death, to make all effectual to ſanctify us. *Through the which Will we are Sanctified, through the Offering of the Body of Chriſt.*

Yea, He muſt be more than willing; he muſt call his Son to it, and be the firſt mover of it to him to undertake it, for beſides that ye heard before, that the Father is the firſt mover in all, ſo in this; *It is an Office of Prieſthood, Heb.* 5. 4, 5. and even Chriſt himſelf muſt be called to it, as well as *Aaron*, ſays the Text there.

And if ſo, Then here comes in the greateſt difficulty of all the reſt. A difficulty it was to find out a way; when that was done, a greater to find out a perſon ſo fully fitted as might do it; And ſuch difficulty as if it had been referred to Men or Angels, all their wiſdom could not have found it out unto Eternity. *Adam* knew none, for he ſtood by Trembling; thought God would have flown at him. The Devil knew none; Thought all ſure, and therefore tempted man. The good Angels learn it of the Church, *Epheſ.* 3. 10. God you ſee ſet his depths of wiſdom awork to find out one in whom all might be accommodated. But the finding out of the Perſon hath brought a greater with it; For if none but he who was his Son could do it: And he though a Son yet if he become a ſurety, *Juſtice would not have ſpared*, *Rom.* 8. 30. bated nothing, without Blood no remiſſion; and not the beſt Blood of his Body would ſerve, but of his Soul too; *He muſt bear our Sorrows*, *Iſai.* 53. 5. Pay God in the ſame Quoin, we ſhould and therefore muſt *make his Soul an Offering*, verſe laſt. If he be made ſin he muſt be made a Curſe; And which is more than all this, God himſelf muſt be the Executioner, and his own Son the whipping ſtock; No Creature could ſtrike a ſtroke hard enough to make it ſatisfaction: Many a tender Mother hath not the heart to ſee her Child whip'd, much leſs to whip it her ſelf, though for its own profit and good when it is in fault: But God muſt put his Son to grief, *Iſai.* 3.

You heard at firſt God's will was ſtrongly ſet upon this reſolution of taking ſins away, and ſo it might be, and more ſtrongly than ever on any thing elſe; but yet not upon ſuch terms as theſe he might be glad to ſee it done, but not to coſt too dear. The buſineſs is at a ſtand here, and like to be clean daſht; We that are poor ſhallow-headed ſtrait-hearted Creatures might well think ſo.

To find out the Perſon and way to accompliſh it, drew but out the depths of his wiſdom: But now if it go forward it will draw out the depths of his love. It coſt him but his thoughts before, now it muſt coſt him his Son, the Son of his love; and if it were to Sacrifice Worlds for us, he could eaſily Create Millions, and deſtroy them again. But what to Sacrifice his Son? What to be the firſt propounder and contriver of ſo harſh a motion, as it may ſeem to be unto him? this is more.

The Text (to go no further,) rids us of this alſo, and plainly tells us he did all this. *In thy Book it is written of me*, ſays Chriſt; *That I ſhould do thy will*; he is not willing only, but the firſt decreer of it, *It is written of me*.

Written, Where? If you will have what I think, we find the very words recorded, *Heb.* 5. 6. which place ſhews how God the Father called him to it, and how he that ſaid unto him *Thou art my Son this day have I begotten thee*; ſays in another place, *Thou art a Prieſt after the Order of Melchiſedeck*. The Holy Ghoſt brings in both theſe and joyns them both together, as concurring in this Call; and brings in the firſt as the Argument and Motive God uſed to him when he moved him; *He that ſays thou art my Son, ſays alſo, thou art a Prieſt*. He was his Father, and ſo had power to appoint his Son his Calling, (as other Parents have,) he appoints him to be a Prieſt; and therefore he tells him that he is his Son and he begat him: He woes him, as he was his Son to take it upon him; He calls him indeed, and ſpeaks as if he meant not to be denied. In the higheſt Language of a Father he uſeth his intereſt with him, mentioneth the deepeſt obligation; and he notes out the time, it was his birth day. *This day have I begotten thee*; As Parents often dedicate their Children when firſt born, to ſuch or ſuch a Calling, as *Hannah* did *Samuel* to the Prieſthood, ſo doth God his Son; Yea, he laies his command on him, *John* 10. 18. though the other mentions the moſt commanding argument and relation of all other. All obedience and authority is held forth in ſuch a ſpeech; Yea, and yet to ſhew more vehemency and earneſtneſs, He adds an Oath to it. He ſwore he ſhould be a Prieſt, *Heb.* 7. 21. and when he has done records it; *It is written of me*, and that ἐν κεφαλίδι τȣ̃ Βιϐλίȣ, in the firſt Page of the Book of his Decrees; Yea, and puts his Seal to it, *Him hath God the Father Sealed*, *John* 6. 27. God the Father you ſee is willing and fully willing; hath done all that lies in him, and yet no more than was neceſſarily required to this work, as was in part before; and may be further obſerved out of *Heb.* 10. 10. wherein he ſays, *We are Sanctified through this will, through the offering of the Body of Chriſt*; having reference to this Will of calling him here in the Text, without which Chriſt's Offering had not been ſatisfactory nor of force to Sanctify.

Now, Then the Second thing remains, how the motion takes with Chriſt, which his Father makes to him, which was as neceſſary as the Former: For beſides that it could not have been forced on him. For *John* 5.26. *The Father had given him life in himſelf, and ſo to have power over his life*, *John* 10.18. *I have power over my life, and none can take it from me*; I ſay beſides that if it come not off freely, it had not been ſatisfactory: *Satisfactio eſt redditio voluntaria.* Our diſobedience was free, ſo muſt his ſatisfaction be, *A free will Offering of himſelf*; God ſtands more upon the Will than the Deed: as a kindneſs is ſpoiled in the doing if it be unwillingly done, ſo would his ſatisfaction be: This therefore is another difficulty, and but that his Father ſtruck in ſo, likely to have been greater than the former. Though he had at laſt yielded, yet if he ſticks at it, we are undone, if he makes but one objection, we periſh. And is it not infinite Love, that he ſhould not, being the party to undergo ſo much debaſement? How did the Eldeſt Sons ſtomach riſe, when but the fatted Calf was kill'd for the Prodigal? But he the Eldeſt only begotten Son muſt Sacrifice himſelf, (Worlds would not ſerve whereof he could have created enough,) for enemies: But not a thought aroſe contrary to his Fathers Will. So his own words in the Text ſhew, *Lo I come to do thy will O God*; The *Pſalm* out of which the words are borrowed, *Pſal.* 40. 8. hath it, *I delight to do thy will, as the Sun rejoyceth to run his race, ſo the Sun of Righteouſneſs, for he was anointed with the Oyl of gladneſs above his fellows*; *Pſal.* 40.7. As glad as ever he was to eat his meat, *John*. 4. 34. *With deſire have I deſired it, yea, and long'd as much pain, as ever Woman with Child long'd to be delivered*, *Luke* 12. 50.

It was well for us that his Father ſtruck in thus ſtrongly in the buſineſs it ſelf. You know how unwelcome it muſt needs be to him; *Father if it be poſſible.* But yet becauſe it was his Will he ſubmits, *Not my will but thine be done*; As it was his Fathers Will he had no reluctancy: Neither would ſimply, all our cries or mediations have ever moved him, no more than ſtraws could have moved a Mountain; But that it was his Fathers Will it was enough: For, beſides that, *John* 10. 30. *I, and my Father are one*; and ſo have one will, and agree in one, but eſpecially ſeeing he intreats him: The Father reſolves to hear him in all things, and ſhould not his Father? Eſpecially when he requeſt is made upon his birth day, the *This day have I begotten thee.* When all requeſts uſe to be granted, as *Herod*, *to the half of my Kingdom.* What? And as he was his Father and he his Son, this overcame him, *John.* 10. 17. 18. Though he had life in his own hand, *Yet*, ſays he, *I laid it down becauſe the Father loves me*; ſurely if he be ſo earneſt he could not deny him, eſpecially when he added a command to it. This is the Reaſon he likewiſe gives, *John* 10. 18, 19. *I have power to lay down my life, and this command have I received of my Father.* His Father had power, (as other Fathers have,) to diſpoſe of the calling of his Son. And though he was ſo great a Son, equal to ſo great a Father; yet being a Son he is not exempted from *Obedience*, *Phil.*2.8.*Heb.*5.8. And when his Father ſhall add an *Oath* alſo, that is an end of all Controverſies between man and man, much more between Father and Son, *Heb.*6.18. And laſt of all, he ſet his *Seal* to it; It muſt ſtand good, for his Seal to it ſhews there is no breaking it, 2 *Tim.*2.29.

All theſe made him fully willing, which is therefore to be in a ſpecial manner taken notice of, that we may conſider for whoſe ſake principally Chriſt did die and undertake it, and ſee to whom we are ſo much beholding; though he did it out of love to us, yet chiefly for his Father's entreaty and command, and out of love to him: So Chriſt ſays, *John* 14.31. *That the World may know that I love the Father, and that as he gave me Commandment, ſo do I.* He ſpeaks this then when he was to go to ſuffer, *Ariſe, let us go hence.* And now he is engaged, there is no fear of miſcarriage or unfaithfulneſs; He being God, our Salvation we ſee is in ſure hands, though it were yet to perform. The firſt part of the Story and Text is done.

A
SERMON

On COLOSS. I. 20.

And (having made peace through the blood of his Croſs) by Him to reconcile all things unto himſelf, by Him, I ſay, whether they be things in Earth, or things in Heaven.

THat *God was in Chriſt, reconciling the World to himſelf*, is the Sum of, and the Theme which the Goſpel dilates upon, 2 *Cor.*5.19. and the Title the Apoſtle gives therefore to the Doctrine of the Goſpel, is, *The word of Reconciliation*, to wit, *That God was in Chriſt, &c.* that is, That God the Father had from everlaſting made this his eſpecial buſineſs, which he hath plotted, and been deſirous to bring about; and that though *all things are of him, ver.*18. yet this above all the reſt. And that God the Father hath appointed Chriſt, as the Means to accompliſh it, with full ſatisfaction made to his Juſtice. *God was in Chriſt, &c.*

God the *Father*'s part, I have already handled out of another Scripture, more proper to that Argument, and how far it was advanced by him.

Firſt, By taking up a ſtrong and unalterable Reſolution, to gather in one the Sons of Men, ſcattered from him, *Eph.*1.9,10. It is declared to be the *Myſtery of his Will, which he purpoſed in himſelf, according to his good pleaſure*; and as this Text tells us, *It pleaſed Him.* It had been his full meaning, his everlaſting intent and purpoſe; yea, a matter of the greateſt delight to him, as *Jer.*3.24. *in ſhewing Mercy*, on the Earth, not in Hell, therein *is my delight.* This Purpoſe was fed with delight, and therefore vaniſht not. And the greater men are, the greater delights they uſe to have; and this being God's, muſt needs be a matter of infinite moment and conſequence; his heart being in it ſo much, and he being ſet upon it.

Secondly, This *Purpoſe* lay not idle in him, but ſet him awork, his *Wiſdom* awork; and out of thoſe his infinite depths, found out and invented a way and means of effecting our Reconciliation, *even the Incarnation and Death of his own Son*; before the wound was given, provided a Plaiſter and ſufficient remedy to ſalve all again, which otherwiſe had been paſt finding out. For we who could never have found out a Remedy for a Cut-finger, (had not God preſcribed and appointed one) could much leſs for this. It being a caſe of that difficulty (ſuppoſing his *Juſtice* reſolving to have full ſatisfaction; which, as it paſſed all the Creatures power to make, ſo it paſſed their skill and thoughts to find out, how, and by whom, it might be effected.) The *Devils*, they could not imagine any way, no more for us than for themſelves; and therefore tempted Man, thinking him, when he had ſinned, ſure enough; and Hell-gates ſo ſtrongly lockt, that no Art could find or make a Key to open them, a Power to break them open. And *Adam*, poor Man! he trembled, knew not which way to turn himſelf; and thought God would have flown upon him preſently. The good Angels, they *know it but by the Church, Eph.*3.10. In this ſtrait, aforehand God ſet his depths awork to find out One, in and by whom all this might be accommodated, and (to allude to *Abraham*'s Speech,) *provided himſelf a Sacrifice*, unknown to us.

Thirdly, It hath been ſhewn, that He, to manifeſt his ſeriouſneſs in it called his *Son* to it. Whom,

Fourthly, We have ſhewn at his entreaty to have been fully willing, and undertook it.

I ſhall at this time, in handling of theſe words, give the ſecond part of this Story; and that is, to lay open Chriſt's part, in whom it now lies to be performed. And to this end I have choſen this Text, which tells us, That *all Fulneſs dwells in Him*, for the effecting of it. As,

1. A Fulneſs of *Fitneſs.*
2. Of *Abilities.*
3. Of *Faithfulneſs.*
4. Of *Righteouſneſs*, now it is performed.
5. Of *Acceptation of his Perſon*, and *what he hath done.*
6. A Fulneſs of *Duration of the Merit of what he hath done for ever.*

Firſt, He had fulneſs of *Fitneſs* in him, being fitted ſo with ſuch a Body as hath been deſcribed; a *fulneſs of Fitneſs in his Perſon*, to be a Mediator and Reconciler for us.

Now the choice of a fit Perſon, and his Fitneſs, is more eſpecially required and reſpected in a buſineſs of Mediation, than in any thing elſe, avails as much as *Wiſdom*, *Power*, or any thing elſe; for indeed it is the foundation of all, and often for want of a fit Perſon, the force of a Mediation is enervated, and avails not, though other Sufficiencies concur to effect it. Now to ſhew this peculiar Fitneſs; *A Mediator* (the Apoſtle ſays) *is a Mediator not of one*, *but of two Parties at leaſt*, *Gal.*3.20.

The Parties here, betwixt whom Reconciliation is to be made, is *God* and *Man*, 1 *Tim.*2.5. Why? Can you then have a fitter Perſon, than one that is both God and Man? And ſuch a Perſon is *Jeſus Chriſt* become, that he might be a fit Mediator. *There is* (ſays the Apoſtle) *but one God, and but one Mediator between God and Man, the Man Chriſt Jeſus:* There could be but one ſo fit a Mediator. To this end therefore, the Apoſtle tells us, in *Heb.*2.16. that *He took the Seed of Abraham to himſelf*, ἐπιλαμβάνεται, took our Nature into *one Perſon with himſelf*; called therefore, *a Tabernacle*, which *God pitcht, and not Men, Heb.*8.2. and *Chap.*9.11. *Not of this building*, of the hands of men; Men muſt have no hand in it. For, this is required to fit a *Mediator*, or an *Umpire*, *Job* 9.33. *That he be able to lay his hand on both*; which phraſe notes out,

1. That he be an indifferent Perſon between both, ready to diſtribute with an equal hand, to both their due.
2. That he hath an Intereſt, a Hand, or prevailing ſtroke with both; Power to deal between both.
3. That he be fit to communicate to them, for the benefit of his Mediation elſe is vain. Now all theſe are in Chriſt, as thus fitted.

For the Firſt, *Heb.*2.16. the Apoſtle ſhewing how he took our Nature on him, not of *Angels*; in the 17*th* verſe he gives this as the Reaſon, *It behoved him, &c.* And why did it behove him? *That he might be a merciful and faithful High Prieſt in things pertaining to God, to make reconciliation for the ſins of the People.* That is, Hereby he comes to be a *fit*, *meet*, High Prieſt. *It behoved Him*, ὤφειλε, which notes out *Fitneſs*; and why *fit*? the words ſhew, there were two Parties whoſe cauſe was to be committed to him, God and the Peoples: There were things pertaining to God, who was the Party wronged by the Sins of the People; and there was Reconciliation or Atonement for their Sins, to be made. God, He was to have his due, though they had Reconciliation; therefore, in regard of the things pertaining to God *Faithfulneſs* was required; in regard of things pertaining to the People, *Mercy*. If he had been only Man, he might have ended it with detriment and wrong to God.

That therefore He might be faithful to him, it was fit he ſhould be God; and ſo tender of his Cauſe, that he might ſee ſuch a Satisfaction firſt ſhould be made, as was his due, and what pertained to him: For, God put all the Glory of his *Juſtice* into his hand. He had need be God, who had ſuch a truſt committed to him; God would not truſt a meer Man again.

And Secondly, He had our *Souls* and *Salvation* committed alſo to him; and therefore it was behoveful for us that he ſhould be *Man*, to be merciful and pitiful to us; that he might be ſenſible of the pains Humane Nature was to be put to, and ſo out of experimental kindly Pity, moved to make an Atonement.

Secondly, Hereby He was one that was peculiarly fit to deal with both, and to have a hand and ſtroke in both, and both with him.

For now, as *Zach.*13.7. He is become *the Man, God's Fellow*; and ſo, more than Man. He had not elſe been meet to deal with God; it had been robbery in a meer Man to have arrogated ſuch an equality, which yet was not in him, *Phil.* 2. For as God ſays, *Jer.* 30.21. who but He could *draw nigh to me*, ſo near as thus, to Mediate? Who durſt attempt, or preſume, or engage his heart to do it? But Him, being *my Fellow*, *I will cauſe to draw nigh unto me*; and there is no unfitneſs, no diſparagement in it; which if he had been but a Creature, would have been.

And, Secondly, He being the ***Man***, *God's Fellow*, we may draw nigh to him, and He to Us. For why, as in the ſame *Jer.* 30. 2. *He comes out of the midſt of us.* So alſo, ***Heb.***4.14,15. *See what a fit High Prieſt*, by this, *He is made for us*, ſo as *we may boldly draw near*, verſe 16. *to the Throne of Grace*; that is, *Seeing we have a great High Prieſt*; not ſimply an *High Prieſt*, but a *great High Prieſt*, no leſs than *JESUS*, the Son of God, who may draw nigh to God for us.

But you might ſay, *This is too high a Prieſt, too Great for us to draw nigh to.* Therefore he adds, *But yet he is not an High Prieſt, which cannot be touched with the feeling of our Infirmities*; that is, is a Man as we are, and therefore ſubject to the ſame feeling of pain and miſeries, which (as God) he is not; and therefore we may come *boldly to him* and make our moan, &c. as in the *16th* verſe.

And Thirdly, (which is a Reaſon beyond all this) By this peculiar fitneſs of his, he is fitted to communicate the benefit of His Mediation to us, which without it He had not done; and therefore this *fitneſs* of his is a matter of great conſequence and moment.

Now the benefit we were to receive by His Mediation, was to have Righteouſneſs from him, ſo as to appear in God's ſight without ſin; and ſo to be brought into favour, and that ſo great, as to be *the Sons of God.* Now, in that the Son of God took our Nature, He was *fitted* to do this. For,

That we might have His Righteouſneſs communicated to us, it was fit that our Nature ſhould be a Fountain or Ciſtern of it firſt; elſe what peculiar claim could we make to it more than other Creatures? *Heb.*2.11. this Reaſon is given, *He that ſanctifieth, and they that are ſanctified are one*, that is, ἐξ ἑνὸς, *ejuſdem Naturæ.* Had they not been ſo, He could not ſo fitly have been made Righteouſneſs and Sanctification to us; and therefore (ſays he, *John* 17. 19.) *For their ſakes ſanctifie I my ſelf*; that is, *My Humane Nature*, which he calls himſelf, as one Perſon with himſelf; for his Deity was ſanctified from everlaſting, that they *may be ſanctified*; that is, *Partakers of the ſame Righteouſneſs that I have.* And this is one Reaſon he gives in ***Heb.*** 2. why, ὤφειλε, it *behoved him*, verſe 10. *that ſo he might ſanctifie us*, by firſt ſanctifying our Nature. For it was fit, that That Nature which had ſinned, ſhould be ſanctified, to *condemn ſin in our fleſh*, as the Apoſtle reaſons, *Rom.*8. and ſo now it is fitly imputed to us, as done for us. And therefore a *Redeemer* in the Old Law was to be a Kinſman, he had right of Redeeming only, *Levit.*25.25. and *Ruth* 4. 4. 5, 6, 7. and therefore the Hebrew word, *Goel*, ſignifieth a *Redeemer* and a *Kinſman.* And Chriſt therefore, that He might have right of Redeeming and Sanctifying; and they a right in his Redemption, it was fit they ſhould partake of one. Wherefore *v.*14. of *Heb.* 2. *Foraſmuch as the Children were partakers of fleſh and blood*, &c. He alſo, that ſo he might be of a kindred to them, and rightfully call them *Brethren*, verſe 11. and to make them *Sons of God*, as himſelf was, *John.*1.12.

And hence now, by reaſon of the want of this very fitneſs, the benefit of his Mediation, ſo as to convey *Righteouſneſs* is not intended to Angels; and therefore it is excluſively added, *v.*16. *He took not on him the Nature of Angels*; they had not this benefit by it, becauſe not their Nature. So as this *fitneſs* is a thing God much lookt at and reſpected; for though of never ſo great a value in it ſelf, yet doth good but to thoſe for whom He was then ſo properly and peculiarly a *fit* Mediator, namely, Men.

In a word, Take this for a ſure Rule, that though the intention of the Merits of Chriſt did ariſe from his ſufficiency and abilities to mediate, yet the extenſion from his proper fitneſs; and therefore to none but as Men, whoſe Nature he pertook of.

Firſt, We ſee he hath fulneſs of fitneſs in him; let us now ſee if he hath fulneſs of abilities and ſufficiencies in him, for this great work; which is a diſtinct thing from the former: For in the Old Law, the next a kin was always moſt fit to redeem, but it may be, Not always able.

Secondly, Chriſt hath a fulneſs of *Ability* to effect this great buſineſs; to make a perfect Mediation, every way ſatisfactory. And ſurely if he hath all fulneſs in him to this end, (as in *Coloſs.* 1. 19.) he therefore wants no ability and ſufficiency hereunto, to make a perfect Saviour, as he is called, *Heb.* 5. 9. And this may be demonſtrated from what went before.

For Firſt, God called him to this great work. Now, If he had not been fully able to undertake and go through with it, God would never have pitched upon him. Men may call one to a place who may prove inſufficient, becauſe they often know not what Mens abilities are when they call: Neither can they give abilities by calling, but God calls none but he knows their ſufficiency already; or in calling makes them ſuch.

Now, God knowing Chriſt's ſufficiency, called him to it, *Pſal.*45.7. Becauſe he hated *Iniquity* and loved *Righteouſneſs*, therefore he annointed him to be a head; becauſe he was therefore able to fulfill all Righteouſneſs, and not to ſin: That is, he was armed with power to execute the Office of Prieſthood for ever, and overcome all difficulties; and therefore he is ſaid to have been made a Prieſt with power of an endleſs life, and not after the Law of a Carnal Commandment, as other Prieſts were. Their Office (he ſays,) was weak and not able to bring things to perfection, as it was not able to ſatisfy God: but he with the power of an Endleſs life; becauſe Chriſt had power enough to ſurvive the encounter of his Fathers wrath and live for ever; to go through-ſtitch with the work and bring it to perfection, and not *Succumbere* or ſink under it.

And Secondly, In that God called him, he undertook to make him able. Beſides, that God knew Chriſt able, and therefore called him; it may be further ſaid, That in calling him he undertook to make him able. Men, if they find not Men able for places when they call them, cannot give abilities, but God doth give abilities by calling *Iſai.*42.1.4. *Behold my Servant whom I uphold; Mine Elect* (*or choſen one,*) *ver.* 6. *Whom I have called in Righteouſneſs*, (ſays God,) that is, I have called him to this Office, and that in Righteouſneſs; put him not upon it unwillingly; and him I choſe of all that ever were or ſhall be: and he is my Servant in it; and therefore certainly I will uphold him in it; and therefore (as it is *ver.* 6.) He promiſeth that he will hold his hand up that he ſink not; even as Chriſt held up *Peter* from ſinking; and will keep him ſo, (as *ver.* 4.) *He ſhall not fail or fall ſhort to accompliſh the work of Mediation in the leaſt tittle: Nor ſhall he be diſcouraged*, or (as it is in the Original,) *not be broken*; (and he was to undergo that which would have broke the backs of Men and Angels, and puſht them to Hell.) But he ſhall not be broken, but backt with all the power that God hath *who made the Heavens*, &c. as it follows, *ver.* 5.

And Thirdly, You heard how Chriſt was willing to undertake it; and therefore ſurely knew himſelf able to go through with it; for otherwiſe he would never have undertaken it. A wiſe Man will not undertake an Enterprize that he is not able to manage or go through with; and Chriſt much leſs, who is the wiſdom of his Father, *Coloſs.* 2. He will not do as a fooliſh builder, that begins and ſets upon a work which he is not able to finiſh. What wiſe man will enter into Bond for another, for more than he is worth himſelf, and ſo ly in priſon for ever? No wiſe man will; much leſs Chriſt: therefore ſurely he was able.

And Fourthly, In that he is God as well as man, (as you have heard,) therefore ſurely he muſt needs be able. If it had been poſſible his Father ſhould forſake him, as he complained he did afford him no ſuccour, no ſupport; but leave him to himſelf: Nay, do his utmoſt againſt him, and make known the power of his wrath, as indeed he did; Why he is able to uphold himſelf, for the fulneſs of the Godhead dwels bodily in him, *Coloſ.* 2. 9. Mark it, He hath not only ſome gifts of the Godhead, or virtue from the Godhead dwelling in him, and ſo ſupporting him, but the fulneſs of the Godhead it ſelf; and this not lodging there as a friend or ſojourner, but knit to, and reſideing in him, as a Houſholder for ever, that will be ſure to keep poſſeſſion for ever, and ſo nearly knit, as that Godhead and Manhood make one perſon; [*Bodily*,] that is, Perſonally: As *Anima* by *Hebraiſm* ſignifies Perſon. So humane Nature and God make one Perſon. Therefore he having power muſt put it forth to the utmoſt to preſerve humane Nature from ſinking in this buſineſs, and all muſt ſink if it ſink.

Now, One of his names, *Iſai.* 9. 7. is, that he is the Mighty God.

Why, Firſt, He muſt fulfil all Righteouſneſs, it becomes us (ſays Chriſt,) to fulfil all Righteouſneſs, of Moral Law, and Ceremonial, *Matt.* 3. 15. why and that is leaſt of all, for this Angels in Heaven perform; and Chriſt if he had been but a meer man, filled with all grace as he was, *John* 1. 16. would have done that, having the Spirit ſo without meaſure, *John* 3. 14. Only this, if he had been a meer Man, it had not been a Righteouſneſs ſufficient and able to mediate for us, for it would but have juſtified himſelf, there muſt therefore be a further ability than any Creature hath to go to this. But he being God alſo, and therefore Lord of the Moral Law, as he is ſaid to be Lord of the Sabbath, and ſo not ſubject to the Law; that he ſhould take on him the form of a Servant to the Law, and be made under the Law, who made and gave it, *Gal.* 4. 4. and become obedient to every tittle of it, as he did; this made that active Righteouſneſs of his, of infinite valu able to mediate for us: Therefore he is called *Jehovah our Righteouſneſs.*

Secondly, As he muſt be able to do and fulfil the Law thus, ſo to ſuffer alſo, for *Heb.* 2. 10. *He is made a perfect Saviour through ſuffering*; and then ſays Chriſt, *I ſhall be perfected, and without ſhedding of blood there is no remiſſion*, *Heb.* 9. 24. He cannot ſave a man unleſs he die, but muſt enjoy Heaven alone. *John* 12. 24. *Unleſs a Corn of wheat fall into the Ground and die, it remains alone*; So Chriſt if he had not died: and being God he could not indeed, but being man, He would eaſily enough do that, (you will ſay,) nothing eaſier than to die. But yet, if his death be a mediating death, he muſt be able to offer up himſelf in death, be his own Sacrifice, Altar, Prieſt, and borrow nothing, and all at once; and that no Creature could. But now being God alſo, he was able to offer up himſelf, needed no other Prieſt, *Heb.* 9. 14. *Through the Eternal Spirit he offered up himſelf, yea and find a Sacrifice alſo himſelf, offering up his body*, *Heb.* 10. 10. *And his Soul alſo an offering for ſin ſtrugling under the wrath of God*, *Iſai.* 53. 10. *Yea and be the Altar himſelf*, *Heb.* 13. 13.

But Thirdly, There is a buſineſs of greater difficulty yet behind, that exceeds the power of any Creature, yea of all, which will draw out the power of God indeed; and that is, That he muſt riſe again as a Conqueror over death, overcome Hell and God's wrath, and not ly wreſtling under them to Eternity; for till then God's wrath would not be ſatisfied, for if he had lain by it, and been kept in priſon, then it had been a ſign the debt was not paid. If ever therefore he will juſtify us by his death, he muſt overcome and riſe again, or elſe we ſhould *be ſtill in our ſins*, 1 *Cor.* 15. 13. And this no Creature could ever do; God's wrath would have held them tugging work to Eternity, and they could never have riſen again, nor ſtir'd; he that overcomes that, muſt be as ſtrong as God himſelf, yea and he muſt do this himſelf, by his own power too. 'Twere not enough to be raiſed up as *Lazarus* was, by the power of another; That will not ſerve: For that power that raiſed him muſt firſt ſatisfy and overcome God's Wrath and break open the Priſon Doors.

Now, If another power than his own had done it, that party had been Mediator and not he. But now he being God, he is able to do all this, and to do it himſelf alſo. For being God, that power was able to raiſe him up, and to looſe the pains of death; and it was impoſſible he ſhould be held of them, they were the pains of death, namely the wrath of God which would have ſped all the Creatures in the world; and which pains would not have let him go, till they were looſened and overcome; for if poſſible, they would have held him; but being God, it was not poſſible. He will take Hell-gates, as another *Sampſon*, and throw them off the Hinges and carry them away, and ſwallow up Death in victory, *Deſtroy this Temple* (ſays he, *John* 19.) *and I have power to raiſe it up; I my ſelf.* The Body could not raiſe it ſelf indeed; therefore if he had been meer Man he could not have done it; but that Spirit, the Eternal Godhead could, 1 *Pet*. 3. 18. He was able you ſee, to this work of Mediation.

Thirdly, Chriſt had faithfulneſs in him, not to fail in the performance, *Heb.* 3. 2. It is ſaid, *He was faithful to him that appointed him*; God did appoint (as ye heard,) and truſt him, and therefore he failed not his Expectation; for God otherwiſe had not pitcht upon him. And the Reaſons which may evince he would be ſo, Are,

Firſt, He being God, and having paſt his word to his Father, he could not but be faithful and true in it; *For with God is no variableneſs, nor ſhadow of turning. James* 1. 17. and plead unability he could not; and his Father that had appointed him would not releaſe him, *Heb*. 7. 21. *He ſwore, and would not repent, that he ſhould be a Prieſt.*

Secondly, It concerned himſelf to be Faithful in the performances, for otherwiſe, as the caſe ſtood, he himſelf muſt have layen by it; as a Man that is ſurety for another, (as *Heb*. 7. 22. *He was made a Surety;*) he made it his own debt; and we could not, nor were able, and he therefore undertook it; and therefore it concern'd him to diſcharge it, and to pay the utmoſt Farthing.

Thirdly, God, upon this ground, took his Word and Bond, and had let Thouſands of Debtors go free, and ſaved Millions under the Old Teſtament, upon his bare word; ere ever he came to do it, *Heb*. 9. 15. he is there called, *The Mediator of the New Teſtament, that by means of Death for the Tranſgreſſions under the Old Teſtament, &c*. Many a Man's ſins then, were put upon his ſcore, and God ſhould be a great looſer by him; and therefore it was neceſſary he ſhould diſcharge thoſe debts. *Rom*. 3. 25. he ſays, *That God had ſet him forth to be a Propitiation, to declare his Righteouſneſs,* (*or Faithfulneſs,*) *for the Remiſſion of ſins that are paſt, through the forbearance of God.* There ſeem to be two Arguments. 1. That God had pardoned and forborn many ſins, before he came into the World, he had been at great expences of Mercy; and he ſhould be a looſer, if he came not to be a Propitiation for them. 2. Upon Chriſt's promiſe to him, he had made a promiſe of Chriſt to the World, and therefore to ſhew his Faithfulneſs and Truth, he ſent him, to make good his Fathers faithfulneſs, he muſt needs be faithful.

Fourthly, When he came down from Heaven, and took our Nature upon him, he left his glory as a Mortgage or Pawn, for to make his Promiſe and Bond good; never to take it up again and look his Father in the face in glory, till he had performed it; for ſo much that ſpeech of his implies, *John* 17. *ver*. 4. and 5. *Now glorify me with the glory I had with thee before the world was*; that ſame [*Now,*] having reference to [*Finiſhing the work,*] in the 4*th. verſe* implies, that till then he was not to reaſſume it.

Therefore Fourthly,

He hath done it, and fully performed it; ſo his own words are in the ſame, 17. *John* 4. *I have finiſht the work which thou gaveſt me to do, and hath all fulneſs of Righteouſnes dwelling in him, to make peace and reconcile us, Coloſ.* 1. *ver*. 20. For, Firſt, Whereas God had a Bond againſt us, *Coloſſ* 2,15. till that was diſcharged we muſt lie by it. He hath diſcharged that Debt, paid an equivalent Ranſom to it, ἀντίλυτρον, 1 *Tim*.2.6. and cancelled that Bond, *Coloſſ*.2.13. And whereas we were to die, Bodies and Souls, he offered both his *Body*, *Heb*.10.10. and alſo his *Soul*, as an *offering for Sin*, *Iſai*.53. 10. and *poured it out to death*, v.12.whereof the two Elements of *Bread* and *Wine*, are Signs and Seals to us, though both conveying one and the ſame whole Chriſt; yet repreſented to us as having his Body broken in the *Bread*, and his Soul poured out in the *Wine*; the Life or Soul lying in the *Blood*, it ſignified the ſuffering of his Soul; *Which Sacrifice being offered up by the Eternal Spirit*, (that is, the Godhead,) who was both *Prieſt* and *Altar*, *Heb*.9.14. *therefore ſanctified the Gift or Sacrifice*, as the Altar did, *Matt*.13.17. and therefore being *the Blood of the Son of God*, it *cleanſeth from all Sin*, 1 *Joh*.1.7. Yea, and ſo perfect a Satisfaction is it, that he needed to do it *but once*, *Heb*. 10. 14. *By once offering he perfected for ever them that are ſanctified*; that is, purchaſed a perfect peace and final diſcharge; and that ſo perfect, that God doth herewith not only reſt ſatisfied, but alſo finds a *ſweet ſmelling ſavour*, *Eph*.5.2. ſo as the ſcent of *Sin* cannot come up into his Noſtrils.

Secondly, He hath fulfilled all the *active Righteouſneſs of the Law*, (for ſo indeed it *became him who is our High Prieſt*, *who is holy*, *harmleſs*, *undefiled*, *&c*. *Heb*.7.26.) So when he was to lay down his life, and pay the laſt Sum and Part of the payment, He ſays, *Joh*.17.4. *I have finiſht the work thou gaveſt me to do*; and *Joh*.8.29. *I do alwaies the things that pleaſe thee*; and, *I came not to deſtroy the Law*, *but to fulfil it*, even every *Ióta* of it. For (ſays he, *Matt*. 3. 15.) ſpeaking of the neceſſity of his being Baptized, which was a branch of Righteouſneſs, *Suffer it to be ſo*, *for it becomes us thus to fulfil all Righteouſneſs*, namely, neceſſary for Juſtification, which I add, becauſe ſome parts of the Law he had no occaſion to fulfil; as not the duty of a Husband to a Wife, nor of a Father to a Child, becauſe they were not compatible with his condition and office of Mediatorſhip; and which are rather duties of a particular ſtate and condition of life, than of the nature of Man in general, which he undertook for: That therefore, as we ſay, it was not neceſſary he ſhould in his Paſſive Obedience take on him the ſeveral perſonal Infirmities and Diſeaſes, which befal Men, but only thoſe which are common to Man's nature, as *Hunger*, *Sleep*, *&c*. which he did. So is it in his Active Obedience alſo: It was not neceſſary thus particularly to fulfil every ſuch branch as is but Perſonal; though all thoſe he did perform more eminently, in a more tranſcendent manner, as the duties of a Husband and a Father to his Spouſe and Children, the Church.

And beſides, as in his Paſſive Obedience he underwent the ſubſtance of thoſe pains we were to undergo; but was not bound to all the Circumſtances, as of Eternity, and of the place in Hell,&c. So, nor in his Active Obedience was he bound to perform the occaſional Duties, which are but Circumſtances to Man's nature, or diverſified by ſeveral conditions in this World. It was enough he performed, the ſum and ſubſtance of loving God and Man in that eminent manner he did; *Love* being, for ſubſtance, the *fulfilling of the Law*.

And thus it was impoſſible but that he ſhould fulfil the whole Law. Had he been meer Man, then indeed there might have been room for a Suppoſition, That being a Creature, he might have failed; but being God, he could not, *Jam*.1.13. and therefore not fail in performing any part of it. Which Obedience and fulfilling of the Law being performed by One, who till he took Man's nature on him, was no way ſubject to it; and then alſo was Lord of the Law, as of the Sabbath, may be accepted for us, and we ſaved by it: ſo as the *Righteouſneſs of the Law* is ſaid to be *fulfilled in us*, *Rom*.8.4,5.

And that he hath fully performed both theſe, is evident by this; That *now He ſits at the right hand of God*, which is the demonſtration brought by the Apoſtle, *Heb*.10.12. that he hath done whatever was requiſite to perfect and conſummate our *Peace* and *Reconciliation*, as *v*.14. For, ſays he, after his offering that his Sacrifice, *He ſat down at the Right hand of God*, or *the Majeſty on high*.

high. Now it is certain, he had never come thither if he had not paid the Debt, God would never have ſuffered him ; *For he muſt have lain in Priſon till he had paid the utmoſt Mite.* But now being got out of Priſon , as *Iſai.* ſpeaks, *Chap.* 53. 8. *And ſet down on God's right hand there in Heaven* ; ſurely he hath paid the Debt, and if he could have broke looſe and got thither , yet in Heaven he would not ſtay, unleſs he had performed it ; thither would the wrath of God purſue him,and there arreſt him and ſeize on him ; for when *Adam* had ſinned, Paradiſe could not hold him ; nor would Heaven hold Chriſt if he owed God any thing, therefore ſays Chriſt, *John* 16. 10. bringing it as an evidence of his *Righteouſneſs* all ſufficient, and to *convince* the world of it ; *I go to my Father , and ye ſhall ſee me no more* ; if it had been otherwiſe, his Father would not have received him, but ſent him down agen.

And by this his both Active and Paſſive obedience, through the acceptation of his Perſon, who performed it, he hath compleated the work of Reconciliation with his Father ; which conſiſting of Peace and Good will, (that is, being pacified towards us, and receiving us into favour again,) as the parts of it ; theſe two main parts of obedience ſerve to procure and conſummate both. his Blood procureth Peace ; ſo *Coloſ.* 1. 20. *Having made Peace through the Blood of his Croſs* ; that is the firſt. But yet, becauſe when Peace is made, the party may ſay, Though I am at peace and Pardon the Traitor , yet I can never love him again, or receive him into favour, as I was wont ; therefore his active Obedience, through the favour of the perſon performing it, procures the manifeſtation of good will alſo, to make us compleat and perfect friends. Therefore to Reconcile, in that 1. *Coll.* 20. is made more than ſimply to make peace ; Peace is but the foundation of it, *For having made peace, to reconcile us,* &c. ſays the Text ; and the Blood of his Croſs goes to make peace ; this other ſerves to reſtore us to his loſt favour, to make us accepted ; *and all through him.* Therefore there lies the Emphaſis, as ye may obſerve it in that 1 *Coloſs.* 20. *By (him I ſay ;)* it comes in twice there.

Therefore Fifthly, Add to all this, There is a fulneſs of Acceptation of the *Perſon* with God, who performed all this : For he that brings Creatures into favour, muſt be more beloved than a Creature ; and in matters of Mediation, the chief thing lies in the graciouſneſs of the Mediator with his Intereſt in the party offended ; and if either his Love or Money will procure full friendſhip for us, he will uſe both. His Money (you ſee,) is paid, he hath laid it down , a ſufficient price ; and beſides, he is infinitely beloved of his Father ; ſo as for his ſake he cannot but accept it, and love us again through him, better than ever. For *Prov.* 8. *He is his Old Friend, and Ancient Companion* , *ver.* 30. *even before the World was, his only begotten Son, not by Will but Nature, the very ſubſtantial Image of his Perſon, Heb.* 1. 2. In whom therefore he cannot but delight, and be well pleaſed, as he himſelf from Heaven hath ſaid, *This is my beloved Son in whom I am well pleaſed* ; not with him only, but in him with others ; for therefore he bids us hear him and believe in him : and if it had not been, that he is well pleaſed with us in him, it had no way concerned us. Therefore in 1 *Epheſ.* 9. we are ſaid to be *graciouſly accepted in him, as the beloved one of his Father*, as it is there. And tho he ſecretly bore good will to us before, yet in this his *Beloved*, he hath *Made* us graciouſly accepted, made way for owning us, and ſhineing graciouſly upon us, in and through him ; whereas without him, he would never have afforded us one good look.

And tho in *Adam* we were beloved, having his Image in us in him , yet infinitely more in Chriſt, *Rom.* 5. 17. *We receive abundance of Grace and Righteouſneſs and life in Chriſt* ; and therefore ſays Chriſt, *John* 10. 10. *I came that they might have life, and that they might have it more abundantly.* It is a degree of compariſon, and therefore with that former ſtate of life we once had ; they ſhall have all that life, (and God's favour is our life,) they once had, and more abundantly. In that 5. *Rom.* 17. he ſpeaks comparatively with our eſtate in *Adam* ; and ſeems to make this the fruit of that abundance of Grace and Righteouſneſs that we receive above what in *Adam* we ſhould , that we ſhall reign in life, be Kings in Heaven, to which place his Righteouſneſs would not have brought him; but ſerved only to continue that life and degree of favour he was received into. But in him we are beloved with the ſame love Chriſt himſelf is, *John* 17. 23. *Thou haſt loved them as thou haſt loved me*; and therefore *ver.* 27. adds and makes this a further favour granted at his requeſt, *That they might be where he is*; whether elſe they ſhould not have come. For he aſcended to prepare that place for us;and then Heaven was opened, and not till then; when he ſaid, *This is mywell beloved Son in whom I am well pleaſed*. We are therefore not only made friends again in Heaven, but further received into a greater degree of favour than ever, and to a higher place in Court.

But now becauſe in the Sixth place, It may be ſaid, That tho for his ſake we are made friends, as good as ever; yet we may fall out again, a breach may come, and ſo the enmity become greater than ever; he may uſe us kindly for a while, for his ſake; but yet upon ſome provocation he may caſt us off again,and remember all our former ſins.

Therefore Sixthly, Know, that there is Eternity and Perpetuity annexed to this his Mediation, to make it yet more full; and ſo full as nothing now can more be added, *Heb.* 10. 14. *By one Offering he hath perfected for ever them that are Sanctified.* His Offering, tho but *One*, yet it was a *Perfect one*, wanting nothing; once was enough; it is of everlaſting force and merit, for it perfecteth *for ever*. And it is not thus only in it ſelf, but in the fruit of it to thoſe who enjoy it, it perfecteth them for ever who are Sanctified by it. There is no danger of Juſtification, if Sanctification hold out; That being the condition on our part; and therefore ſhewing the Eternal efficacy of that one Offering he ſays, it perfects them who are Sanctified; even that being the Covenant on his part to perform in us, as well as Juſtification is; and therefore he adds, *ver.* 15, 16, 17, 18. Whereof the Holy Ghoſt is a Witneſs to us; for after he had ſaid, *This is my Covenant, I will write my Laws in their hearts*, he ſays, *And their ſins and Iniquities I will remember no more*. The ſum whereof is this, *That Juſtification is Eternal*, *Their Iniquities will I remember no more*; and therefore Sanctification is Eternal alſo, and both he puts upon the merit of that one offering; that Righteouſneſs which hath influence into both, being Eternal alſo, and perfects for ever; and therefore, *Dan.* 9. 24. *He is ſaid to finiſh and put an end and a Seal to ſins, and to make Reconciliation for Iniquity, and to bring in everlaſting Righteouſneſs*; that is,Such a Righteouſneſs as ſhall through the ſtrength; and eternity of its merits, for ever put an end to ſins and to make a Reconciliation as eternal as it ſelf is, and us friends for ever. For it is ſuch a Righteouſneſs, that as it is of that breadth to cover Millions of Worlds of ſins; ſo of that length, that no times to Eternity could wear it out, where it is once imputed.

And indeed the reaſon why it is of that length is, becauſe it is of that ſufficiency, though it be but one offering, yet it perfects for ever when it is once imputed; and till the guilt of ſin can come to be of more force than the merit of his Righteouſneſs; it cannot ceaſe to be imputed, when once it is imputed. And therefore it is not ſaid, that by reaſon of it, ſins are remembred no more, but Iniquities alſo, in both the forementioned places. So that when Chriſt ceaſeth to be Righteouſneſs; then may we, when once he is made Righteouſneſs to us.

And to this end further, beſides the everlaſtingneſs of his Righteouſneſs, he himſelf on purpoſe lives for ever to keep us in favour, and his Righteouſneſs in memory, and our ſins in forgetfulneſs, *Heb.* 7. 24. *This Man* (ſays he,) *becauſe he continueth for ever, hath an unchangeable Prieſthood; Wherefore he is able to ſave to the utmoſt them that come unto God by him; ſeeing he ever liveth to make interceſſion for them.* He is able to ſave to the utmoſt; that is the utmoſt of ſins, be they what they will; to the utmoſt of times, though continued never ſo long. No guilt can reach ſo far, and to ſuch greatneſs from which he is not able to ſave; and he makes this as one reaſon of it, becauſe he himſelf lives for ever, and lives on purpoſe to put remembrance and force into his mediation, *He liveth to make interceſſion.*

He is not one that will be ſilent whilſt he lives, never hold his peace till he have peace. *If any Man ſin after the imputation of that Righteouſneſs, we have* (ſaith he,) *an Advocate with the Father*; If Sin, and the Devil, who is Sins Advocate, plead againſt us, yet we have Chriſt our Advocate, who never took any cauſe in hand wherein he was foiled; and this with the Father, both his and ours; who is therefore ready to hear his Children pleaded for by ſuch a Son. And if the Blood of dead *Abel* cries, ſhall not the Blood of living Chriſt ſpeak louder? If the ſin of *Adam* now he is long ſince dead, would to eternity continue to condemn men born of him, (if it might be ſuppoſed, generation might laſt to eternity,) one Man after another, and never have any ſtint; and ſhall not the Righteouſneſs of him *who is alive for ever more*, *Rev.* 1. 18. be of force to diſpel the guilt of all the Sins (that can be ſuppoſed to be committed,) even to Eternity.

See how the Apoſtle argues it, *Rom.*5.10. *If when ye were Enemies, ye were reconciled by his death, much more ſhall we be ſaved by his life.* He argues from the leſs to the greater; and the compariſon is double. 1. His death and life are compared together. And 2. Our ſtate before Reconciliation and after. If after we had gon on many years, in a ſtate of Enmity and Rebellion, and yet were made friends through the ſtrength of his mediation; and all that Enmity forgotten and pardoned; then being made friends, it is eaſier for Chriſt to keep us ſo, and to get our ſins ſtill pardoned to the end of our days. And if his death was of force enough to reconcile you then; much more being now alive, and ſo able to put life into the merit of his death, will he be able to keep God and you friends; and therefore ſays he, in the *6th. Chap. 9th. ver.* having ſaid at the *5th. That we are planted into the likeneſs of his Reſurrection*; he makes the likeneſs and ſimilitude to hold in this, knowing *That Chriſt being raiſed from the dead dieth no more, Death hath no more Dominion over him, for in that he died, he died unto ſin once*, (he had not died but for Sin, and then needed die but once for it,) *but in that he liveth, he liveth unto God*; *Likewiſe* (ſays the Apoſtle *ver.* 11.) *reckon ye your ſelves alſo dead unto ſin, and alive unto God, through Jeſus Chriſt.* Make account that when Chriſt is out of favour, then you may be; when he is Damned, you may. But he liveth ever, ſo ſhall you; for by that one death he hath perfected for ever *them that are Sanctified.*

USE.

Now the common uſe, or Corollary from both theſe, what God has done, and what fulneſs dwels in Chriſt, is this, That certainly there is peace and reconciliation to be had and obtained with God by Sinners and Enemies to him; and this, my Brethren, is the pitch, the Marrow of the Goſpel; ſuch news, that as ſoon as it burſt out, Heaven and Earth rang with joy again. The Angels could not hold, but as being ambitious to be the relators of it, poſted down to Earth to bring the firſt news of it, *Luke* 2. 13, 14. *Peace on Earth, good will towards Men.* Though you can hear it, and be no more moved than the ſeats you ſit upon; yet when it was firſt preached, it brought in Men by Troops, as Voluntaries, more than the Law had done. *Luke* 16. 16. *The Law and the Prophets were till John; but ſince the Kingdom of God* (*that is the Goſpel,*) *is Preached and every man preſſeth into it.* But now, Alaſs! We that are daily uſed to the tidings of it; how little are we moved with it! How few come in upon proclamation made of it! And therefore we are fain to make it the greateſt of our buſines to preach the Law, and come with that great Hammer to break your bones in pieces firſt, that we may then preach the Goſpel. as it is *Iſai.* 62 *To the Captives, and to bind up the broken hearted, and ſo to make our ſelves work*; and this we count our miſery. Yea, and this we profeſs before you all this day, we tremble moſt when we come to preach it; for we are afraid that Men ſhould ſtill go on, and ly in their ſins; which if they do, they had well nigh as good have been in Hell, as in the Church to hear it; becauſe God may be provoked to ſwear againſt them, that they ſhall never enter into his Reſt.

Yet becauſe a neceſſity is laid upon us, not to preach only, but to preach the Goſpel; and that all that are brought home to God, muſt have the knowledge of it. I return to enlarge and preſs the Uſe mentioned, and ſhew the commexion of it with what hath been delivered, and how it flows from it.

Reconciliation, I ſay, ſurely may be obtained.

Firſt becauſe God the Father ſo ſtrongly purpoſed and intended it for ſome; therefore ſurely it may be had, for he will never go back or alter any reſolution he hath ſo peremtorily taken up; yea tho he had not made known that his purpoſe to us his Creatures; *For he is not as man that he ſhould repent*; he ſhould be conſcious to himſelf of imperfection if he did: *And he ſwore* (as I told you,) *and would not repent from everlaſting, and now he hath made known this which he purpoſed in himſelf, Epheſ.* 1. 9.

Secondly, His delights were in it, and therefore are in it ſtill, his greateſt and ſtrongeſt delights: tho we poor frail Creatures alter our delights daily, (for indeed our delights do ariſe out of alteration and variety,) yet he can never alter his; but what he delighted in once he delights in ſtill; and ſurely if the thoughts of making us friends aforehand poſſeſſed his heart ſo deeply and ſo long, much more now when he ſhall come to the performance and execution of it, and to reconcile us actually; to ſee that done, the thoughts of which ſo pleaſed him. Do we think that ſuch thoughts ſo deeply ſet and fed with delight can vaniſh or be forgotten? Surely No. It is the day he longs for, which he hath ſeen a coming and rejoyced in, and ſaid in himſelf, *When will it be? Jer.* 13. *laſt.* And in the ſhewing Mercy and diſpenſing it, *I do delight*, ſays he, *Jer*. 9. 24. No requeſt therefore or ſuit pleaſeth him ſo or agrees more with his heart than ſuing forMercy and Pardon and to be friends with him;he is grieved when he is hindred by our impenitency from enjoying his delights. And then,

Thirdly, He ſpake to his Son himſelf, unbeſpoke to by us, and made known his mind to him, and called and annointed him to this work, and with the greateſt vehemency, when he ſwore concerning him, *that he ſhould be a Prieſt*; and having expreſſed ſo much ſeriouſneſs, as then he did to him, when he ſwore and ſaid *he would not repent, Heb*. 7. 21. For his Gifts and Calling and Oaths are without repentance.

And Fourthly, In that his Son did as willingly undertake it, and now hath alſo undergone it; and a Covenant having paſſed between them, he is much more engaged to accept it. For to what end did he trouble his Son to come down from Heaven, and to take our ſhame and frailties, and to die? What, in vain? As the Apoſtle elſewhere argues, *Gal.* 2. *laſt.* What, to ſpend his ſtrength for nought? As *Iſai*. 49. 4. A ſhame it were to take ſuch a journey to no purpoſe. No, God made him a promiſe, *Iſai.* 53. 10, 11. *That he ſhould ſee his ſeed, and ſee the travel of his Soul, and he ſhould be ſatisfied; for my Righteous Servant ſhall juſtify many*; and this becauſe he underwent ſo much grief and ſorrow ſo willingly; as it is in the former part of the Chapter: and the joy of this was it made him undergo it ſo willingly, *Heb*. 12. 2. *For the joy that was ſet before him.* And that his joy was this, *That he ſhould prolong his days*, and tho' he died in the Travel, yet he ſhould ſee the travel of his Soul; and as a Woman, tho' ſhe be in great pains, yet her joy is, *That a ManChild is born into the World*; ſo it was with Chriſt, *that many ſhould be juſtified by him*, as it follows there; for nothing elſe will ſatisfy Chriſt. *And that he ſhould divide the ſpoil with the ſtrong, ver.* 12. *Becauſe he powred out his Soul to Death*; that is, *He triumphed over Hell and Death, and in the conqueſt ſpoiled Principalities and Powers, and obtained Heaven and everlaſting Righteouſneſs, by which he himſelf was not made the richer.* God therefore allows him to divide it and give it away to others. And God conſidereth alſo how that in this work he was his Servant, *My Righteous Servant* (ſaith he,) *ſhall juſtify many*; and he was *his* Servant, did *his* buſineſs in it: and ſhould he have no wages, nor reward? Yes, the only reward which he ſeeks for, is the ſalvation and juſtification of his Elect; and thoſe God hath given him, *Iſai.* 62. 11. *When Zion is ſaved, and his ſalvation of them cometh,* it is added; *that his reward is with him, and his work before him; that being the reward of his work;* and *Iſai.* 49. 4. when Chriſt complained, *That in regard of Iſrael, (that is the Jews,) I have in a manner ſpent my ſtrength in vain, ſo few of them are called, that my reward and work is with my God, to give me wages.* And what is that? *ver.* 6. *I will give thee for a Light to the Gentiles, and that thou mayeſt be my ſalvation to the ends of the Earth; And I have heard thee in an acceptable time; And I will give thee for a Covenant to the Gentiles, to ſay to the Priſoners, Go free.* This is God's Anſwer to him there.

Fourthly, It is the Duty of Chriſt, if I may ſo ſpeak with reverence, to bring Men in, *John* 10. And as to him, ſo to us he hath manifeſted ſo much, by all means poſſible to aſſure men of his willingneſs to be reconciled to them, if they will be ſo to him; to aſſure us he hath engaged himſelf by all means poſſible.

And unto all theſe ſecret engagements in his own heart, and to his Son, we may now add, all the profeſſed publications of his mind herein to us, which he hath made upon all occaſions, and by all means poſſible. As,

Firſt, He hath publiſhed this News by all Three Perſons. Firſt, himſelf to *Adam in Paradiſe*; and renewed it again and again, with his own immediate voyce from Heaven, *This is my well beloved Son in whom I am well pleaſed; which we heard,* (ſays *Peter,*) *and is no fable.*

Secondly, Chriſt, *Who is the faithful and true Witneſs, Revel.* 1. He came from the boſom of his Father; and as he died *ſo he preached peace, Epheſ.* 2. 17. and it was one of the firſt Texts he preached on. *Luke* 4. 18. *The Spirit of the Lord is upon me, becauſe he hath Annointed me to Preach the Goſpel, to Preach deliverance to the Captives.*

Thirdly, The Holy Ghoſt bearing witneſs, *God hath exalted him to give Repentance and forgiveneſs of ſins, Acts* 5. 31, 32. and ſo *Heb.* 10. 16. *Theſe are the Three witneſſes in Heaven,* 1 *John* 5. 7. and their record is this, *That there is life to be had in his Son, ver.* 11. *And if we receive the witneſs of Men, the witneſs of God is greater; and he that believes not this, maks God a lyar, becauſe he believes not the record that God gave of his Son.*

And Fourthly, He hath publiſht it alſo *by* all Creatures reaſonable, and *to* all Creatures reaſonable.

Firſt, The Angels, they came and preached *Peace on Earth, good will towards men, Luke* 1.

Secondly, *To Men he hath given gifts powerful and full of Glory, Epheſ.* 4. 8. *&c.* and a Commiſſion, moſt large and gratious; *to tell Men, that God was in Chriſt reconciling the World,* 2 *Cor* 5. 20. Yea,

Thirdly, And he hath maintained this Miniſtry in all Ages, all times ring with the news of it: The World is as full of theſe his Embaſſadors now as ever. And theſe ly as Leiger Ambaſſadors, to treat with Men about this peace; to proclaim that he is fully willing, and upon that ground to beſeech Men to be reconciled; and ſo long as Leiger Embaſſadours ly in a place and are not ſent for away, ſo long the treaty of peace holds.

Fourthly, He hath done this by them in all places; he has bidden them, *Go and Preach it to all the World, to every Creature, Mark* 16. and accordingly his Diſciples did preach it, and had done it in *Paul's* time, *Coloſ.* 1. 6. And this openly, *Wiſdom cries without, utters her Voice in the ſtreets, and cries in the chief places of Concourſe, Prov.* 1. 21. Chriſt cries his Riches at the Croſs; cares not who hears it, yea, would that all ſhould know it, and he would not have it ſpoke ſo openly and generally, if he were not moſt ſerious in it: *And if it were not ſo, he would have told you.*

Fifthly, He hath declared it by all means elſe that may argue ſeriouſneſs.

Firſt, Not by bare word of mouth, but you have his hand for it; he hath left his mind in writing, this Book, which is dropt from Heaven, the Title of it is, *The word of Reconciliation.* 2 *Cor.* 5. 19. the main Argument of it being *Reconciliation*; and if there be any truth in it, then certainly in this Doctrine of *Reconciliation.* In this Book we find Proclamation ſent forth after Proclamation, Book after Book, Line after Line; all written to this end, that we might have hope and ſtrong conſolation, as the Apoſtle witneſſeth.

Secondly, He hath added the Seals of the Sacraments, and an Oath to it alſo; and that was not made or ſlipt from him at unawares, as Oaths from men uſe to do; but adviſedly, with the greateſt earneſtneſs and deliberation that might be, *Heb.* 6. 17. *God willing,* (the Text ſays,) *more abundantly, to manifeſt this his intent, and the Immutability of this his Counſel of reconciling the World to himſelf through Chriſt,* (which is the Promiſe mentioned in the former verſes made to *Abraham,*) *confirmed that Promiſe with an Oath, that by two immutable things,* (his Word and Oath,) we might have ſtrong conſolation and hope.

Thirdly, He hath pawned Heaven and Earth, the Covenant of Day and Night, in Mortgage, *to forgive Iniquity through his Sons Death, Jer.* 31. 34, 35, 36. *and Chap.* 33. 20. *This is my Covenant,* (ſays God there,) *that I will forgive their Iniquity, and remember their ſins no more, ver.* 34. *and ver.* 36. *If thoſe Ordinances depart of Sun and Moon,* &c. *ver.* 35. *And if you can break the Covenant of Day and Night. ver.* 20. *of* 33. *Chap. Then may this Covenant of mine be broken.* Day and Night, we ſee, continue ſtill; and therefore this Covenant holds good ſtill.

Sixthly and Laſtly, If all this will not perſwade Men of this his willingneſs to be reconciled to them, and ſhew them Mercy, manifeſted ſo ſeriouſly, ſo many ways, (wherein it is impoſſible for him to ly, as the Apoſtle ſpeaks,) yet at laſt, let his Actions and Courſes which he hath taken from the beginning of the World ſpeak for all the reſt. He hath been *Reconciling the World* in that ſenſe; that is, he hath been bringing friends and pardoning many, in all Ages from the beginning of the World. As Firſt, *Adam and Eve,* the Ringleaders, the heads of the Rebellion; who drew all the reſt of the World into that Enmity, were yet reconciled. Kings uſually hang up the Heads and Chiefs in Treaſon, for examples of their Juſtice, tho' they pardon others; yet them did God reconcile to himſelf, as examples of his Mercy, to all that ſhould come of them. And it is obſervable, that the firſt thing he did, after the World was fallen, was Preaching this Goſpel, and ſhewing of Mercy in Pardoning them: He began to do that ſoon, he meant to be always doing that to the end of the World, which he delighted in. His heart appears to be moſt in this work, when he began it ſo ſoon. What ſhould I reckon up the reſt that followed that? *Abraham, David,* &c. the time would fail me. The *Romans* were Enemies, and they were reconciled, *Rom.* 5. 8, 10. The *Epheſians, Epheſ.* 2. 12, 14. The *Coloſſians* were ſometimes Enemies, yet now reconciled, *ver.* 21. yea, (and God be bleſſed,) Chriſt is yet according to his own Promiſe, *That he would be with us to the end of the World,*) reconciling the World to himſelf ſtill. God hath ſome true friends now in the World, that are truly reconciled to him, that walk in the ſtreets by you, live amongſt you; and he will have Thouſands when you are gone. And what are theſe but as Flags and Patterns of Mercy and Reconciliation, hang'd out by God, to toll others in? *Epheſ.* 2. 7.

And yet, becauſe notwithſtanding all this aſſurance of God's willingneſs to be reconciled; there are certain tacite objections and ſtumbling blocks, which ly in poor diſtreſſed Souls minds, which block up their acceſs to God for this peace; I will therefore remove ſome diſcouragements which are apt to ariſe in Mens minds when they hear this news of *peace and good will.* For as when God would ſpeak *peace to his People,* 57. *Iſai. and bring them into the Land of Canaan again:* he bids them (*ver.* 14.) *Caſt up, and take away the ſtumbling blocks.* So when we would perſwade Men to come in to God, we muſt make the way clear, and ſhew how there is an abundant entrance made into the Kingdom of Chriſt.

Firſt, The conſciouſneſs of their own Rebellions, ſtrike ſuch terrour into their Conſciences, as they dare not come into his preſence, nor look him in the face. But for that, conſider what we have been ſpeaking of all this while; Is it not a matter of *Reconciliation*? Now, if there were not ſin nor rebellion in thee, there needed not a Reconciling: Chriſt might have been ſpar'd this labour. Nay, conſider, that if this were any real hindrance, there ſhould be no Saints in Heaven, but Chriſt and his holy Angels. For all thoſe Saints who now behold his face with joy, were ſometimes Enemies as well as thou. For when the Text ſays, *He reconciled all things in Heaven*; it implies that all thoſe Saints who are now in Heaven, were Enemies and Rebels once; for elſe what needed they any Reconciliation.

But ſome will further ſay, Ay, but I have been a deadly deſperate hateful enemy, and oppoſer to himſelf, his Children. Why conſider, that theſe *Coloſſians* were enemies in their minds, in evil works as deeply and as ſtrongly contrary as any others.

Ay, But I have been a tranſcendent Enemy, an arch Rebel, and tho he may be reconciled to others, yet never, I fear, to me. Well, ſuppoſe thy heart and thy life have been never ſo full of Enmity and Rebellion againſt him; yet conſider the Text tells us, *That Chriſt hath all fulneſs in him to reconcile*; and till thou canſt be fuller of ſin than he of Righteouſneſs, there is enough to pardon thee, *He is able to ſave to the utmoſt*, be the caſe never ſo bad, the matter never ſo foul.

Ay, But thou wilt ſay, I have been ſo for theſe many years, I have lived in enmity, and in that ſtate long, 20, 30, 40, 50. years; and it is an old grudge God may have againſt me. Conſider that this fulneſs dwels in Chriſt; it hath reſided longer in him, and in God's acceptation, than ſin hath done in thee; yea it will dwell in him for ever; it is an everlaſting righteouſneſs.

In a word, Suppoſe thy ſins are never ſo many and ſo grievous; yet conſider, that his thoughts of pardoning are more, for they have been from everlaſting, as I ſhewed out of the *40th. Pſalm 5th. verſe They cannot be numbred*. And alſo that the plot of this buſineſs, is to make Grace and Mercy abound; it is Chriſt's trade to purge ſin, *Mal.* 3. And the more ſin, the more work you bring him. He is a Phyſician who healeth freely and ſimply to ſhew his skil and pitty, and for no other end; and therefore the older the worſer, the more feſtered the ſore is, he is the willinger to heal it; for he ſhall have his end, in healing it more, ſhew the more skill, the more mercy; therefore tho it may ſeem to diſcourage thee, yet it doth not diſcourage him; when thou comeſt to him, thou art the welcomer, if thou wilt but come to him. It was his buſineſs he came for, *To ſave ſinners*; and ſuppoſe thou beeſt the Chief as *Paul* was, 1 *Tim.* 1. 15, and a Blaſphemer, as he, *ver.* 13. yet is it a faithful ſaying. *That Chriſt came to ſave ſinners, &c. even the chiefeſt of them.*

But you will ſay, That was extraordinary, and no way exemplary for me. But the words ſhew the contrary, for he ſays, it was a truth worthy of all acceptation, as therefore concerning others as well as himſelf, let them be as great ſinners as he; *And to me firſt*, (ſays he, *ver.* 16.) *that I might be a pattern (of Mercy,) to all that ſhould believe*; yea, to all that ſhould be afraid and diſcouraged to believe, by the greatnes of their ſins; and in that God began with him, he meaneth not to end with him, he puts him in the fore front of the bil, to me firſt, to bring others the faſter in. Some one in Heaven muſt be the chiefeſt of ſinners; and who can tell but that it may be thee?

But when theſe Objections are anſwered, and ſins proved to be no bar between Pardon and them; yet then they plead, that it may be that they are not elected, as *Paul* and others were, for whom God intended all this; and therefore it may prove an uncertain ſuit, for if they be not elect ones alſo, they ſhall miſs of it, tho they ſhould ſeek and ſeek never ſo earneſtly. If I knew certainly indeed, that peace were to be had for me [my perſon] in particular, there was ſome life to ſtir in it.

For Anſwer to this. Not to meddle with the Controverſy of the Univerſality of Chriſt's Death and God's Love, in this place at this time: But let all this be granted.

Firſt, Let me deal with you upon that ſuppoſition, that it might prove uncertain in regard of particular Election; and convince you what ſtrong Incentives there are for you to ſeek it, all this ſuppoſed.

I. Unleſs thou didſt certainly know that thou ſhould'ſt certainly miſs of it, and until God declares thou art none of the number, ſo long there is hope concerning this thing; there is an [*It may be,*] which is as much as we find many Promiſes expreſſed in, as *Zeph.* 2. 3. ſo *Joel* 2. *He exhorts them to turn to him with their whole heart, for he is gracious, &c.* And who knoweth if he will turn and repent and leave a Bleſſing behind him? If it be no more, God expects you ſhould turn upon this; this hope may quicken you, and ſtir you to caſt your ſelves upon his free Grace, ſeeing it is in him; to refer your ſelves to his Mercy, depending upon him in the uſe of all means; *Let us turn* (ſay the poor *Ninevites*, who therefore will riſe up in Judgment againſt thee,) *for who can tell but the Lord may repent of the evil? And God did ſo, Jonah* 3. 9, 10. There might be a Door of eſcaping, *And they were thought Priſoners yet of hope; Zach.* 9. 12. and venture they would for a Pardon, though they did not know certainly that they ſhould obtain it. But,

II. Suppoſe yet Further, more unlikely than likely, that thou ſhouldeſt ſpeed in thy ſuit; yet conſidering it is a caſe of abſolute neceſſity to ſeek out for reconciliation and peace, there is a ſtrong ground to move thee to ſeek out for it; and ſpend the utmoſt of thy endeavours to attain, and think it an infinite Mercy, that it is not declared to be abſolutely impoſſible for thee.

In caſe of abſolute neceſſity, we ſee men weigh not impoſſibilities; but do put themſelves and all their endeavours upon a venture, tho' the buſineſs be very uncertain.

For Example. Men being preſſed to the Wars, tho it be uſually certain that ſome ſhall dy; and thoſe in all probability, who fight in the ſore front, or venture upon ſome deſperate piece of ſervice; yet it being neceſſary for them to undertake that ſervice which is commanded upon pain of life, and there being ſome poſſibility they may eſcape; it may fall out ſo. In this caſe they are content to hazard and venture themſelves; therefore alſo why not much more in this caſe, ſhouldeſt not thou, tho there were more unlikelyhood that thou ſhouldeſt not obtain, than that thou ſhouldeſt? To give another alſo, 2 *Kings* 7. 34. *Two Lepers, they reaſoned with themſelves, If we enter into the City, then the Famine being in the City, we ſhall dy there; if we ſit here we dy alſo. Come let us fall into the Camp of the Aramites; if they ſave our lives we ſhall live, and if they kill us we are but dead.* Thus, in a caſe of neceſſity they choſe, that part, which tho it had many improbabilities in it; yet which might fall out otherwiſe, there was an *If* might be made of ſaving their lives; and yet the moſt unlikely one; for they did not know but that the *Aramites* might be reſolved to cut off all the *Jews*, and ſpare not a Man alive; and if they meant to ſpare any, yet of all others, (they might well think,) they would cut off them; becauſe being *Lepers*, they were unfit for ſervice and employment; and might infect the Camp.

And ſuppoſe this were thy caſe, that of all others thou wert moſt likely not to obtain mercy; that thou a Perſecutor or Contemner of Grace, &c. ſhouldeſt in all probability be cut off; yet there being ſome poſſibility; in a caſe of ſuch neceſſity come in and venture thy ſelf. And the neceſſity is greater for thee; for the *Lepers* there might be ſuppoſed ſome Miraculous way of preſerving them; but for thee no other at all; God hath no other. And the death the *Leper* ſhould dy, both one way and the other, would be alike; but if thou ſeekeſt not, thou wilt dy a worſe death. But,

III. In this caſe of Reconciliation, there is (ſuppoſing the Doctrine of particular Election,) both a certainty that God intends it for many; and as equal and indifferent a likelyhood in view, that it is intended for thee as for any other. Which beſides that great neceſſity to inforce thee, may add much encouragement and hope to thee: For thou heardeſt before, that none of thy ſins are any bar at all; and if any ſin muſt hinder, no ſin but that againſt the Holy Ghoſt. Tho there be many ſigns of Election, yet none of abſolute Reprobation but it. No former dealings of God with thee; nor any dealing of thine with him, tho never ſo baſe and injurious; no circumſtance in any ſin, either that it hath been ſo often, and ſo long lain in, and committed after ſuch Vows, Mercies, Convictions, Deliberations, can exclude thee. Nay none of theſe do argue thee further off from Mercy than another that is in the ſtate of Nature with thee; there is nothing can be ſaid concerning thee, but it might have been ſaid of ſome whoſe portion Reconciliation hath been, as the Apoſtle ſaith, *No Temptation hath befallen you but what is common to men*; So nothing can be objected againſt thee, but hath been and is common to thoſe who have obtained Mercy. No Leproſy makes thee unfitter or unlikelier to be ſaved, than another. So that lay but theſe two together.

1. That it is certain, ſome in all Ages ſhall find Mercy, and that thou art as fairly capable, and as nigh as another.

2. There is no qualification in the ſtatute to exclude thee; thy Country, Sex, Age, Parts, hinders nothing; for God did look to none of all theſe when he choſe Men, *Acts* 10. 34. *He is no reſpector of Perſons*; ſo as thou mayſt ſay as they, *Acts* 15. 11. *I believe, that through the grace of Chriſt I may be ſaved as well as they, for grace is free, and reſpects nothing in the perſon, one way or other, to whom it intendeth favour.*

And therefore I ſeeing nothing againſt it, as well as nothing why I ſhould, I am as near it as another, and therefore will ſtand for it, 1 *Kings* 20. 3. When they having heard the Kings of *Iſrael* were merciful Kings, and had ſpared others in the like caſe, that they and their Maſter *Benhadad* were in; and ſaw nothing in their condition had not been pardoned to others by them. They upon this ground ſay, *Let us put Ropes about our Necks, peradventure he may ſave thy life*; it was but a peradventure, and a greater one than can be ſuppoſed in thy caſe; for they had heard only in the general, *the Kings of Iſrael*, but whether this King *Ahab* were of ſuch a diſpoſition they knew not; and yet they adventured upon it, to ſeek to him. But thou hearſt that this great God, *is a God gratious, merciful, &c.* and that he hath pardoned Thouſands in the like condition.

In the Fourth place, Thou art not only thus equally capable of it, as well as another, but there is a probability, a likelyhood God doth intend thee, becauſe thou haſt heard, that he is a merciful God, and willing to be reconciling by his own appointment.

The news of it is eſpecially directed to thee by himſelf; and he hath bidden thee to ſtand for it, and come in for it: For the word of Reconciliation which we preach is made known but to a few; and thoſe to whom it comes, it comes out of ſpecial mercy, and by God's direction rather to one place than another; rather to one man than to another; as why was *Paul* forbidden to go into *Bythinia*, *Acts* 16. 7. and called to go into *Macedonia*, and bidden (*Acts* 18. 10.) to ſtay at *Corinth* and preach, but becauſe as it is there, *I have much People in this City*. When the Plague comes to a place any man lives in, when as other places are free; he fears leſt God may intend to take him away by it, rather than others in other places; and ſtill looks on himſelf in bed, if he hath no Token on him. So when the Goſpel comes to the place thou liveſt in; and not the ſound of it confuſedly, but the knowledge diſtinctly of it to thy ears; thou haſt cauſe to think it exceeding probable that God doth intend thee for Salvation, and the Kingdom of God is come nigh thee. It is a great probability of Election that the Goſpel comes to thee, 1 *Theſ.* 1. 5. and an eſpecial ſign he means to ſave; and hath choſen thoſe to whom he makes known this Myſtery of his Will, of reconciling and gathering men to himſelf, *Epheſ.* 1. 9. *&c.* Thoſe Servants of *Benhadad* had no intimation of mercy from *Ahab* himſelf, or by his direction; but thou haſt from

God. The Myſtery hid from all Ages, and now from moſt of the World, is revealed unto thee; and he hath directed us to thee in an eſpecial providence. He hath not proclaimed this Pardon to all Priſons, but to a few; and therefore thou being in thoſe Priſons, to which theſe Proclamations of mercy are ſent, haſt cauſe to ſeek out for it, and much encouragement alſo to do it. Eſpecially,

Fifthly, This Goſpel offering great ſalvation, as annexed to this peace and reconciliation made with God; the Lepers thought only to ſave their lives, and ſo did *Benhadad*, he was out of hopes, haply, of having his Kingdom again; this added to that indifferent capableneſs of thy attaining it, and the probability annexed to that, ſhould exceedingly quicken thee to ſeek out for it; for in caſe of preferment, as when a great Office is void, a Living or Fellowſhip, which will certainly be beſtowed on ſome; when a man ſhall hear of ſuch a thing, and have a hint of it from the party that beſtows it, and be told by him, that he is as fair for it as any other and as capable; that there is no clauſe in the ſtatute to exclude him, and ſhut him out, and that he hath as good means to make for it as any other. How would, and doth this uſe to quicken men to uſe their utmoſt endeavour, to lay out their Money and put in for it! When yet they know there are many ſuitors, and that the place can be beſtowed but upon one,

Now this is the caſe in hand, the Goſpel offering great ſalvation; *So great*, as he can no otherwiſe expreſs it, *Heb.* 2. 3. *But how ſhall we eſcape if we neglect ſo great ſalvation!* And this thou art as fair for, canſt make as good means if thou comeſt to Jeſus Chriſt as any other. This the Apoſtle intimates, 1 *Cor.* 9. 24. ſpeaking of his endeavour to be partaker of the Goſpel, and the ſalvation in it; *Know ye not, that they which run in a race, run all, tho but one receive the Price*; yet all will venture, and therefore why not thou? Will not this practice of men, in caſe of a corruptible Crown, as he calls it, tho there be an uncertainty in it, condemn our neglect of ſeeking an incorruptible Crown, as *ver.* 25. and ſtop our mouths for pleading, that few can attain, and ſome may miſs it?

Sixthly, Conſider God's manner of revealing and making known this Reconciliation to be had; (ſuppoſe but by a few,) yet it is indifferently to be propounded to all, as expecting that all ſhould be ſtirred up at the hear-ſay of it, with the hopes of it, and endeavours after it, *Luke* 10. 5. Chriſt bad them ſay to every Houſe they came at, *Peace be to this Houſe*; and God looks that every one to whom this news ſhould come, ſhould look out for peace, as a thing belonging to him, *Luke* 19. 42. yea commands all to whom it comes to ſtand for it, and to uſe all means to attain it, 1 *John* 3. 23. and *Acts* 17. 30. and will condemn Men if they neglect to do ſo, *Heb.* 2. 3. and not only ſo, but beſeecheth you to be reconciled, to come and ſeek it at his hands. And if one that had a great preferment in his gift, ſhould do ſo, would it not mightily encourage you with hopes to attain it, if he ſhould ſend to thee to ſtand for it.

But yet further, in the Seventh place; If this news which thou haſt heard, of willingneſs in God to be reconciled, &c. thou either art affected and moved to come in, or not affected; one of theſe muſt fall out. If not affected at all, to liſten after it, thou haſt no cauſe to complain thou ſhalt not obtain it; for can any complain, he cannot attain that which he hath no heart to, nor mind to attain! But if thou beeſt affected with it, and haſt a heart deſirous to obtain it; if thy heart be ſet on work to ſeek out for it; if he hath enamoured thy heart with his Son, and given thee an high eſteem of Reconciliation with him; and given thee a reſtleſs Spirit after it, this is a ſtrong preſumption, more than a probability, that it is intended for thee, that thou art a Son of peace, *Luke* 10. 6. *For if it be hid it is hid to them who are loſt*, 2 *Cor.* 4. 1.

In the Eighth place, If thou wilt ſeek it, and doſt continue to ſeek it, there is a certainty that thou ſhalt obtain it; and it is a falſe connexion, to ſay, That there being few Elected, therefore it may prove uncertain tho I ſeek it.

Now, that there is a certainty annexed to ſeeking, is plain, by what *Paul* ſays, 1 *Cor.* 9. 26. *I therefore ſo run, not as uncertainly*; that is, I ſo run, that I ſhall be ſure to ſpeed. He had ſaid in the 24*th. verſe*, (as I ſhewed before) that as in the *Olympian games*, many run yet but one receives and wins the

Crown, and yet many will run tho it be ſo uncertain; but ſaith he in endeavouring after Salvation in the Goſpel, of which he there ſpeaks; if you will but endeavour to run as you ought, with your utmoſt might, you ſhall be ſure to attain; as many as will take pains to do ſo, and uſe all means, as he ſpeaks there; ſome indeed fall ſhort through lazy running, but ſays he, *So run that ye may attain*, that is, there is a Running and a ſeeking, which will certainly obtain, I therefore ſo run, and ſo running ſhall obtain: Not as uncertainly, but ſo as I ſhall be ſure to win the Prize. And ſo Chriſt alſo hath ſaid, *Seek and ye ſhall find, Knock, and it ſhall be opened unto you*; and he backs this by a ſtrong convincing Demonſtration, to aſſure us of it, *Luke* 11. 5. *If one comes to a friend at midnight, and deſires ſome neceſſary thing of him, tho he be one who hath no liſt to riſe, v.* 7. *nor regarded the relation of friendſhip at all in it, ver.* 8. *But ſays, he has all his Children already in bed with him, ver.* 7. *yet for his importunitie's ſake he would riſe in the end. Then I ſay unto you*, ſays Chriſt, *Knock and it ſhall be opened*, tho the door ſeems ſhut againſt thee, tho thou ſhouldeſt think, God intended not friendſhip to thee, and had (as it were,) all his friends about him already, yet he would hear in the end; and *ver.* 10. he confirms it by experience, that there was never yet any turn'd away, *But every one that asketh receiveth, and that ſeeketh findeth.* There was never any yet that did ſo, and was turn'd away empty.

And indeed if you uſe the means, and ſeek conſtantly, Who ſhould hinder you? Or how is it poſſible you ſhould come to miſs of it? Neither God the Father, nor God the Son, who yet are the parties through whoſe hands Reconciliation runs.

1. Not God the Father; for he having committed the word of Reconciliation to us, to make it known to every man indifferently; *with command from him, yet, with earneſt beſeeching to perſwade men to be reconciled to him*, 2 *Cor.* 5. 20. If any ſoul upon this news comes, and hath a mind to prove, is taken with his friendſhip, can never be quiet without it, and uſeth all means to attain it; God is as truly bound to diſpence peace to that Soul, as if he had named him from Heaven, *For we do all this in Gods ſtead*; as 2 *Cor.* 5. 20. and as Embaſſadors, do in his ſtead beſeech you; and herein we are lawful Embaſſadors; ſo as it is, as if God by us did beſeech you, and we exceeding not our Commiſſion; God will make it good, as Kings uſe to do the Treaties of their Embaſſadors in the like, when they do things in their names and according to their inſtructions. God the Fathers Warrant we have to go to his Son, and he condemns us if we do not.

And 2. Jeſus Chriſt will not be your hindrance; for he hath ſaid *John.* 6. 37. *Whoſoever cometh unto me, I will in no wiſe caſt out.* And we have reaſon to think him willing, for it was the end of his death, *That he might ſee his ſeed and be ſatisfied*; Chriſt needed not have purchaſed it for himſelf, who was and is *God bleſſed for ever*; and therefore is not deſirous to keep it to himſelf, it is no profit to him to have it ly by him; he had rather it ſhould be put out, and that others ſhould ſhare in it. And who ſhould? The good Angels have no need of it, and the bad ones are incapable; therefore for us poor Sons of men it is ordained, called therefore Mans Righteouſneſs.

And beſides, he was God's Servant, (as was ſaid,) in that great work. When therefore I come to him with his Fathers Warrant and command, (which you heard, you have,) it is as if you ſhould come to the Lord Treaſurer with a Ticket from the King for ſo much Money; he muſt diſpenſe it, for it is the Kings Money, as this *God's Righteouſneſs*; and ſo called, and he is but the Kings Servant, as Chriſt alſo was. And it is alſo his Office; for why elſe was he appointed Prieſt; (as ſhe ſaid, *why art thou a King, if thou wilt not do me Juſtice?*) For *Heb.* 5. 3. *If one brought a Sacrifice to the Prieſt, he was bound to offer it by the Law*; otherwiſe he failed in his Office; and ſo is Chriſt to preſent thee to his Father, if thou comeſt to him, *John* 10. he ſays, *His ſheep he muſt bring*; he looks at it as his duty.

Only this he will ſay to thee; That as his Father hath appointed him a Prieſt; and he is but a Servant in this Diſpenſation of Righteouſneſs; yet his Father hath appointed him a King, a Head, an Husband to thee, to ſubmit to; and that he will require of thee, or thou ſhalt have no benefit by his death; as thou haſt a Patent for Righteouſneſs, he hath a Charter for Soveraignty over thee, and obedience from thee. Which is the Second thing you are to be convinced of.

A

A SERMON

On HEB. I. 1, 2.

God who at ſundry times, and in divers manners ſpake in time paſt unto the Fathers by the Prophets.

Hath in theſe laſt days ſpoken unto us by his Son, whom he hath appointed Heir of all things, by whom alſo he made the Worlds.

I will not ſpend much time to ſhew who is the Author of this Epiſtle, which indeed among *Divines* is doubtful; our Tranſlation hath prefixed *Paul's* name to it, being moſt probable that it is his. And though the Author of it be not certainly known, yet it is not to be excluded from the Canon, for there are other Books of Scripture, that the Authors of them are not known, or at leaſt not prefixed by themſelves; as the Epiſtles of *John*, his name is not mentioned in them; prefixed it is by the Church, from one Age to another, known by the ſtile that it is his. The reaſon why I choſe to ſpeak out of this Epiſtle is, becauſe it doth mention and ſpeak of Chriſt, and of his Offices, but eſpecially of his Prieſthood, more than any other Book of Scripture, I know; I will not profeſs, an exact handling of all things therein contained, but raiſe here and there ſome Obſervations and Meditations.

The ſcope of the Apoſtle may appear, if we conſider to whom he wrote, he wrote to the *Hebrews* which were *Jews*, he did not write to the *Hebrews* not yet converted; as may appear by all the paſſages in the whole Epiſtle. But he ſpake to thoſe that had been already enlightned and knew Chriſt, that had entertained the Doctrine of the Goſpel. And this we may obſerve, that no Book of the Scripture, was written to any other but Profeſſors, Believers, not to Unbelievers. Now the *Jews* did ſtick moſt to the Law, Ceremonies and Legal Sacrifices, all which were but Types of Chriſt, and they were ignorant of the true excellency, nature, worth and prerogative of Chriſt revealed to them, and eſpecially of his Prieſthood, and Sacrifice which he offered up above all the reſt.

The Apoſtles ſcope is to ſet up the Goſpel above the Law, to raiſe up their hearts to a high eſteem of Chriſt to ſhew that Chriſt was the end of the Ceremonial Law; ſo that all Types ſhould now ceaſe. And becauſe he wrote to the *Jews* in that regard, whatſoever he doth ſpeak, he doth prove out of the Old Teſtament through the whole Book, and it is quoted upon all occaſions; becauſe the Old Teſtament had authority with the *Jews*, and he doth make every where now and then, a ſhort uſe of the Doctrinal points he doth deliver; he doth ſpend this Chapter, to prove that the Lord Jeſus Chriſt was God as well as man, and he doth make this ſhort uſe of it, 2. *Chap.* 1. therefore we ought to give the more earneſt heed to the things which we have heard.

The Firſt Chapter doth prove that the Lord Jeſus Chriſt is more than a man, though he ſpeaks ſomething of him in this Firſt Chapter, which belongs to him only as God, yet all the reſt that he ſpeaks of him as Mediator doth argue him to be more than a Man. The ſecond Chapter proves him to be Man, ſo that as you have the ſcope of the two firſt Chapters, ſo of the whole Epiſtle.

In the firſt Verſe he breaks in upon the Argument of the whole Epiſtle, b
to advance the Goſpel, and Chriſt and the Doctrine of the Goſpel, before the
ctrine of the Law, and that by reaſon of Chriſt revealed in it, and Chri
vealing it.

He makes a compariſon between the times of the Law and the time o
Goſpel, and he prefers the time of the Goſpel before the time of the Law;
ſpake unto the Fathers by the Prophets, but unto us by his Son. Now look
much the Son of God doth exceed the Prophets, ſo much the Doctrine o
Goſpel the Doctrine of the Law; and look how much the Sun, which
Fountain of Light, doth exceed the Stars, and the light of the Sun the lig
the Stars, ſo much doth the Light that Chriſt hath brought us in the Go
exceed the light of the Law.

Secondly, *He ſpake to the Fathers* but by degrees, πολυμερῶς, *by parcels*;
had a little light now, and anon a little more light; but they had not all at
But in the time of the Goſpel all is poured out to you at once.

Thirdly, Under the time of the Law the Lord did ſpeak by ſeveral waie
manners, but now ye have but one way, and that a plain way; before i
Old Teſtament he revealed himſelf obſcurely, he was fain to mould his ſ
into many forms. As men, when they have Notions that are ſomething ob
are fain to uſe ſeveral expreſſions to make them plain; ſo the Law being
and obſcure, God was fain to deliver it ſeveral manner of ways, as in a riddl
Urim and *Thummim*, by the *Prophets,* &c. *but now he ſpeaks*, plainly
clearly, *by his Son*; therefore he is called the *brightneſs of his Glory*
Image, the Character, and lively expreſſion of God.

Obſervation I.

The ſame God that ſpake in the Old Teſtament, ſpeaks in the New: he
ſpake to *Abraham, Iſaac* and *Jacob*, he ſpeaks to you now, *that God that*
by the Prophets, ſpeaks now by his Son; therefore certainly the Faith o
Fathers is not contradictory to the Faith of us. *Heb.*13. *Jeſus Chriſt, the*
yeſterday to day, and the ſame for ever; the ſame Chriſt from the beginni
the World, the ſame God that ſpake; therefore all the Promiſes that are i
Old Teſtament, ye may apply them all now. Why? Becauſe it is the
God which ſpake to them and ſpeaks now to us. That God that heard the
ers of *Abraham, Iſaac* and *Jacob* in the Old Teſtament, and granted thei
titions, with whom they were ſo familiar, we may have fellowſhip with
ſame God. That Promiſe that was made to *Joſhua* in particular, *I wi*
leave thee, nor forſake thee, Chap.1. the Apoſtle *Heb.*11. doth apply to a
lievers, and it is founded upon this, *That the ſame God which ſpake in th*
Teſtament, ſpeaks in the New. Look over all the Old Teſtament, and look
a God you find him there, the ſame God you ſhall find him in the New.
what puniſhments he brought on them of the Old World, the ſame he will
And look how he dealt with his Servants, as he was angry with *Moſes*
ſmall ſin, ſo in the ſame manner he will deal with you, if you walk in the
ways. And as he pardoned men under the Old Teſtament, ſo alſo will he u
the New. And as we have the ſame God, ſo we have the *ſame Faith*, 2 *Cor.*
We have the ſame Spirit of Faith, &c.

Obſervation II.

Our Great God doth not ſpeak immediately unto men, but mediatel
others. Before he ſpake to men by his *Prophets*, but now by his *Son*, who
our Nature upon him, that he might be a fit ſpeaker. As we cannot ſee God
live, ſo we cannot hear God and live. The Lord, when he delivered his
began firſt to ſpeak himſelf, and *the People hear his own voice*, *Deut.*18.15
*Exod.*20. but the People could not bear *God's Voice*, for they ſaid to *M*
Speak thou with us and we will hear; but let not God ſpeak with us leſt
die. They being Sinners as we are, they were not able to hear God from
ven, for his Voice ſpeaks Thunder, and ſtriketh dead. Upon this requeſt

the People made to *Moſes*, ſee what God ſays *Deut.*18.17. *They have well ſpoken that which they have ſpoken, therefore what will he do? I will raiſe them up a Prophet from amongſt their Brethren, &c.* See his mercy upon their requeſt, he takes an advantage of promiſing the *Meſſias*, being one of the cleareſt Promiſes that they had till now. It is true, he would ſend many Prophets before, as fore-runners of Chriſt, but in the end he would ſend Chriſt, which ſhould be a Prophet like unto *Moſes*, to ſpeak unto them, &c. God doth take advantages to make Promiſes: when the poor People did ſhiver and quake, becauſe God ſpake to them: what doth he promiſe? he promiſes Chriſt. Thus the Lord takes a ſmall occaſion to make the greateſt Promiſe of Chriſt.

Uſe 1. Therefore, ſeeing the Lord when he doth ſpeak doth ſpeak by others, and there is a great deal of reaſon for it, becauſe it is your own requeſt, let not God fare the worſe in delivering his word, do not contemn it, becauſe men are fain to deliver it to you, for it is your own requeſt. If he ſhould ſpeak himſelf, he would ſtrike you dead at every word; therefore do not take advantage, becauſe God doth not back it with Thunder, but receive the word as the Word of God; for God himſelf would ſpeak to you, if you were able to bear him, but becauſe you are not, therefore he ſpeaks by others.

Uſe 2. It ſhould teach Miniſters not to abuſe God's Voice, they ſhould take heed that they ſpeak nothing but what God hath revealed; though falſe Prophets ſpeak what is contrary to God's will, and God bear for a while, and doth not manifeſt his wrath (for he can for a while diſpenſe with himſelf) yet the time will come when God's wrath ſhall wax hot againſt them. They are not to abuſe the People in venting their own thoughts inſtead of Gods. For ſee what God ſays of ſuch, *Deut.*18.20. *That Prophet that ſhall preſume to ſpeak a word in my name which I have not commanded him to ſpeak, even that Prophet ſhall die.*

God ſpake in his Prophets; we tranſlate it, *by them*, but the Original is, *in them*, ἐν Προφήταις. A King, though he be never ſo far off, and is not by to back it, yet he may be ſaid to ſpeak *by*, though not *in* the Embaſſadour; but when the Lord ſpeaks by his faithful Miniſters, he doth not only ſit in Heaven, and ſpeak by them, but he ſpeaks *in them*, aſſiſting them; he is in their hearts, and upon their tongue, and goes along with the Word into the hearts of the Hearers. *Obſerv.* 3.

Uſe. Let Miniſters therefore labour to get the Holy Ghoſt into their own hearts, that he may not only ſpeak by them, (for ſo he doth by wicked men,) but in them, that that Spirit which takes poſſeſſion of them as Saints may ſpeak in them as Miniſters, that ſo the Word which they deliver, may be the adminiſtration of the Spirit to the hearts of thoſe that hear them.

We come to the manner how God ſpake to them of Old, he ſpake πολυμέρως, by *parcels*, by *peace-meal*, by *many parts*, for ſo the word ſignifies. *Ex.gr.* The Lord at firſt brought in but one Promiſe, and that obſcure, he let drop but a word to *Adam* in *Paradiſe*, of the Promiſed Seed. He gave only an intimation, an hint that there ſhould a *Meſſias* come: Then he went on further, and when he came to *Abraham*, he renewed that Promiſe, and added a little more, *Heb.*6.8. he added an *Oath*, and he ſhewed to *Abraham*, not only that he ſhould be a Man, but that he ſhould come of his Seed, and that *in him* all the Nations of the Earth ſhould be bleſſed; thus he enlarged the former Promiſe. But all this while there was no Sacrament; here was a *Promiſe* and an *Oath*, but no *Sacrament*; then he goes on and gives *Abraham Circumciſion*, which anſwers to our *Baptiſm*: afterwards he adds the *Paſſover*, which anſwers to the *Supper of the Lord*, and then he reveals to *Moſes* divers types of the *Ceremonial Law*. Then he reveals more clearly to *David* the Reſurrection and Aſcenſion of Chriſt; then to *Iſaiah*, that he ſhould be born of a *Virgin*, Chap. 53. that he ſhould be *Circumciſed*, that he ſhould bear our *ſorrows*, and be a *Man of ſorrows*, and *pour out his Soul even unto death*. Unto *Zachariah* he reveal'd his *Poverty*, and unto *Malachy* his fore-runner. Thus by piece-meals he reveals, not all at *Obſerv.* 4.

once. The Old World began with a little knowledge, they had the Worſhip of God and the Sacrifices, and they knew the Day of Judgment, as *Enoch* the Seventh from *Adam* prophecied of it. They knew ſome fundamental Truths, the grounds of Faith; but they knew Chriſt by piece-meal. They knew ſomething of themſelves, becauſe *Adam* fell but the other day; but they knew little of Chriſt, that was revealed unto them by piece-meal.

Thus the Lord doth uſe to reveal himſelf, he hath done thus with the Church in general. Although he did reveal all, for the matter contain'd in the New Teſtament, that ſhall be revealed to the end of the World; yet in regard of the Light whereby this is diſcerned, God hath gone on by piece-meal. Conſider the recovery of the Light of the Goſpel from under *Popery*, how it was by piece-meal. Men at firſt knew but a little, their hearts were only ſet againſt *Images* and *Popery*, they knew but a few pieces of the Truth; but *Wickliffe* and *John Hus* went further. In *Luther*'s time they knew Juſtification by Faith, and then *Popery* fell down about *Luther*'s ears, and he ſaid, if they would grant that, he would go on further; but when God had unreav'd all the Tiles, that *Popery* was ready to be pull'd down, then *Calvin* comes in, and more was reavealed.

Thus God doth go on πολυμέρως to reveal himſel; and as he dealt with the People of the *Jews*, in regard of the matter, and as with us for the manner, (for the *Jews* had the matter revealed to themby piece-meale, but we had the matter given at once, but the light whereby we diſcern this, is πολυμέρως,) ſo with particular Chriſtians; he doth diſcover to them firſt themſelves, and then they think that at their firſt converſion they ſee a great deal in their hearts, yet he goes on further to reveal more corruption unto them, and then he reveals Chriſt and his Electing Love to them, he leads them like Scholars through ſeveral forms, and tho at firſt in the Center, they know all that is neceſſary to ſalvation, yet things are beaten out afterwards unto a Circumference. They know enough of Chriſt at firſt to ſave them, and of themſelves enough to humble them, yet God ſuffers the wheel to go over them again and again. In reading the Scripture obſerve it, read a Chapter to day, and when a man getteth his heart into a ſpiritual frame he will ſee many truths, let him read it the next day, and he will ſee ſomething more, &c. the reaſon is becauſe God reveals himſelf by piece-meale.

Reaſon, Becauſe indeed men are uncapable of all at once; *John* 16. 12. Our Saviour though he came to reveal all fulneſs, yet how uncapable were the Apoſtles to apprehend it, he was fain to deliver over ſome of them to the Comforter; *Paul* when he came to preach to the *Corinthians*, 1 *Cor.* 3. 2. he had many truths which he could not reveal unto them, for ſo long as they were carnal, they were not capable of all truths, but as the Fleſh is emptying out of a man, ſo knowledge grows, ſo *Iſai.* 25. 13. he was fain to ſpeak by piece-meale *Line upon Line, and Precept upon Precept*, as ye teach young Children a little now and a little then, for they cannot endure to be held long to their Books; ſo is God fain to do with his. And as in teaching young Schollars what do Tutors? They do read over firſt a Compendium ſome ſhort grounds of Logick, and then another Book which is a *Syſtema*, and then direct them to ſuch Commentaries that do enlarge truths; ſo God doth teach firſt by Catechiſms, which contain ſhort fundamental truths, and then he goes over many truths in a larger manner in their hearts. A Painter draws at the firſt but a few lines, with a black Coal, he will draw the ſhape of a man's Face, but afterwards he goeth over it with Colours and Oyl; ſo God doth with his Church, and with private men even as a Maſter doth with his Apprentice, he will not teach him all his knowledge at firſt, but he reſerves ſomething, that happily he will not teach him before he be to go out of his Trade, he teacheth him by degrees; ſo God hath bound himſelf by Covenant, to teach you to know him, but ſomething ye ſhall not know till you are to go from under his tuition.

And this he doth, Firſt to humble his People, he will have them know but in part, though young Converts have but a little knowledge, how proud are they? Much more if they had all at once.

And likewiſe Secondly, to ſhew the treaſures in himſelf. In Chriſt are treaſures that will hold digging to the end of the World, men would be weary, if they had the ſame light ſtill; therefore God goes on to diſcover, though the ſame truth, yet with new and diverſe lights. Thus God reveals himſelf by piece-meales.

1. *Uſe*, Let us labour to grow in knowledge, God reveals himſelf by piece-meal, do not therefore ſtick in the firſt principles of Religion; 'tis the Apoſtles exhortation to the *Hebrews*, *Chap.* 6. There is a great deal of ignorance, therefore labour to go on to perfection, and grow in Chriſt; he reveals himſelf by piece meal, not as if he had already obtained, therefore there is more knowledge to be had; the greateſt part of that you know, is the leaſt part of what you know not.

2. It may teach Miniſters, to raiſe the Age that they live in, in knowledge, though of the ſame truths in a clearer manner, *Matt.* 13.52. It is ſaid he that is a right *Scribe*, that is fit to do ſervice in the Church of God, is like a Hous-holder, which bringeth forth things New and Old; there is no man but God diſcovereth to him *more* or the *ſame* by a further light, than to another.

3. It may humble young Chriſtians that think when they are firſt converted, that they have all knowledge, and therefore take upon them to cenſure men that have been long in Chriſt, and out of their own experience, they will frame opinions, comparing but a few Notes together. Alaſs, ye know but a piece of what you ſhall know! When you have been in Chriſt Ten or Twenty years, then ſpeak, then thoſe Opinions which you have now will fall off, and experience will ſhew them to be falſe; they think themſelves as *Paul*, that nothing can be added unto them; but what ſays *Paul* 1 *Cor.* 13.11? *When I was a Child*, &c. He takes a compariſon from a Child, as being a Man, but raiſed up to his Spiritual eſtate, and thou alſo wilt then *put away Childiſh things*.

4. If God in former Ages did reveal himſelf but by piece-meal, and if that piece-meal knowledge, which they had by inch and inch, did make them holy; for how holy was *Enoch* and *Abraham*, that had but one Promiſe, then how much more holy ſhould we be, that have had ſo full a diſcovery? If one Promiſe wrought ſo much on their hearts, how much more ſhould ſo many Promiſes on ours?

5. Here we ſee, that God doth work on men by degrees. It is *Solomons* compariſon, that *Righteouſneſs ſhineth as the dawning of the day*, till it come to perfect day. Converſion out of the ſtate of Nature into the ſtate of Grace, is called *coming out of darkneſs into light*. Now Light comes into the World by degrees; A man that ſitteth up in the Night, when the firſt break of the day is he cannot diſcern; but half, or a quarter of an hour after, he begins to ſee light. Thus it is with many poor Souls, they have Light break in upon them; they can tell that they were in darkneſs, but the inſtant when this Light brake in, they know not, becauſe God reveals himſelf by degrees.

I am now to ſhew how God reveals himſelf πολυτρόπως; he did caſt himſelf and his Revelations into ſeveral moulds and ſhapes, into ſeveral ways of expreſſing himſelf, that ſo he might reveal himſelf to the People; as *Ulyſſes* is called πολύτροπος, becauſe he had *Ingenium verſatile*, and was able to caſt himſelf into ſeveral moulds in his ſeveral dealings with men; ſo likewiſe God hath revealed himſelf πολυτρόπως, after ſeveral waies.

Thus he did under the Old Teſtament. In *Hoſ.* 12.10. it is ſaid, that *he multiplied Viſions*, becauſe he was various in it; he uſed divers likeneſſes and expreſſions of himſelf, while he ſpake by the Prophets. We have it more plain in *Numb.* 12.6. *If there be a Prophet among you, I the Lord will make my ſelf known to him in a Viſion, and will ſpeak to him in a Dream.* Thus you ſee that there are ſeveral ways that God did ſpeak to men by, by *Viſions* and *Dreams*, and in *dark Speeches*; but when he came to *Moſes*, who was a type of *Chriſt*, (for he is ſaid to be a Type in this particular, when it is ſaid, *I will raiſe up a Prophet like unto thee*,) it is ſaid, that *he ſpake to him mouth to mouth, as a man ſpeaks to his friend*, *Numb.* 4.12. he ſpeaks to him in an apparent manner; but by all the Prophets he did ſpeak in dark Speeches in riddles: So in the Viſion of the great *Eagle*, *Ezek.* 17.2. it is called a Riddle, he ſpake ſometimes by *Viſions* and ſometimes by *Dreams*, yet the Viſions were more clear things than ſpeaking by Dreams; therefore it is ſaid, *The young men ſhall ſee Viſions, and the old men ſhall dream dreams*; the young men had more acute Parts; and therefore they had more clear revelation. Thus God revealed himſelf to *Joſeph* in Dreams, and therefore he is called the *Dreamer* of his Brethren; yet it is called the *Word of God, Pſal.* 105.19. So a hint in Prayer, when it comes in with evidence, it is the Word of God, as that was to *Joſeph.* He did reveal himſelf by *Dreams*, to ſhew, firſt, that he can do that which no other Teacher in the World can; for no Teacher elſe can teach their Scholar when they are aſleep, but ſo the Lord did, and ſo he can ſtill do. Secondly, He did it, to ſhew that in revealing his Meſſage, Reaſon ſhould be aſleep, that that ſhould be ſubject to the Revelation of God, he reveal'd himſelf likewiſe by *Viſions*; and in that regard the Prophets are called *Seers*, and he revealed himſelf likewiſe by *Urim* and *Thummim*; only thoſe Revelations were not for matter of Doctrine, but of Practice, when they were to deal in ſuch and ſuch a buſineſs. He revealed himſelf likewiſe by *Types*; all the *Ceremonial Law* was but Types of things to come. All theſe ſeveral ways did the Lord reveal himſelf to men in former times, πολυτρόπως.

The Reaſons of it are theſe.

Reaſon 1. Becauſe he would *ſhew forth*, as the Apoſtle in another caſe, *Eph.* 3.10. *his manifold wiſdom.* It is the property and ability of a wiſe man to be able to repreſent himſelf ſeveral waies; and God hath alwaies delighted ſo to do when he would reveal himſelf. He went two waies to work revealing himſelf: Firſt, In the work of Creation, *Rom.* 1.20. it is ſaid, that *the inviſible things of God are ſeen clearly, being underſtood by the things that are made*, &c. yet this light was but a dark light; And therefore, Secondly, he revealed himſelf in the Law, wherein the Image of his *Holineſs*, *Juſtice*, and *Wiſdom* appeared. And theſe two are the Angels *Catechiſms*, (as I may ſo call them,) which they and the Old World have ſtudied a long time, and in the end, there came out another edition of himſelf, and all that is in him, and that is the *Goſpel*; and the Text ſaith that he hath done this, to *ſhew forth his manifold wiſdom.* Thus God hath more waies than one to repreſent himſelf to the People.

Secondly, Becauſe there are varieties of Apprehenſions; one man will be more taken by one way of revealing, and another by another. Thus the *Wiſe men* were led to Chriſt by a *Star*, God working on them according to their Apprehenſions: ſo the Apoſtles, being *Fiſher-men*, when they had caught a great draught of Fiſh, Chriſt ſpake to them in their own language, and ſaid, *Follow me, and I will make you Fiſhers of men.* Now there are ſeveral gifts in the Church, which are but ſo many ſeveral waies of God's revealing himſelf; and as in Miniſters there are ſeveral Gifts, ſo in the Hearers there are ſeveral Apprehenſions, ſome love a rowzing Miniſtry, others a more rational; as mens Apprehenſions are, ſo do they ſavour and reliſh mens Gifts; and becauſe men have ſeveral Apprehenſions, therefore hath he appointed ſeveral Gifts. Thus God doth in Converting men; he converts one man by Affliction, another man he converts by his Word, another man by the good Example that he ſees in another, 1 *Pet.* 3.1. *That they may without the Word be won by the chaſt Converſation*, &c. So that the Lord hath ſeveral waies to bring his work about, revealing himſelf πολυτρόπως therefore. So God lets men fall into manifold Temptations, Temptations of ſeveral ſorts. God's dealing are exceeding various; ſome men he humbles with Afflictions, others he overcomes with Mercies: ſometimes he deals in one way, and ſometimes in another, ſo that if God hath given Chriſt to thee, thou maiſt not ſtand to think at what door thou entreſt in, what wind blew thee into the Haven, for God hath many waies to bring thee in.

Uſe. It ſhould teach Miniſters thus much, to mould Truths into ſeveral forms and ſhapes, becauſe they have ſeveral Apprehenſions to ſpeak to. *Idem poteſt variè dici, & verè dici.* God himſelf uſed variety of Similitudes by his Prophets to this end, that he might ſpeak to the Peoples Apprehenſion. Thus we are to do, for God did it πολυτρόπως; Chriſt uſed many *Parables* to the ſame purpoſe, expreſſing Faith to us under ſeveral expreſſions, as ſometimes by *coming to Chriſt*, by *eating of his Fleſh*, and *drinking of his Blood*; ſometimes by *truſting on him*, and *believing in him*; and why? becauſe in Believers there are ſeveral Apprehenſions. *Receiving Chriſt*, is the notion that expreſſeth the work of Faith in one man; in another, *coming to Chriſt*, is the notion that expreſſeth his Faith; in another *eating Chriſt* ſavours with his Apprehenſion. Thus Chriſt hath moulded it into ſeveral waies, to ſuite ſeveral Believers.

Again, It is ſaid, *He ſpake by the Prophets to the Fathers.* Thoſe under the Old Teſtament are called *Fathers*, becauſe they were *firſt in Chriſt*, as *Eph.* 1. It is an honour now to be an old Convert, and therefore he puts it in, *Who firſt truſted in Chriſt*; thereby they are renowned, and their Memory is everlaſting. The Saints under the New Teſtament, ſince the Apoſtles time, many or moſt of them, their Memory is quite gone; but becauſe theſe were they that *firſt believed*, we have a Record of all the old Worthies to the end of the World, and they are called *Fathers*. And therefore it is an honour to be *firſt in Chriſt*, that ſo we may be Patterns and Examples to others, and it is a great Motive to turn and to come into Chriſt ſoon; for it is ſaid, *They obtained a good report through their Faith, Heb.* 11. for to begin to believe firſt, when there were few Examples and Encouragements before them, is a great honour to Faith, and it gives Faith a good report. Thus *Adam* believed, having but one Promiſe; and *Abraham* being called out of a Heatheniſh Country, and having but few Promiſes, he being the firſt Example of all that believed, he is called the *Father of the Faithful*; God honoured him for it. But theſe, though they are called *Fathers*, yet in compariſon of the *times of the Goſpel*, are called but *Children*; it is the Apoſtles expreſſion, *Gal.* 4.3. The Priviledges of men under the Goſpel are exceeding far above theirs; though they were Fathers, yet thoſe things are revealed unto us which were not unto them. It is ſaid in 1 *Pet.* 1.11,12. that *they miniſtred unto us*; ſo likewiſe, though thoſe that did live many of them more near the Primitive times, than we that live in theſe times, though we honour their Memories, and call them *Fathers*, yet we may truly ſay, That there is more of the glory of the Goſpel revealed to us, in the daies of Reformation, than was to them. Though they were *Fathers*, and ſaw far, yet we being ſet upon their backs, ſee further, though Children.

And he mentions the *Fathers*, becauſe the *Jews* did ſo ſtick to the Religion of their Fathers, becauſe *Moſes* Law was given to their Fathers, and was their Religion. The Apoſtle therefore to take away this, becauſe they ſtuck to Religion ſimply, becauſe it was the Religion of their Fathers, ſaies, that *God ſpake to them by the Prophets, but to us by his Son.* That may be revealed unto the Children, which was not unto the Fathers: ſo we that live in theſe daies, have a greater and clearer light, than our Fathers had that lived under *Popery*.

The Second SERMON

On HEB. I. 1,2.

God who at ſundry times, and in divers manners ſpake in time paſt unto the Fathers by the Prophets.

Hath in theſe laſt days ſpoken unto us by his Son, whom he hath appointed Heir of all things, by whom alſo he made the Worlds.

TO come now to the other part of the words, *In the laſt days he hath revealed himſelf unto us by his Son, &c.* The Firſt thing we may obſerve hence is, Why they ſhould be called *the laſt days*? Theſe times of the Goſpel are called *the laſt days:*

Firſt, That which is laſt implies, more then one period to have gone before, for where there is *Ultimus*, there muſt be *Primus & Medius* at leaſt; and therefore there were more Periods than one that went before the Revealing of the Goſpel, there were Two eminent ones. The Firſt was from the Creation to *Moſes*, when the Law was given on *Mount-Sinah*, and the word committed to writing. The Second was from *Moſes to Chriſt*; theſe are days that are firſt and middle, and in compariſon of thoſe he calls theſe days *the laſt days.*

Secondly, Theſe are called *the laſt days*, *Becauſe upon us the ends of the world are come*, as 1 *Cor.* 10, 11. All theſe things happened unto them for enſamples, and they are witten for our Admonition, upon whom the ends or the perfection of the world is come; all the days that went before were but Types, and all the paſſages were but Types, and thoſe things that have been done in the times of the Goſpel, have been the perfection of thoſe things that went before; Was there wickedneſs before in the World? Theſe laſt times ſhall be the perfection of the World in regard of wickedneſs; all the Sins that were committed in the Old World, are but *Præludiums* to that villany, that ſhall be hereafter; was there grace ſtirring in the World before? It is but a Type of that Grace which ſhall be in the New World; in theſe laſt times: This is the laſt time becauſe it is the perfection of the other. So did God ſend Judgment upon ſin and ſinners, they were Types of what more eminent Judgments he would bring upon men in theſe days. It is the Harveſt of the World, all that went before was but the ſowing, this the ripennig both of wickedneſs and grace; As the laſt Act that is in a Tragedy, hath more in it than all the Acts that went before; then comes in all the killing and butchering, and the plot doth then unfold it ſelf; ſo all the other Scenes that were upon the ſtage of the World make all way, to unfold this laſt, then comes in the bloody perſecutions and hereſies, and then comes ſin and likewiſe grace to be at their full ripeneſs; and therefore the Apoſtle ſaith, *I think that God hath ſet forth us the Apoſtles laſt, &c.* he doth allude to the laſt of the play, when they uſed at *Rome* their Fence-playing, they that came up laſt died for it, they went not off till one had kil'd the other; *Now* ſaith he, *I think that God, &c.* for the laſt time is the time wherein Hereſies and Perſecutions abound; then come in all the butchering, and all that went before was but a *Præludium* of what was to come. Therefore ye ſhall find, that the *Revelation*, which writes of the ſtate of the Church, under the New Teſtament, alludes to paſſages in the Old, to ſhew that the Old was but a type of what was to be done under the New, as they had an *Egypt* and a *Sodom*, ſo we have a worſe *Egypt* and *Sodom*, which is ſpiritually called *Sodom* and *Egypt*. And as they had a *Babylon* that oppreſſed the Church, ſo we have a worſe *Babylon*, viz. *Rome*, that perſecuteth the Saints. They which are acquainted with the bleſſed Book (as *bleſſed is he that readeth it*) ſhall find this to be true. Again, The time of *Noah* is but a type of what ſhall be, before the World endeth; *Men ſhall eat and drink, and be given in marriage*, and as the Flood came upon them, ſo *Fire* and *Brimſtone* ſhall come upon mens heads in the end. Thus the *laſt daies* are the perfection of Time. Theſe are perillous times, where men are moſt wicked; and as they are the worſt daies, ſo they are the beſt daies in thoſe that are good. Take them therefore which way you will, and they are the perfection of daies.

Thirdly, They are called the *laſt daies*, becauſe we muſt not look for any more alteration or change of things in the World, in regard of God's revealing himſelf. When the Law was given there was an alteration made, there being a Covenant made under Types; but when Chriſt comes he tells us *Heb.* 12.26,27. *Yet once more I ſhake not the Earth only, but alſo Heaven.* The Apoſtle ſpeaks it in regard of an alteration of Doctrine, that our *Saviour Chriſt* was to bring into the World; he was to aboliſh the former Types, and to bring in new Forms, new Sacraments, Spiritual Worſhip. He ſhook the Heavens, whoſe Voice ſhook the Earth when he gave the Law. And this word, *Yet once more* ſignifieth the removing of thoſe things that are ſhaken, as of things that are made; he pull'd the World of the *Ceremonial Law* about the *Jews* ears, and ſhook it all down, *That thoſe things which cannot be ſhaken may remain.* That Religion which is now eſtabliſhed in the Church, and thoſe Truths which are revealed to us, there will be no alteration in them; the Goſpel is eternal, and it will eternally remain.

Fourthly, They are called the *laſt daies*, becauſe in the end he will ſhew us, that theſe laſt daies ſhall have an end. He puts his People in comfort with this; for they are not called the *laſt daies*, becauſe the Day of Judgment ſhall preſently come, for it is 1600 years ago ſince he called them the *laſt daies*; but to ſhew that theſe daies in the end will have an end, theſe daies I ſay of ſin and wickedneſs, and oppreſſion of the Church, the Angel in the *Revelation* ſwears, that *Time ſhall be no more.* The time will come when the *Heavens ſhall be no more*; and if not the Heavens, which are the meaſure of Time, that ſpins out time, much leſs Time.

Uſe 1. *Lift up your heads therefore, for your redemption draweth nigh.* It is *nigher than when ye firſt believed*; theſe daies will have an end, and the longer you live, and the more you grow in grace, the nigher you are to the end. The Apoſtle uſeth this as an encouragement, we ſhall not alwaies ſtay for the Day of Judgment, every day ſpends upon it. Thoſe that have been in Heaven, as *Abel*, that have been there for ſo many Thouſand years, have ſtaid a long time for the Day of Judgment; but our Redemption is nigh, we are fallen into the *laſt daies.*

Uſe 2. We ſhould provoke one another ſo much the more, becauſe theſe are the *laſt daies*, *Heb.* 10.25. exhort one another to be more faithful in the Word, becauſe they are the *laſt daies.* The Devil, the ſhorter his time is, the more he rages, and therefore ſeeing theſe are the *laſt daies*, the nigher the day approacheth, the more ſhould we endeavour to do God ſervice. And we that live in theſe laſt daies, are ſo much the more engaged to do this, becauſe God out of the riches of his Patience hath ſuffered this wicked World that is loſt unto him, to ſtand ſo long, that we in theſe laſt times might be brought forth, he hath built a World, and before that we came on it, there were many Stages removed. He hath born with many wicked men before us, that at the laſt theſe *laſt daies* may come wherein he hath ſtill a People to bring home unto himſelf. A man that goes to a Fair or Market, and hath ſet up a Shop, and took little for the whole day, deſires and expects Cuſtomers to come in at laſt; he hath been at the pains to ſtand there all the while, and he expecteth ſomething at laſt: So God hath built this World, and hath ſet up his Shop, (for Chriſt is ſaid to ſet up his Shop,) and he hath invited Men to come in and deal with him, to receive *him* and *Salvation*; but he hath had but little Cuſtome in the World, and he hath ſuffered the World to ſtand ſtill, till theſe *laſt daies*, and now he expects the more to come in.

Uſe 3. If they be the laſt days, look for perilous days, look for more oppoſition of godlineſs, worſer enemies than the *Phariſes* were if worſer can be; look for as bloody Perſecutions as there have been, as damnable Hereſies. As there hath been *Cora*, *Dathan and Abiram*, ſo there ſhall be the ſpawn of theſe in thoſe days, for thoſe are *the laſt days*; And as in the kennel the lower it is, the more dirt is ſwept down into it; ſo all the ſins of our Forefathers are ſwept down to us: The World is now more wicked, they are *the laſt days*, and more perilous, and therefore look for ſuch times; though in the end there are great promiſes of great proſperity to the Church. For therefore the Apoſtle ſaith, *That in the laſt days he hath ſpoken to us by his Son*; for all the promiſes by the Prophets ran into *the latter days*, and therefore the Apoſtle mentions it; and happily in the latter of *the laſt days*, there may be better times wherein the Lord may more fully reveal and diſcover himſelf to the Church, though not with ſo great an alteration as Chriſt when he came; There are better days coming, for *the laſt days* are the perfection of the former days, they are the perfection as of ſins and wickedneſs, ſo of grace and godlineſs, and happily of peace and proſperity. What God hath to do in the end we know not, there are great promiſes made of making *a New Heaven and a new Earth*, which ſignifieth the bringing in of the *Jews and Gentiles*; theſe things are to be done in *the laſt days*, and theſe we are to expect.

Having thus explained what is meant by *the laſt days*, I am now to give the Reaſons, why the coming of Chriſt was deferred to thoſe laſt days.

Firſt, Chriſt was to come laſt, after all the Prophets, becauſe he was the great Promiſe.

Secondly, As alſo to convince the World the more, as it is in the Parable in *Matthew*, *The Lord of the Vineyard ſent forth his Servants to the Husbandmen, them they ſlew; then he ſent forth other Servants, more than the former*; (for God will encreaſe means to convince a People,) *and laſt of all he ſent his Son.*

Thirdly, When all other Wiſdom fail'd, then Chriſt came, there being but one remedy to magnify it; it was fit that all other means ſhould be tried firſt, therefore for 4000. years, God let them try what *Philoſophy* could do, and natural Conſcience and the Law, *When the World in wiſdem knew not God*, then he ſent *the fooliſhneſs of Preaching*, 1 *Cor*.1.21. the ſubject of which is, *Chriſt crucified*, *ver*. 23. *When we were without ſtrength Chriſt died for the ungodly*, *Rom*. 5.6. the world was without ſtrength before, but God would have them know it fully, and then was a fit time for Chriſt to come.

Fourthly, To ſhew God's Faithfulneſs, *Rom*. 3.25. *Whom God hath ſent forth a propitiation, to declare his Righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God.* The meaning is this, God hath pardoned many a ſin under the Old Teſtament, through his forbearance, for as yet he had received no ſatisfaction, but was long out of purſe, and truſted Chriſt upon his bare word 4000. years; therefore *Chriſt came in the fulneſs of time*, to ſhew his own faithfulneſs, God having truſted him ſo long, and his Father's faithfulneſs alſo, having promiſed his Son ſo long.

Fifthly and Laſtly, Becauſe the laſt Revelations are always the cleareſt, ſo God deals with particular men, upon your death-bed it may be God will ſpeak more to you, by his Son and Spirit, then in all your life before; God revealed himſelf more fully to St. *Paul*, then to all the reſt, becauſe he came laſt, God's laſt works put down his former, *They ſhall remember no longer their deliverance out of Egypt, but out of the North Country*; 88. was a great deliverance, but the gunpowder-treaſon was a greater.

[*He hath in theſe laſt days ſpoken unto us by his Son.*]

The general Obſervation from hence is this.

That our condition under the New Teſtament, is much better than theirs under the Old.

So that though they be here called *Fathers*, yet they are elſewhere called *Children*, *Galat.* 4. *Bleſſed are the Eyes that ſee the things*, &c. therefore our times are better.

Firſt, In regard of the things revealed they are more and more excellent.

Secondly, The things revealed to them were not ſo clearly revealed, neither did they ſo clearly underſtand them, 1 *Pet.* 1.10. 12. The *Prophets* are there ſaid, *To enquire by Prayer*, *ſearch by Reading*, &c. concerning the glory which ſhould follow upon the ſufferings of Chriſt; when many glorious truths were to be revealed unto the Church, and all that they could get after their enquiry, was this, *that not unto them but unto us*, *they did miniſter the things which are now reported*, &c. That is, they in their own writings did reveal many things unto us, which they themſelves did not underſtand, therefore *Matt.* 13.5. it is ſaid, *That Chriſt taught things which had been kept ſecret from the beginning of the World.*

Thirdly, As in regard of Knowledge, ſo in regard of Grace, our times are more excellent, there being a greater diſpenſation of Grace now, than there was under the Old Teſtament, *Zach.* 12. 8. *The feeble ſhal be as David*, that is, ſo great an improvement there ſhall be when Chriſt ſhall come, that the feeble under the New, ſhall be as thoſe that were ſtrongeſt under the Old.

Uſe 1. Labour then to make this good in your lives: Look unto the Holy men in the Old Teſtament, and conſider, there is more Grace expected of you (as there is more Grace promiſed to you) than there was to them; therefore labour to ſhew it in your lives.

Uſe 2. If our condition be better in regard of knowledge and grace, then we may well content our ſelves though it be outwardly worſe. Many of them had great proſperity joyned with their profeſſion of the Truth, as we ſee in *Abraham* and *David*; though we want this and ſuffer perſecution, yet let us be content, becauſe our Spiritual condition makes us amends, even as the times of the Goſpel hath brought forth more Grace and Knowledge, ſo more Perſecutions than ever were in the time of the Law, as Butcherings in the Primitive times.

Now we will ſhew, wherein our condition is better than theirs; and it is better in Three regards, as it is implied by the oppoſition in the Text.

Firſt, Under the Old Teſtament he ſpake by piece-meal, now he hath ſpoken all at once.

Secondly, He did it obſcurely divers waies; but now he hath done it plainly and clearly, therefore our condition is better.

Thirdy, Under the Old Teſtament God ſpake by *Prophets*, now by his *Son*.

Firſt, Under the Old Teſtament he did it by piece-meal, now but once; therefore *Jude*, *v.* 3,4. calls it, *The Faith once revealed unto the Saints.* Under the Old Teſtament the Fathers received Truths by retail, but we by whole-ſale; yours is a new Edition of Truths come forth in Folio. *John* 1. The Apoſtle comparing *Chriſt* and *Moſes*, ſaith, *The Law came by Moſes, but Grace and Truth came by Jeſus Chriſt*; that is, yours is ſo much Grace, ſo much Truth, that *Moſes* revealed not, that hath been ſince brought to light, which the corrupt Church of the *Samaritans* had no inkling of, *John* 4. 25. where though the Woman was ignorant of many things, yet ſhe referred it to the times of the *Meſſias*, *who, when he comes, would tell them all things. In him are hid all the Treaſures of wiſdom and knowledge*, *Coloſſ.* 2. which Treaſures were then brought forth. Falſe-Teachers would have drawn them away by the knowledge of *Angels* and *Philoſophy*, &c. No, ſaith the Apoſtle, ſtudy Chriſt, *for in him you* *are compleat*; nothing can be added to the knowledge of him, *in whom are hid the Treaſures of wiſdom and knowledge. John* 1.15 *Whatſoever I have heard of my Father*, &c. You have now the Original Copy; the Prophets were but Tranſcripts out of Chriſt, now a leaf and then a leaf; but ſaith he, I am the Original Copy, and *whatever I have heard of my Father*, neceſſary to ſalvation, *I have delivered unto you.*

Uſe 1. Adore then and admire the Doctrine of the Goſpel, and the perfection thereof, for it is delivered but once, not as it is with the *Papiſts*; this Truth diſcovered in one *Popes* daies, another in another; but He hath done it at once. The Scripture is ſaid, to *make the man of God perfect*, which cannot be ſaid of any Science in the World. There is not *Philoſophy* enough in all mens Books to make a man a perfect Philoſopher; but there is Scripture enough to make a man a perfect Divine.

Secondly, Contend for it, for it was but once delivered, St. *Jude* exhorts to contend for it upon this ground, if all both Magiſtrates and Miniſters and People ſell the Truth it is gone, for it is as in a Leaſe in which Three have ſhare, if one will not conſent it is not ſold; ſo if any of theſe hold the Truth it ſhall not depart, therefore contend for it, if you looſe it, you will never have it again, for it was given but once, as *Eſau* when he ſold his birthright.

Thirdly, Study the Word, let it dwell plentifully in you, for it is the word of Chriſt, *Pſal.* 119. 96. *ver. The Law is exceeding broad, but the Goſpel is much broader*; the vaſt Treaſures of Wiſdom and Knowledge are laid up in it, St. *Paul* had abundance of that Knowledge, it is all hid in the word. Chriſt had a world of Knowledge, he hath hid it in the word, therefore never think you have Knowledge enough, ſtudy the word more fully, for there is no Truth laid up in it but ſhall be revealed in it, before the day of Judgment: *No man lights a Candle and puts it under a buſhel.*

2. In the time of the Goſpel he hath revealed himſelf one way, before he did it by Viſions and Dreams and Types, &c. which were very obſcure; for thus we have the things and ſee them fulfilled, yet how hard are they for us to underſtand them, and if we do not; who have all fulfilled before our eyes, much leſs they; but God hath laid all theſe ways aſide, and hath revealed himſelf only by the Word and Sacrament, unto the hearts of Men, and this he hath done clearly, 1 *Cor.* 1. 2,3. *Suiting Spiritual things with Spiritual*; that is, we ſpeak to them plainly, in their own notions, we do not give them Riddles, but ſpeak of things in their own expreſſions, ſuitable to them, 2 *Cor.* 3. The Miniſtry of the Law was a Vail over *Moſes* face, which argues his Miniſtry was very dark; but under the Goſpel we with open face behold the glory of the Lord. There are two ways to repreſent a man, one by his Picture, another in a Glaſs; that under the Law was a repreſentation of Chriſt by Pictures, but in the Goſpel by a Glaſs, in the Law there were but ſhadows of Chriſt, but now the ſhadows are gone, and we ſee his perſon in a Glaſs, they ſaw him through a Vail, we with open face, the Vail being taken away we look with a broad eye upon Chriſt; God having betaken himſelf to one Ordinance, thereby to reveal himſelf to the Sons of Men.

Uſe 1. Miniſters ſhould endeavour therefore to ſpeak plainly to the People, becauſe ye are Miniſters of the Goſpel, 2 *Cor.* 3. *Seeing we have ſuch hope, we uſe great plaineſs of ſpeech*, and 2 *Cor.* 4. 3. *We ſpeak ſo plainly*, ſaith the Apoſtle, *that if any Man periſh through Ignorance, it is becauſe he is a loſt Creature.*

Uſe 2. This condemns all ignorance likewiſe, for under the Goſpel, we have no Cloak for it, Chriſt having ſpoken ſo plainly, as he hath in compariſon to what he did under the Law.

3. *He ſpeaks now by his Son*, whereas he ſpake then only by the Pro phets; then the ſtars ſhined only, but the Son of Righteouſneſs ſhineing, he hath put all the ſtars down, hence we will ſhew.

Firſt, How he ſpeaks.
Secondly, Why he ſpeaks by his Son.
Firſt, *How he ſpeaks*, he is ſaid to ſpeak by his Son.

Firſt as Chriſt is the matter it ſelf delivered, therefore *Rom* 1. it is called *the Goſpel of Chriſt*, becauſe he is the Subject of it, whereas the Prophets were not the matter of what they delivered.

Secondly, Chriſt himſelf is the immediate ſpeaker, he came from Heaven on purpoſe to preach the Goſpel, we had never had it elſe, and though he be not here bodily preſent, yet he is ſaid to preach unto this day, *Epheſ.* 2. though he never preached at *Epheſus* in perſon, for he was not ſent, that is, to preach, *but to the loſt ſheep of the Houſe of Iſrael*; yet he preacht peace not only to the *Jews* that were near, but alſo to the *Gentiles* that were afar off. And that,

Firſt, Becauſe he brought the Goſpel which we deliver, to light; it was *ſpoken firſt by the Lord*, *Heb.* 2. and we in his ſtead, 1 *Cor* 5. 20.

Secondly, Becauſe he is with us Miniſters in delivering of it to the end of the World; yea, Jeſus Chriſt hath his Pulpit in Heaven, to this day; therefore it is ſaid, *Refuſe not him that ſpeaks from Heaven*, *Heb.* 12. 25.

Secondly, *Why God ſpeaks by his Son?*

Firſt, becauſe he is the word of his Father *John* 1. 1. therefore he is a fit Meſſenger to interpret his Fathers mind; as Chriſt was his word in the Creation of the Old World, for by him were all things made, ſo it was neceſſary he ſhould be his word likewiſe, in the Creation of the New.

Secondly, He is *the Wiſdom of the Father*, and we all deſire to have wiſe ſpeakers, as *Kings* in *Parliaments* chooſe able ſpeakers; therefore God choſe Chriſt his own Wiſdom, to expreſs his mind that there might be no miſtake, but that he might expreſs it, as fully as he himſelf would do.

Thirdly, He is the *Idea* and *Platform* of all truths; *Moſes* ſaw all in the Mount, and according to the Pattern he was to frame all things, herein he was a Type of that Prophet that was to be raiſed up like himſelf, who had a Pattern of all in Heaven, *John* 3. 11, 13. What ever Chriſt ſpeaks he ſpeaks by experience, for he ſpeaks nothing but what he hath ſeen, which no man could have ſaid, for he muſt have had them at ſecond hand; but Chriſt had them immediately, for he knew all the Counſels of his Father, being in his boſom, *No man hath aſcended up into Heaven, but he that came down*; that is, why do I tell you of Heavenly things, but becauſe I came down from Heaven, which no man elſe could have done.

Fourthly, becauſe Chriſt is next the Father, though the Holy Ghoſt ſee all things in the Father, yet Chriſt muſt teach; this reaſon is given by our Saviour ſaying, *When the Spirit is come, he ſhall lead them into all truths, for he ſhall not ſpeak of himſelf, but ſhall take of mine and ſhall ſhew it unto them.* Chriſt being next the Father, therefore came firſt himſelf and ſet all truths abroach and then he tells them that the Holy Ghoſt ſhall come, and more clearly reveal to them what he had ſaid.

Fifthly, Becauſe God would have his Son all in all, therefore there is no Office to be born, but he muſt bare it, not only to be our King and Prieſt, but to be our Prophet alſo, and that not to ſit in Heaven only, and give out truths, but to come down, and preach them to us.

Uſe 1. If God now ſpeak by his Son, then hear him, *This is my beloved Son, hear him*; If a King ſent his Son Embaſſador, ſhall he not be heard, God hath now ſent the Heir at laſt, ſaying, *Surely they will reverence my Son*; let us not therefore ſend Chriſt away without his errand, refuſe not him that ſpeaks from Heaven.

Uſe 2. We ſee then the calling of the Miniſtry is an honourable calling, Chriſt himſelf took it upon him, to be the Miniſter of the Circumciſion. Gentlemens Sons ſcorn to be Miniſters, but Chriſt the Son of God did not.

Uſe 3. *If God ſpeaks by his Son*, and his ſpeaking is better than of all the Prophets, then never reſt till you hear Chriſt ſpeak to you; you may hear the Miniſter long enough, but labour to get Chriſt to ſpeak to your hearts.

Uſe 4. Seeing *God ſpeaks by his Son*, then call no Man *Rabbi upon Earth*, addict your ſelves to no mans Opinion becauſe of the high eſteem you have of his Learning or Grace, let it be the Doctrine of Chriſt before you entertain it, *Matt.* 23. and 10. upon this ground Chriſt bids them *call no Man Rabbi.*

Uſe 5. *Seeing God hath ſpoken in the laſt days by his Son*, therefore *let your laſt works be better than yonr firſt*, *Rev.* 2. 22. If God will be daily a better Maſter unto you, be you better Servants unto him.

Uſe 6. *God ſpeaking in the laſt days by his Son*; We ſee that the more God reveals himſelf in Chriſt, the more clear it is; under the Old Teſtament they knew as much of God's Attributes as we, but to know all theſe over again, in Chriſt *that he is the power of God, and the Wiſdom of God*, &c. This is the excellent knowledge, the World before Chriſt knew God in his Attributes, and in his Creatures, ſo fully that *Philoſophy* hath not been more perfected ever ſince; yea *Ariſtotle* revealed that to the World then, that they have been ſtudying ever ſince. Labour therefore to know God in Chriſt, What is the Reaſon we have more grace then they? But becauſe we know more of Chriſt who reveals the Father; the knowledge of God the Father ſimply doth not raiſe a Soul, ſo much as knowing of him in Chriſt, therefore he is ſaid to ſpeak in a glaſs by his Son, (that is,) clearly, 2 *Cor.* 3. 18.

The

The Third

SERMON

On HEB. I. 1, 2.

God who at ſundry times, and in divers manners ſpake in time paſt unto the Fathers by the Prophets.

Hath in theſe laſt days ſpoken unto us by his Son, whom he hath appointed Heir of all things, by whom alſo he made the Worlds.

[*Whom he hath appointed Heir of all things.*]

HAving mentioned Chriſt, he falls into a large *Encomium* of him; Firſt, that which was firſt, as *Mediator*, to wit his Fathers appointing him to be *Heir of allthings*; for it is not ſpoken of him as the Second perſon in the *Trinity*; but as he is *Mediator*, becauſe he is ſaid to be appointed an *Heir*, but not as God; he needed no appointing, he had it φύσει, not θέσει, and as the natural Son of God, he could not properly be called an *Heir*, for an *Heir* is to ſucceed another in a right tranſmitted to him, but ſo Chriſt did not as the Son, therefore it is ſpoken of him as *Mediator*, and ſo he is appointed *Heir* of all things, himſelf coming within the decree of Predeſtination.

Firſt, One is ſaid to be an *Heir* in regard of ſome good to poſſeſs a poor man may be ſaid to have many Sons, but not an *Heir*, becauſe he hath nothing to leave them; for Poſſeſſions and an Heir are relations, and the greater the Poſſeſſions the greater Heir.

Secondly, an Heir hath relation to ſucceſſion, therefore we uſe to ſay unto him and his Heirs, another hath the primary right, but the Heir hath it derived to him; thus Chriſt may be ſaid to be Heir, not as God for ſo he hath equal right with his Father, but as Mediator, and ſo he may be ſaid to ſucceed his Father.

In the ſtate of innocency, God the Father did govern the World immediately, and the Covenant made with *Adam*, was made immediately by the hands of no Mediator, and though Chriſt was Lord of all then, yet the Father exerciſed juriſdiction; but Man falling, Chriſt comes to be an Heir, the Father lays down the Government, and Chriſt undertakes the ſhattered condition of the World; and therefore in *John* 5. 22. *The Father Judgeth no man*, *&c.* before, the Father judged and ruled immediately, came and preached to *Adam* himſelf, and judged him, till he had made the promiſe of this Heir; and then Chriſt came to govern the World, of which we have a Type, *Exod.* 33. compared with the 23. Chap. and 3. verſe, *I will not* ſaith God, *go up in the middle of them, for I ſhall deſtroy them*; that is, if I go according to my rules which I obſerved in my Government, in the ſtate of mans innocency having given them a Law, *viz*, if they tranſgreſſed it, I muſt of neceſſity deſtroy them, but Chap. 23. 20. ſaith the Lord, *I will ſend mine Angel before you, but beware of him and obey his voice, for my name is in him, that is mine Attributes*; according to the rule of his Government he may ſhew mercy, but I cannot; thus Chriſt is an Heir becauſe he governs by ſucceſſion.

Thirdly, He is ſaid to be an Heir to ſhew that he is Lord of all things, for Heirs and Dominions, are all one in the civil Law, the Heir is ſaid to be Heir of all. *Gal.* 3. 1, 2. which is all one with the *Phraſe*, *Him hath God made Lord and Chriſt*, *Act.* 2. 36.

Fourthly, To ſhew that he is the Firſt-born, he hath the primarie Title, and we are Heirs in him, therefore called Coheirs, therefore it is ſaid in the *Pſalms*, *I will make my Firſt-born higher then the Kings of the Earth*; his inheritance is founded upon this that he was the Firſt-born in the Womb of God's Predeſtination.

Fifthly, Becauſe he ſhall never be put by it, for it is an Inheritance, and that is for ever; fooliſh men that can give their goods but for a while, yet they write *to him and to his Heirs for ever*; but Chriſt's Inheritance is perpetual, he will be Heir of Two Worlds, when this is burnt, and the writing of it will never be burnt, for it is written within the Record of God's decree in Heaven.

Why did God appoint him thus Heir of all things, Was it for himſelf? No, for he had a natural right to all, but he was ſo appointed, that he might be able to overrule all things for your ſalvation, therefore life and death cannot ſeperate, between them and him, becauſe he is *Heir of all things*, *John* 17. 2. What an infinite mercy is this, that he ſhould not only poſſeſs all things, but that Chriſt ſhould poſſeſs all for your ſakes, therefore the Kingdom of Chriſt is ſaid to be a Spiritual Kingdom, becauſe it is to poſſeſs and rule all things for ſpiritual ends, for the good of his Elect, *Eph.* 1. 22. he hath given him to be head of all, that he might be head to the Church.

[*Chriſt differs from other Heirs.*]

Firſt, Becauſe he is Heir of all the other Sons, other Heirs their Brethren are not put into their Inheritance, but Chriſt doth inherit all things, his Brethren are given unto him, for his Inheritance, *I will give thee the Heathen for thy Inheritance.*

Secondly, Other Heirs do not make the Land or build the Houſes they do inherit, but Chriſt hath built the Houſe he is Heir of. *Hebrews* 3. 6. &c.

Thirdly, He hath purchaſt it likewiſe, what a man hath by purchaſe; we ſay he hath it not by inheritance, but Chriſt he bought Heaven and all the glory of the Saints, and the Saints themſelves; therefore *Revelations* 5. It is ſaid, *Thou art worthy of all Honour and Glory*, &c. And yet though he bought all ſo dear, yet he muſt ask for it, before he can have it; *Ask of me and I will give thee*, *Pſal.* 2. So *Iſai.* 53. ſpeaking of his death, *He will appoint him his portion with the great.*

Fourthly, He doth inherit all things while his Father is alive; other Heirs may have ſomething made over to them, and the reſt after their death; but the Father who ever lives hath laid down his Government and committed all Judgment to the Son.

Fifthly, He is ſuch an Heir, that all his Brethren are Heirs with him, in other places the elder Brother runs away with all, and the reſt are Beggars, but though he hath *Primum jus*, and our Title come in by him, yet being Coheirs, he inheriting we may inherit all things with him.

Uſe 1. Labour therefore to be one with Chriſt; for he is a great Heir, he hath unſearchable riches laid up in him, *Epheſ.* 1. he is Heir of Three Kingdoms, *Heaven Earth and Hell*, and to move you to it, conſider you ſhall not only inherit all things by him, but the Heir himſelf ſhall be your inheritance, *Deut.* 10 9. you ſhall be Heirs of him, who ſhall be Heirs of all things, not that we ſhould be Lords of Chriſt, yet he will ſerve us, not only here, as when he came in the form of a Servant, but in Heaven, it is ſaid, *He will gird himſelf and ſerve us.*

Uſe 2. Think thou what infinite love he ſhewed when he came down into the World, and diſpoſſeſt himſelf of all, had not a hole to lay his head in, by way of a Temporal right; he did not only forbear the uſe of all, reſerving,

ſerving the right; but he did *Abdicare jus*, in reſpect of a Temporal right; therefore the Apoſtle ſaith, *He became poor that we might become rich.*

Uſe 3. In that he that was *Heir of all things*, ſhould come here as a Prince diſguiſed, it ſhould teach us humility; here the Heir was under Tutors and Governors, ſubject to his Parents, to the government of the World, paid Tribute to *Cæſar*, *&c.* Though he poſſeſt all things, and had an aſſurance immediately before, *John* 13. yet he aroſe and took a Towel, and waſht his Diſciples feet, ſaying, *If I your Lord and Maſter*, *&c.* that is, though he then actually conſidered that he was Lord of all, yet he would ſhew them an act of humility, that they might thereby learn, to ſerve one another through love.

Uſe 4. *If Chriſt be Lord of all*, then he will certainly uphold a Miniſtry to call his Elect home; for he hath all power given him, to that end that he might give them Eternal life, *Matt.* 28. 18, 19. therefore Miniſters alſo ſhould teach boldly and plainly, becauſe he is *Heir of all things.*

Uſe 5. See then how our right come in, that great Charter that God hath given us is gone, becauſe the Seal is broken, which was the Image of God; therefore now our right comes in by Chriſt, and no man hath right to any thing, but either as a Son or a Servant. Wicked men ſerve him, therefore he gives them for their Wages the good things of this life, yet all the right is in him; if therefore you would have the right of Sons, get into Chriſt, *All things are yours, and you are Chriſt's, and Chriſt is Gods*; he hath the prime right, and hath appointed Chriſt to be Heir of all things; and you being in Chriſt, all things come to be yours, indeed you may have the right of Servants, and not be in him, neither will Chriſt call wicked men into queſtion, ſimply for having the things of this life, but Servants abide not in the Houſe always; if therefore you would have an Inheritance perpetual immortal, and not be caſt out in the end, labour to be one with Chriſt.

It follows, to ſhew, why he is ſaid to be an *Heir appointed*, not only *Hæres natus*, but *Conſtitutus*. All Heirs are either born, or ſo appointed: ſo by will Chriſt is both, as the *Son of God* he is born an Heir, and ſo he comes not under the decree of Predeſtination, which is an act of God's Will; but as *Mediatour* he is appointed Heir, therefore when the Apoſtle ſaith, *by him he made the World*, he ſpeaks of him as the *Son*; but when he ſaith, *he was appointed Heir of all things*, he ſpeaks of him as *Mediatour*: therefore he ſpeaks of it as a diſtinct thing, and ſaith alſo, *By whom he made the World.*

There is a Twofold right Chriſt hath to all things,

Firſt, By *Nature*, or *Birth.*

Secondly, By an *Oeconomical diſpenſatory Right*; and ſo Chriſt is ſaid to be *Predeſtinated*, 1 *Pet.* 1.20.

Firſt, As the *Son of God* he is not predeſtinated, for Generation is an act of God's nature, and he did it neceſſarily; but Predeſtination is an act of his Will.

Secondly, That this Second Perſon ſhould ſubſiſt in an humane Nature, comes within the compaſs of his Decree, by virtue of which he becomes Heir of all things; therefore in *Heb.* 10. 5. it is ſaid, that Chriſt ſhould have a *Body*, was written in the *Volume of the Book*, that is, it comes under the Decree of God, for he might have taken the Nature of *Angels*, as appears *Heb.* 2. where it is ſaid, *He took not the Nature of Angels*, it implies, he might have done it.

Thirdly, That he took that particular Nature, this came within the compaſs of God's appointment, for it was only by Grace, *Gratia unionis*; therefore *Auguſtine* ſaith, *What could that Nature deſerve, to be taken into fellowſhip more than any other.* It was *Neſtorius* his Errour, *That Chriſt was firſt meer Man, and merited to be united*, not conſidering, that all Merit flows from the Union, and doth not precede it.

Fourthly, All the Offices of Chriſt come within the compaſs of God's Decree.

Firſt, His Kingly Office, *Pſal. 2. I have ſet my King upon my holy Hill of Zion. Acts 2.36. Which God hath made Lord and King.*

Secondly, His Prieſtly Office, *Heb.* 3.1,2. it is ſaid, *He was faithful in it unto him that appointed him.*

Thirdly, His Prophetical Office, *Deut.* 18.18. *God will raiſe up a Prophet of their Brethren like unto me.*

Fourthly, Though his Humane Nature be united, yet according to that he is not his Adopted Son, but his Natural Son, for it is *Perſona* that is *objectum Filiationis*, and not the Divine and Humane Nature; therefore it is ſaid, *That which is born of thee ſhall be called the Son of God*; yet all the Glory that he hath, though it be a conſequent of his Union, yet it is given him. *John* 17.5. he ſaith, *Glorifie me*, claiming it as his due, yet he begs it, as given. So *Phil.* 2. though *he thought it no robbery to be equal with God*, yet it is ſaid, *God gave him a Name above every name.* Though it was his Inheritance by Nature, yet it was given him; and the reaſon is this, Becauſe, when he took upon him the office of a *Mediatorſhip*, he laid down his glory, gave up the right he formerly had, and took it anew from his Father; as if a Son, who is joynt purchaſer with his Father, ſhould give up his right, and take it again of his will; and this he did,

Firſt, That he might make over all things unto us. If he had been an Heir born only, and poſſeſt it by that title, he could never have made over that to us; but the right that he had by appointment, that he made over unto us, that we might be Heirs with him. As an Heir born, he is in the boſom of the Father; but he ſits at the right hand of his Father, as an Heir appointed.

Secondly, He will be an Heir appointed, that God may be glorified in all the glory that he hath. It might be ſaid, the Son holds of him, for as *Mediatour* he holds all by that great Charter he hath of his Father; therefore *Phil. 2. He gave him a Name above every name, &c. to the glory of God the Father.*

Uſe 1. If Chriſt were appointed Heir of all things; if his Humane Nature could not merit to be aſſumed, bu his Predeſtination was meerly of Grace, then ſurely it is ours likewiſe.

Uſe 2. This ſets forth the Love of Chriſt to us, in that he would lay down, and take it by a new right. Why ſhould not we then lay down all at his feet, ſeeing we ſhall have all in a better right, *ſcil.* a Spiritual, we ſhall be put into Chriſt's Title, and be Heirs as well as he: Neither is Chriſt Heir only, but *Heir of all things*; there is nothing but he hath a right to, he is an Heir of the *Angels*, therefore they are ſaid to be our *fellow Servants*, *Rev.*19.10. and 22.10. the reaſon is only this, becauſe Chriſt is the Lord of them alſo; therefore he ſends them forth for the good of his Elect, for which cauſe they are called *miniſtring Spirits.* While we ſtood in Innocency, it is a queſtion whether they ſhould have been *miniſtring Spirits* to us, yea or no; but now being Chirſt's Servants, they are ours alſo. He is Heir alſo of the *Devils*, to over-rule them; they could not go into the *Swine* without his leave: yea, all the wicked men in the World are his Servants, therefore they are ſaid to *deny the Lord that bought them. The Elder ſhall ſerve the Younger*, was ſpoken of *Eſau*, who being Chriſt's Servant, was *Jacobs* likewiſe. Yea, *He is Heir of all things*; the Wind ſhall not blow on thee but with his leave; yea, all paſſages of things, both preſent and to come, all Afflictions he is Heir of, ſo of all the Creatures; therefore he will new hang his houſe one day, and they ſhall be reſtored again to a glorious liberty; therefore *Pſal.*96.10.11. it is ſaid, *Let the Earth rejoyce, becauſe Chriſt is King.* Yea, all Godly men are Heirs with him, yet he is Heir of the Heirs themſelves.

For the opening of the Point, conſider

Firſt, *Heir of all things* is more than *King of all things*, for Inheritance implies right to every parcel of Goods in his Dominions. He is not only a King to over-rule all, but he is Heir of more Worlds than one, as appears *ver.* 3. and he hath a right to every parcel therein.

Secondly, He is Heir of all things, becauſe he is the end of all things; *All things were made for him.* He was firſt appointed an Heir, then God made Worlds for him to inherit. God did not as *Abraham* did, lay up Goods, and not know who ſhould enjoy them; but he deſigned them for Chriſt, therefore it is ſaid, *All things were made for him*, *Coloſſ.* 1. they are all to ſet out Chriſt. The *Devils*, to ſhew his power, for it was fit ſo great a King ſhould have potent Enemies; the *Angels* his Purſuivants, &c. and the reaſon is, becauſe indeed he is all things himſelf, taking upon him our Nature; *Man* being an Index of all the Creatures, therefore it is ſaid, *Preach the Goſpel to every Creature.*

Thirdly, The right that Chriſt hath to all things, as Heir, is not a Worldly right, *My Kingdom is not of this world*; therefore, though he be Heir of all things, yet he will put you by nothing; but his title is *Spiritual*, for Spiritual ends. For look what uſe men are to put things to, ſuch is their title to them, becauſe men are to put the Creature to Wordly uſes, therefore their right is Worldly; but Chriſt being to over-rule all things for the good of his Elect, his title is Spiritual. *John* 17. 2. *All power was given him*, *that he might give eternal life to them that were given him.* That nothing might hinder their ſalvation, he hath made himſelf *Heir of all things.*

Uſe 1. If Chriſt be Heir of all things, then thoſe that are his fellow Heirs need fear nothing, for all things are Chriſts. He is the Heir of all occurrencies in the World, that he might give them *Eternal life*; therefore all things ſhall work together for that end.

Uſe 2. If Chriſt be Heir of all things, then learn to employ all for Chriſt. It is reaſon all ſhould be employed for the good of the Heir; Adminiſtrators, while the Heir is under age, are to give an account. All the gifts you have, you are but Adminiſtrators of them, therefore labour to improve them for the good of the Heir.

Uſe 3. Therefore in the end you will find all things tend to the Glory of Chriſt, when all accounts are caſt up, and thoſe his Enemies who would not give him Glory, ſhall find that they have done it whether they would or no; for he is a good husband, and will improve his Father's goods to the utmoſt. When God was like to loſe all his Glory, he undertook the ſhattered condition of things, and promiſed that all his Glory ſhould come in another way; and it will be found one day, that God had as much Glory out of the ſinful condition of mans, and more than if he had ſtood in the ſtate of Innocency.

Uſe 4. Though Chriſt be Heir of all things, yet he acknowledges no Worldly title, He paid it to *Cæſar*, therefore let the Saints content themſelves with a Spiritual right. Indeed Chriſt might come as King, and challenge all things preſently; but he lets here Wicked men run away with all, and ſo ſhould his People be content, as he was.

[*By whom alſo he made the World.*]

Here is a deſcription of Chriſt in regard of his Threefold Office.

First, His Prophetical Office; it is ſaid, *God ſpake by him.*

Secondly, His Kingly Office; for it is ſaid, *He is Heir of all things*, *by whom he made the World.*

Thirdly, His Prieſtly Office, *When he had purged our ſins*, &c. All that is ſaid of him, (as being the Son, as that he was Heir of all things, that he Created the World, &c.) tend only to this, to ſhew, that he was able to take away our ſins; he had ſaid before that he was Heir of all things, and that he might well be, for he made the Worlds, the word αἰῶνας, he uſed is no where elſe to be found uſed in all the Scriptures, but is proper to this Epiſtle, and ſignifies Ages or Generations, and becauſe things are meaſured by Time; therefore it ſignifies Worlds, which are meaſured by Time, for ſo it is plain in *Heb.* 11. 1, 3, *Numerus Numerans*, being taken for *Numerato*; Time which is the meaſure of all things is put for the World it ſelf; ſo *Matt.* 24. *This Generation ſhall not paſs*, is ſpoken of the

Jews, who were then to enter into a great Eclipſe, ſo that men would have thought they ſhould have been all worn out; but ſaith Chriſt, *This Generation ſhall not paſs*, that is theſe Men, there Generation is put for men, as here Time is put for Worlds.

Hence we ſee that there are Worlds made by Chriſt, a higher and a lower World, accordingly he hath made two ſorts of Creatures, Firſt, Men to be Lords of the World below, and Angels chief, in the World above; for God loves variety, therefore when he made reaſonable Creatures he would make two ſorts, Angels and Men, for them he framed two Worlds, one for *Adam*, which he brought him into, another for Angels made in the firſt days Creation, ſo as when it is ſaid the morning ſtars did ſhine, *Job* 36. it is meant, that the Heavens were Created the firſt day, and the Angels with them. There is alſo an Earthly World in which men live upon the Creatures, and therefore are called worldly men. The ſtate of Grace alſo is called a world, they that are put into it are called new Creatures, *I make a new Heaven and a new Earth*, &c. which promiſe though it ſhall be more fully accompliſhed when the *Jews* ſhall be called, yet it is in part fulfilled before, for whenſoever God calleth a Church he maketh a new World; for which cauſe his Church in many places, is called *The World*. Therefore Chriſt making a *new World*, it is fitting he ſhould have a new Sabbath to commemorate it, which was the reaſon of the tranſlation of the Day; becauſe as the Father made a World, and reſted upon that Day, ſo Chriſt making a new World, reſted upon this Day, which is, and ſhall be kept to the end of the World.

Again, There is alſo a *preſent World*, and a *World to come*, both made by Chriſt, *Eph.* 1.21. The firſt day God made the *Angels* and the *Heavens*, that we ſhall one day live in; but as it is ſaid of Hell, it was *prepared for the Devil and his Angels*, that though the Angels were firſt caſt into it, yet Men were to come after: So it may be ſaid of Heaven, though it was prepared for the Angels firſt, yet God meant to bring men hither alſo; for there are Names to be in the World to come, as well as in this World.

Uſe 1. If there be Worlds made by Chriſt, then you that be Worldly minded men, conſider, if you will turn to Chriſt you ſhall be poſſeſſours of Worlds, whereas *Adam* was Heir only of one World. We read of *Alexander*, That he wept when he heard there was but *one World* to conquer; but if you become the Sons of God, open your mouths as wide as you can, and they ſhall be filled; if one World will not ſerve you, there are Worlds for you, this *preſent world* and *all things* in it ſhall be yours, 1 *Cor.* 3.*ult.* Therefore *Abraham* is called the *Heir of the World*, and ſo ſhall you be, if you have the Faith of *Abraham*; and when you enjoy another World after the latter day, yet this World ſhall ſtill be yours, and ſerve for your eſtate that are Heirs of Glory. As Noble men uſe to have many houſes to go unto, ſo it ſhall be your glory to have ſuch a World as this of your own to ſtand empty. *Love not the World therefore, nor the things of it*, for there is a World to come, and this World is nothing in compariſon of it. Care not therefore for a great Name here, for there are Names in the *World to come* which are laſting, *Eph.* 1. 21. All the Evidences for this World will be burnt one day, but Heaven is a ſtanding Palace. This World is made but a Stage for men to act their parts a while, and then to be taken down.

Secondly, All theſe Worlds were made by Chriſt. The Father indeed is the principal Agent, but he doth it by his Son; but not as an Inſtrument by which he made it, as ſome Hereticks have affirmed; nor by him as a Mediatour, as ſome of the Fathers have ſaid, as if Chriſt were a Mediatour between him and nothing. But when it is ſaid, *He made the Worlds by him*, the meaning is this, In the works of the Three Perſons, what one is ſaid to do the other is ſaid to do, only with this difference, all things are ſaid to be of the *Father*, but by the *Son*; for as he is the Second Perſon, ſo he is the ſecond in working.

In Men there are Three Principles which concur to every action.

First, Wiſdom, to plot all things.

Secondly, Will, to have this or that done.

Thirdly, Power, by which all things are executed according to this reſolution.

The works of the Three Perſons, anſwer to theſe Three.

Firſt, The *Son* is the wiſdom of the Father, the *Idæa* of all things that were made; therefore it is ſaid, *Heb.* 11.3. *The things that are ſeen, are made by the things that do appear.*

Secondly, There is *Will*, which is the Father's part; for the motion to have all things done comes from him.

Thirdly, The *Power of the Higheſt, viz.* the *Holy Ghoſt*, which performs all things; therefore it is ſaid, *Gen.* 1. that in the Creation he *moved upon the Waters.*

Uſe 1. To what end is this brought in here, that *the Worlds were made by Chriſt*, but only to ſet forth his ability for the work of Redemption, for he that made the World can remake it: ſo *John* 1. it is ſaid, *Without him was nothing made.* It was only to ſhew, he was a fit perſon to undertake the work of Redemption; therefore it follows, *The Word was made fleſh*: ſo *Coloſſ.* 1. *By whom all things were made*, to ſhew he was a fit Perſon, by whom God ſhould reconcile all things to himſelf: ſo here only to ſhew, he only was able to *purge our ſins*, for theſe things could have been done by none others.

Uſe 2. Therefore love the Lord Jeſus more than a thouſand Worlds; for he is the maker of Worlds, and if Worlds could do thee good, he would make thee many more.

Uſe 3. This ſhews the infinite Love of Chriſt, that he that could make Worlds would himſelf be made *Fleſh*; and it had been eaſier for him to make Worlds, than been made himſelf a Creature; yet this he was himſelf for our ſake.

Uſe 4. Is it not then pity, that Chriſt that made the World, ſhould not be known nor loved in the World. This is *John*'s complaint, 1 *Joh.* 10. *The World was made by him, and the World knew him not.* We ſcarce hear of his Name, but only in theſe Weſtern parts; conſider, he is your *Maker*, therefore labour to know him. *The Aſs knoweth his Owner*, therefore much more ſhould we our Maker. He came into the World, and could not be owned by it; he comes unto mens ſenſes, and they will not entertain him, but caſt him out again; as we do when we take him not upon his own terms.

Uſe 5. If he be good at making Worlds, then if thou wouldeſt have thy heart mended go to him, who is maker of Worlds and Hearts alſo.

Uſe 6. If the World be naught, and Times bad, go to Chriſt, for he is able to make them anew, to alter things and turn the World upſide-down; for he is able to make a New Heaven and a New Earth. When the *Jews* and *Gentiles* ſhall be called there ſhall be a New World, though the ſame Stage ſtand ſtill, yet he will make many new Scenes upon it.

[*Who being the brightneſs of his Father's Glory, &c.*]

There are Three expreſſions to ſet forth the Divinity of Chriſt; he is called the *Son*, the *Brightneſs of his Father's Glory*, and the *Character of his Perſon*, becauſe the eternal Generation of the Son cannot be expreſſed by one word; therefore the Holy Ghoſt uſeth divers terms. He is called a *Son*, to ſhew that he is begotten of him as a Father, and therefore he hath the ſame Eſſence; for *Identity* in Eſſence the word *Son* implies, yet begotten not in a Carnal manner, but as the beams are begotten by the Sun; therefore he is called the *Brightneſs of his Glory*, to ſhew that he is Coeternal with his Father, as the Beams are the ſame in time with the Sun; but the Beams are weaker than the Sun it ſelf, therefore it is ſaid, *He is the engraven image of his Perſon*, every way like him. All theſe expreſſions are to ſet forth the eternal Generation of the Son. He is called the *Brightneſs of his Glory*, to ſhew that he begat him, neceſſarily it is not a voluntary action; *We are begotten according to the good pleaſure of his will, Jam.* 1. But he naturally, as the Beams do naturally flow from the Sun, and is ſaid to be the *Character of his Perſon*; for *Eſſentia nec generat, nec generatur*, as he is the *Firſt Perſon*, ſo he begets a *Second*; but the Eſſence is common to both.

He only therefore is the *Brightneſs of his Fathers Glory*; we all are but Stars, ſhining with a borrowed light. But as the Beams of the Sun, ſuch is the glory of Chriſt, which cannot be ſaid of any Creature, He having the ſame glory with his Father; and ſo it is ſaid, *They ſaw his glory*, *John* 1.

Uſe 1. Is Chriſt ſo Glorious, what will Heaven be, but the ſeeing of the Glory of Chriſt? If God had created worlds of glorious Creatures, they could have never expreſſed his Glory, as his Son; therefore Heaven is thus expreſſed, *Joh.* 17. *I will, that they be with me to behold my glory.* Wherein lies therefore that great communion of Glory that ſhall be in Heaven, it is in ſeeing the Glory of Chriſt, who is the Image of the inviſible God that is worſhipped. As God himſelf was Inviſible, he hath ſtampt his Glory upon his Son, therefore we are ſaid to *behold the Glory of God in the face of Jeſus Chriſt*, 2 *Cor.*4. 5, 6. wherein lies our Glory, to be where Chriſt is. *John* 1. it is ſaid, *They ſaw his glory, as the glory of the only begotten Son of God*; that is, they ſaw ſuch Glory as could be in none other. It is therefore the ſeeing of Chriſt that makes Heaven; wherefore One ſaid once, *If I were caſt into any hole, if I could have but a cranny to ſee Chriſt alwaies, it would be Heaven enough.* But is this all, to ſee himſelf? A Beggar may look upon the glory of a King, and yet be never the better for it; but he that ſhall ſee the Glory of Chriſt, ſhall be changed into the ſame glory; when we ſee him, we ſhall be like him. 1 *John* 3.2. *He will change our vile Bodies, and make them like to his glorious Body.* As he ſanctified himſelf, that he might ſanctifie us: ſo he glorified himſelf, that ſo he might glorifie us. *John* 17.22. *The glory that thou gaveſt me, I have given unto them.* Whereby he makes you far more glorious, than they could be under the firſt Covenant; for this is the nigheſt way by which Creatures can be united unto God.

Uſe 2. If Chriſt be thus glorious, then labour to manifeſt his Glory to the the World, ſhine with his Glory, and *Grace*, which is glory, 2 *Cor.*3.*ult.* Would you ſee the *Brightneſs of Chriſt's Glory*, which Wicked men and Devils ſhall never ſee, labour to get your hearts changed into the Image of Chriſt; be humble, as he was humble, &c.

A
SERMON
On ZEPH. I. 1, 2, 3.

Gather your ſelves together, yea, gather together, O Nation not deſired.

Before the decree bring forth, before the day paſs as the Chaff, before the fierce Anger of the Lord come upon you, before the day of the Lord's anger come upon you.

Seek ye the Lord, all the meek of the Earth, which have wrought his Judgment, ſeek righteouſneſs, ſeek meekneſs: it may be ye ſhall be hid in the day of the Lord's Anger.

THE firſt Chapter is throughout ſpent in a moſt fearful denunciation and deſcription of a ſpeedy and univerſal conſumption decreed againſt the Land of *Judah*, with the Cauſes of it, which the Prophet yet winds up in the words I have read unto you, with a gracious Exhortation to Repentance, to prevent the Execution of that Decree.

Wherein conſider, Firſt, The Perſons to whom this Exhortation is made: Firſt of all, he ſpeaks collectively as to the whole Nation, *Gather together*, &c. *Oh Nation*; calling them to a ſolemn and publick Repentance. Which Secondly, is alſo to be underſtood as ſpoken particularly and diſtributively to every Perſon in the Nation, eſpecially the Impenitent, *Search your ſelves*, *Oh* you, *not to be deſired.* If Thirdly, he can prevail with none of them, he then more eſpecially turns his ſpeech to all the godly in the Land, who had repented already, *which have wrought his Judgments*; However, *ſeek ye the Lord*, &c.

Secondly, Conſider the Duties he exhorts them all unto; whereof, though ſome are more particularly ſpoken to the bad, ſome to the good, yet all concern all alike; which as they are laid down in the Text, expreſs the parts and ingredients into Repentance, and order of them.

1. All collectively are to gather ſolemnly together; And 2. being gathered to ſearch (for ſo as here anon the word is alſo to be underſtood,) into the ſins of the Nation; ſo alſo collectively taken, which bring the Judgment threatn[illegible]

And 2. Every particular perſon is particularly exhorted; 1. to ſearch himſelf, *Search your ſelves into your own ſins and eſtate before God*; 2. To Judge of your ſelves as men not to be deſired, that is out of the favour of God, and to whom his Wrath was due, for ſo God judg'd of you, *Oh Nation, not to be deſired*, and he ſpeaks it to that end that they might judge ſo of themſelves. 3. Out of the ſenſe of this to ſeek the Lord, to ſeek his favour, and to pacify his wrath. And 4. That they might be ſure to find him to *ſeek Righteouſneſs* alſo, Grace as well as Mercy, elſe they ſeek him in hypocriſie: And 5. and more eſpecially, to ſeek him in humility and meekneſs of Spirit; ſeek *Meekneſs* above all Graces elſe: And 6. Do all this ſpeedily, *before the decree come forth.*

And in the Third and Laſt place, To ſtir up all to this, both good and bad, he adds Motives.

Firſt, Such as might quicken the Bad: As, 1. God's Patience was big with a *Decree*, and that a Decree of Wrath. 2. A ſet day was appointed for the birth, when it would bring forth. 3. The Child would prove the *fierce Anger of the Lord:* Which, 4. would *conſume them as Chaff*, and they not able to reſiſt it.

Secondly, He adds a particular Motive to the godly, that in caſe the Day of the *Lord's Anger* come upon the Impenitent, yet if they would ſeek God now, they ſhould be hid in it.

In handling of which Particulars, I have rather choſen to give you the juyce and ſtrength of them as ſtrained and concocted into Application, and an Uſe of Exhortation, as here the Prophet doth, than to ſpend this precious time afforded us in Doctrinal diſcourſes.

In which, if I ſhall be courſe and plain, and not prophecy ſmooth things to you, conſider *Sackcloth* becomes this day, as to Pray in, ſo to Propheſy in; as the *two Witneſſes* are alſo ſaid to do, *Rev.*11.3.

Speak firſt, you ſee here, the Prophet doth of, and to the whole Nation in the general; and ſo I have more eſpecial Commiſſion to do this day, wherein every particular Congregation aſſembled, is to repreſent and perſonate the whole; and take upon them the ſins of the whole Nation, to confeſs them as their own, as the Saints of old, *Ezra* and *Daniel*, did in all their Faſts. But more eſpecially We, who are a Nation of our ſelves (*Gens togata*,) and as a Colony ſelect and cull'd out of all the Corners of it; and ſo our ſins are as the Index of all the Sins of the Nation; and not only ſo, but as the original Fountain of all the diſtempers through the whole.

The firſt thing he exhorts this Nation to, is to *Gather together*; that is, (as I have it expounded *Joel* 2.15. 16.) *Sanctifie a Faſt, call a ſolemn aſſembly, gather the People, &c.* God will have publick penance, ere he grants out a general pardon. And gathered together we are this day to this very purpoſe, ſo as that Exhortation would be out of date; only let us bleſs the zeal and wiſdom of Authority, that hath thus gathered us together before the *Decree bring forth*; for that is the right ſeaſon of this great Ordinance. Preventing-Phyſick is beſt, and ſo this is here preſcribed, and ſo hath been taken by the Saints of old. In the *9th* of *Ezra*, when the People had married the Daughters of the Nations and the Princes had been chief in this treſpaſs; as ſoon as *Ezra* did but hear of this ſin, he rent his garment, ſat down aſtonied, and faſted and prayed, as foreſeeing a ſtorm when ſuch groſs Vapours aſcended; *For though yet*, ſays he, *we remain eſcaped, yet wouldſt thou not be angry till thou hadſt conſumed us?* &c.v.14,15.

But to *Gather* together, and to call a general Congregation, that is not all the Prophet exhorts here the Nation unto; he calls them to a *ſcrutiny*, alſo *Search your ſelves.* The Original word, ſay all Interpreters, ſignifies *Searching* as well as *Gathering*; and, ſay ſome, theſe two being conjugate Duties, the Holy Ghoſt therefore concludes both in a word indifferently ſignifying both; ſo as the word being twice repeated, they tranſlate the firſt *Gather*, the ſecond, *Search*. *Searching*, which is the beginning of Wiſdom and Repentance, being the end of Faſting. And beſides, that the *plain* and *proper* ſignification of the word bears both, ſo by way of *Metaphor* it bears both alſo; for Repentance, whereof *ſearching* our ſelves is the beginning, is in Scripture phraſe expreſſed by *Gathering a man's mind or wits together*, (that all our life perhaps before have been gadding a *preferment Gathering*, *learning Gathering*, *credit Gathering*, and the like things without us;) but then to recollect and call in our thoughts, *to come to our ſelves*, as the *Prodigal*'s Repentance is expreſſed *Luke* 15.17. *To bethink our ſelves*, or *Bring back to our hearts*, as the Margent varies it in 1 *King.* 8.47. ſpeaking there, as here, of true Repentance. So as you ſee every way they agree both *Re & nomine*.

And beſides, the Motive the Prophet uſeth before and after, makes for this Interpretation, which is the only Motive I will uſe to quicken you to this Duty at this time, *ver.12th* of this former, the firſt Chapter, *I will ſearch Jeruſalem with Candles*; and how is that? *I will puniſh, &c.* for Judgments are God's Blood-hounds, which in the end find Sins and Sinners out; as in *Pſal.*110 15. *Break thou the arm of the wicked, ſeek for his Iniquity till thou find none*, that is, till there be none of ſins *left unpuniſht*; and therefore ſays the Prophet, to prevent God's ſearch, *Search your ſelves*; as *Judge your ſelves, &c.*

Firſt, Into national ſins, for he ſpeaks to them as *a Nation*, O, *Nation not to be deſired*; let us ſearch I ſay, for if we leave any of *Rachels* Idols hid in the ſtraw; any of *Achan's* Garments in the ſtuf, which we would conceal; God will come and *ſearch with Candles*, but he will find them out. *David* enquired of God what national ſin brought the Famine and it was found *Saul's* oppreſſing the *Gibeonites* 2 *Sam.* 21. 1. and deſperate muſt the condition of that Nation and People be, which though they themſelves *declare their ſins as Sodom*, and their Plague-ſores run and feſter and ſtink in the noſtrils of God and good men, yet as *thoſe* that have the *Plague* they cannot endure a *Scourge*, no, not to have them toucht with the tendereſt and diſcreteſt hand. And he that would make too diligent an *inquiſition* may fear to be brought into one himſelf; much more muſt that Nation be near deſtruction and drawing home, when the fatal and deadly ſins of it are skin'd and *healed ſlightly*, as by the flattering Prophets of Old, *till there be no healing*, as the Spirit elſewhere ſpeaks.

For this of ours, to ſearch into whoſe Sores and confeſs them, it is that we are gathered together this day; though it be true of us as well in regard of *ſins* as *puniſhments*, what *I ſay* ſpake of his in the days of *Hezekiah*, *from the ſole of the foot to the crown of the head it is full of wounds and bruſes and putrifying Sores*; *The whole head is ſick and the heart is faint.*

Yet ſearch; I intend not into the Diſtempers of the head and nerves of the Rulers and Magiſtrates that give motion to the whole Body; 'tis not for this Aſſembly.

And Secondly, Indeed ſearch I need not into the outward Sores of *groſſer ſins*, which break out in the Body of the People, they are all viſible enough, to every man's view and Conſcience.

But the inward corruption of the *Blood* and *Spirits*; that is, of *Religion* and *Worſhip* of God, which is the cauſe of all thoſe other Diſtempers. Theſe I rather deſire you to make enquiry of.

Firſt, Becauſe it more properly belongs to this Auditory to ſearch into it, who are as the *Liver and Heart* the *Fountain and Ciſtern* of both; (for *the Prieſts lips are to preſerve knowledge, and the People to take the Law at their mouths*; *Mal.*2.7.) and from us eſpecially have all thoſe Veins and Arteries their original which carry and diſperſe all the corrupt Blood and Spirits through the whole Body of the Nation.

And Secondly, Alſo becauſe it is the corruption therein which our Prophet doth firſt and principally and in a manner point out, in this Chapter the firſt from the *4th. ver.* to the *7th.* and ſo warrants me to apply what is found like to it, to this Nation as the object of their ſearch; as the cauſe why *God did not deſire them*, and the cauſe of ruine threatned.

For indeed Thirdly, Nothing makes Chriſt to loath a Church that once received *pure Religion and undefiled* from him, (as Jeſus ſpeaks,) *as pure Blood and Spirits*, then corruption herein, as you may ſee by thoſe 7. Epiſtles of his writ ſince he went to Heaven, *Revel.* 2. and 3. Chap. for this is the corruption of the Vitals, for the life lies in the Blood, and if it be reſtored and then kept pure, outward Blains will ſoon ſhale off.

Let us then view the ſtate of Religion and God's Worſhip which this our Prophet found in *Judah*, and take we his diſcovery or direction for us to ſearch ours.

Firſt, Flat and plain Idolaters *ex profeſſo*, we find unpurged out of that ſtate; for which God will *ſtretch his hand at the inhabitants to cut off them, who before were not cut ſhort*, *ver.* 4.

Which Idolatry is laid open in Three things.

Firſt in having *Reliques* of *Baal*, Idolatrous Images Altars and Rites for his Worſhip.

Secondly, In having Prieſts alſo the Inſtruments of it, both *Chemarim*, (ſo called from their *heat*, as *Kamar* ſignifies,) their zeal to ſeduce others, and their activeneſs to propagate Idolatry as Expoſitors note. And 2. Prieſts, that is ordinary Chaplains in their Houſes.

Thirdly, Their Idolatry practiced in worſhipping the *Hoſt of Heaven*, and in the *night*, and ſo in ſecret, (for the time of it,) though *on tops of Houſes*.

I ſhall not need bid you go *ſearch* for *theſe corruptions*, your Conſciences I dare ſay, have had an eye upon Popiſh Altars, Crucifixes, Indulgences, (called by ſome (as here,) *Relicks* too; but of *Baal*) upon the *Jeſuites* alſo more *hot* than ere the *Chemarims* not ſeduceers only *but incendaries* of the ſtate; ſuch Spirits as enflame and make every where the *Blood* ſo hot, as they caſt Nations into burning Fevers, civil Diſſentions; and the Secular Prieſts with them; for the purging of both which, our State wiſely hath preſcribed *Bleeding*. And their worſhipping the Hoſt of Heaven, the Army of glorious *Martyrs*, and *Saints* and *Angels*; and a breaden Hoſt alſo, no man can be ignorant of; for it is practic'd not as in *the night*, as with them; but as in *the day*.

The Second ſort he inſtanceth in are not Idolaters *ex profeſſo*; but they pretended the ſame *reformed Religion* eſtabliſhed, they *ſwore by God*, that is, worſhippedhim (for ſo you all know Swearing by God is put to ſignifie) and yet *ſwore by Malchan* alſo; retaining correſpondency with both and happily endeavouring to reconcile both. *Search* if you *find not thoſe* that do ſo with us, that would jumble Light and Darkneſs, by little and little bring in a twilight in opinions firſt, which the midnight will certainly follow; who to that end revive things left out by our reformers as ſuperſtitious and which uſhered in Popery at firſt; and who do it perhaps to ſimbolize and comply with Popery to make the tranſmutation the more eaſy.

The Third ſort are thoſe *that were turn'd back from the Lord*, Apoſtates either in opinion or practice, of truth profeſſed once and acknowledge, and if in *opinion, then in practice*; for no man is better than his judgment, many are worſe; and opinions that overthrow the practice of Religion, are worſe than the groſſeſt actual ſins, by how much an act of Treaſon is leſs than a Law permitting it or an opinion that it may be lawful. And when men are reduced to prove the firſt principles laid by Glorious Martyrs and Apoſtles, it is a ſign of great and high and irrecoverable fall in ſome, *Heb.* 6. 1, 2, *ver.* 4. compared.

However if we retain the opinions, yet for the *practice of Godlineſs*, and as to the approbation of it; *Evil men wax worſe and worſe.* Compare but theſe times with the infant times of our firſt *Reformation*; Queen *Maries* fires did heat *England*, and the examples of the bleſſed men then ſealing the truth with their Bloods, left behind it a general approbation of their ways and thoſe duties of godlineſs which they did profeſs and practice. Spiritual preaching was then prized, men might go far to hear Sermons, and repeat them to their Families and be reverenced. Men might have profeſſed the fear of God in the utmoſt ſtrictneſs of it, and have made conſcience of their ways and not have been nicknamed, might have pleaded for the Sabbath, and Sanctified it in the utmoſt ſtrictneſs, ſpent it wholly in Heavenly exerciſes, (as our Homelies words are,) and not have been accuſed of *Judaiſm*. But the memory of thoſe godly men and their ways is now worn out, and a Generation is come on that knew not thoſe *Joſephs*, and now their Brethren that worſhip God after the ſame way that they did, are cried down.

If groſs ſins be to be ſpoken againſt, and ſinners puniſht, men indeed ſeem to ſtrike, but 'tis but with a dul and a faint blow with the back of the Sword; but if but a hair be to be pared off of a godly man's hand, men turn the edge and ſtrike with all their might.

And whereas Drunkenneſs and Prophaneſs, contempt of God and goodneſs, may paſs and travel through the World, having neither paſport of Law or Conſcience to ſecure or countenance it; Godlines under the ſuſpition of being a factious Spy, is every where ſtopt, examined, (though it have a paſport of conformity miry to ſhew for it ſelf,) yea and is ſometimes whipt out of town for a runagate.

Nay is it not like *Sampſon* brought up upon Stages, which are often the Devils Pulpits, though under another viſor to make the *Philiſtins* ſport; yea ſet up as a mark to be ſhot at out of God's place, (*The Pulpit*,) and *Puritaniſm* ſet up as the ſtalking-horſe to ſtand behind while they ſhoot through the Loyns of it.

Men are not only *turn'd from the Lord* (as in the Prophet here,) but *turn'd againſt him.*

The Fourth and laſt ſort that *Zephaniah* ſpeaks of, are thoſe, who were never of any Religion, that have *not ſought God, nor enquired for him*, but *live* in this World *without God*, as *Atheiſts and ignorant Perſons*, that have no knowledge nor enquire they after any; and *Civil Perſons* that neglect *calling upon God* and regard not the holy duties wherein he is to be ſought; *Gallioes that care for none of theſe things*; and to ſearch for ſuch in the Kingdom were to ſearch out Trees in the Wood, the whole World is full of them; nay rather *go* and *run through the ſtreets*, as God bad *Jeremy*, *Jer*, 5. 1. 2. and ſee if you can *find a man that ſeeks after God*, in compariſon of multitudes do not, or a man who is inquiſitive after him in his Ordinances, as the *Church* was in the *Canticles*, Chap. 5. *ver.* 6. Nay run through the Corners of the Kingdom, (you may ſee 1000. of Villages where People *ſit ſtill* in *darkneſs* and the *ſhadow of death*, and if happily they ſhould ſeek after God it muſt be *by groping*, as *Paul* ſays of the *Heathen*, *Acts* 17. 27. and indeed how ſhould they, for as *Paul* ſays, *Rom.* 10. 14. *How ſhall they call on him of whom they have not believed or known*? And how ſhould they *know and believe* in him *unleſs they have heard*? And *how ſhall they hear without a Preacher*? But *have they not all heard*? Yes *the Sound*, (as the Apoſtle ſays,) But to ask one Queſtion more, *How ſhould they Preach unleſs they be ſent*? I mean to their *Livings*, and reſide upon them over the Souls of men, in which not men, *but God hath made them overſeers*; no wonder if *Iſrael* be ſaid to be *without God, if without a teaching Prieſt*, 2 *Cor*. 15. 2, 3. not a *radeing Prieſt* only, but a *teaching*, who may explain the word of life. As a School-maſter doth not teach a Scholar that only *reads his leſſon to him*, but that alſo *opens it*; Why then is there a want of ſuch Miniſters to inſtruct the People? Is it that *Chriſt* who *when he aſcended gave gifts unto men for the work of the Miniſtry*, and not only to *convert* and to ſet in at firſt but to *build up* his *Saints*, *Epheſ.* 4. 8. 12. hath yet been ſtraight-handed towards this Church of ours in dealing out gifts to men, or not to *men enough*, as *Labourers* to be *thruſt forth into his Vineyard*? Or is it that the chiefeſt fruit of Chriſt's Aſcenſion and main Legacies left behind him was *bare reading*? None of theſe things can be affirmed without undervaluing both his goodneſs and the power and efficacy of his Aſcention. Why then it lies on us; That the lights God hath ſet up and are full of fuel, Oyl and lightſome matter, as Learning, Gifts, &c. remain *Cæca Lumina*, or not *diſperſed* as your Lights in your Streets are in a dark night, fixed in their proper Candleſticks. It was one of the firſt works good *Jehoſaphat* did, 2 *Cor.* 17. Firſt, as to plant forces in all the Cities of *Judah*, and ſet Gariſons in the Land of *Judah*, and *Ephraim*, which *Iſa* his Father had taken, *ver.* 2. So alſo in the Third year he ſent both *Levites and Princes, to teach through all the Cities, and they went about throughout all the Cities of Judah and taught the People*, *ver.* 9. Well, And what was the iſſue of this? *Fear fell upon all the Kingdoms about and they made no War*, *ver.* 10. His Gariſons of Prieſts teaching and Princes backing it with Authority, were a greater ſtrength and fence to his Kingdom than all his Subjects; and they will keep a Kingdom ſecure from invaſion, for they are the *Chariots and Horſe-men of Iſrael*, which in thoſe days were the chief Munition, as *Horſe-men and Guns* are now.

And had we had that care to have fortified every Village, (in this plenty of able men,) which our fore Fathers took and wean from Popery; the Souls of Millions had not been left expoſed to the devouring Lion the Devill, and the Jeſuites who are his Janizaries, as they have been, nor ſhould we have needed to fear Invaſions as now we do; but ſhould have been a Terror to all round about us, as they are now to us; and had there not been Auxiliary and Subſidiary Preachers who have born the heat of the day, being graciouſly admitted by Authority, who had been ſwallowedup ere now, and yet inquire if ſome have not cried them down as they uſe to do Mercenary Soldiers, as dangerous unto the Church, and that will prove fatal unto the inhabitants.

Neither is this all the cauſe of our Peoples not ſeeking God; but if men preach yet winnow their Sermons, and ſee how much *Chafe* you ſhall find among a few Corns, ('tis *Jeremies* compariſon, *Jer.* 23. 28.) And when men ſow Chaſe what Seed can be expected? Or what Bleſſing by dew from Heaven to come upon it? Or if men preach more ſolidly, yet ſtill paſſing by the great things of the Goſpel; the way and ſignes of Faith towards Chriſt, and Repentance towards God, which yet the great Doctor of the *Gentiles*, *Paul* makes the ſum of all his Sermons expreſly, *Acts* 20. 21. and the reaſon is becauſe often indeed in theſe things (even ſuch as was *Nicodemus*, who was a teacher in *Iſrael*,) are yet as blind hearers as they were. *Who ſo blind as my Meſſenger*, (ſays God by *Iſay*,) *whoſe name is yet a ſeer*; *Chap.* 42. *ver.* 19. ſo blind as they judge not of colours, *Color omnibus unus*, as he ſaid *in the dark.* And ſay they *all the People are holy*, *Numbers* 16. 3. which ſends men quick and alive in their own conceits to Hell, and with the flattery of *univerſal Grace* betrays them hood-winckt to deſtruction; (whereas that Prophet that is *God's mouth* is to *ſeperate between the pretious and the vile.* As God ſpake to *Jeremy*, *Chap.* 15. *v.* 19.) which opinion where engendred muſt needs make men regardleſs of ſeeking God ſeeing they are told they are good Chriſtians already.

Or laſtly, If they do preach thoſe things yet not living anſwerably; *My Covenant* (ſays God, *Mal.* 2. 6.) *was with Levi whilſt both the Law of truth was in his mouth and he walked with me in equity*, and he then *turned many to Righteouſneſs*, but *they being departed out of the way* and *cauſing many to ſtumble* by ill and ſlanderous lives, *therefore I have made you contemptible and baſe before all the People.* The Clergy of *England* complain much of contempt. See here the cauſe of it and all the Riches and Honour you can cloath and load your ſelves with, cannot vindicate men from it; but that which makes *our ſteps beautifull, and perſons honourable*, is, *to preach the Goſpel and to live accordingly.*

And now my Brethren, To conclude this ſearch, if the Blood and Spirits in which lies the life of this Kingdom ſhall be found upon ſearch thus corrupted and weak, and not having their due motion throughout the whole, we may either give it for dead; or at leaſt fear that the death and deſtruction, (which you ſee in the like caſe throughout the Chapter he ſo peremtorily threatens, *v.* 7. cutting off all diſputes to the contrary, *hold thy peace*, &c. ſays he againſt *Judah*; though as then *all his meek ones he had in the Earth*, as the Text ſhews, were found therein,) is not far off our Nation. For beſides his general rule given *Jer.* 5. 9. *Shall not my Soul be avenged on ſuch a Nation?* God hath and can have when he will a People that ſhall bring forth more fruit than we have done; who are alſo at the beſt but *Branches of the wild-olive grafted in*, *Rom.* 11. 17. In the ſtead of this Nation, the example of which I lay afore you who were the natural. *And if God ſpared not the natural branches, take heed leſt he ſpare not thee, ver.* 20. But yet *God's Judgments are unſearchable*, *and his ways paſt finding out*, *ver.* 33. paſt tracing, for he keeps not always in regard of time and manner, the ſame track of puniſhment, to ſhew the *depth of his Wiſdom*, as he there ſpeaks.

I have done with the Nation collectively taken.

Let me now turn my ſpeech to every particular perſon that hears me this day, *In the fear of a decreed deſtruction*, as it follows in the *7th. ver.* of the firſt Chapter of our Prophet *Zeph.* God having in all likelyhood *bidden his gueſts*, (as he there ſpeaks,) who are making themſelves ready, and in hopes have devoured us allready. Let us I ſay in the fear of this, every particular man come home to himſelf; *Search your ſelves, O, Nation*, that is every man apart.

For indeed this duty of ſearching is the foundation and corner ſtone of true repentance. Thus *Lament.* 3. 40. *Let us ſearch and try our ways and turn unto the Lord*; he that is in the wrong way turns never out of it till by enquiry he finds he is in the wrong, and therefore Travellers enquire often of the way and ſo ſhould we.

Only then in the Second place, It is and muſt be a ſearching of our ſelves the Prophet calls you to, not to ſearch into the common faults of Kingdoms and of the State to the end to complain of them as many do, and overlook their own; No, it is the Prophets complaint. *Jer.* 8. 6. *No man repented, ſaying what have I done;* but the Prodigal when he repented *came home to himſelf.*

Yea Thirdly, And this is moſt ſeaſonable and requiſite in time of common danger, and when publick faſtings are enjoyned, and when men are called thus to gather together then to ſearch; therefore both are joyned here and in 1 *Kings* 8. 38. If a Famine be in the Land, or Enemy beſiegeth; what Prayer ſhall be made by any man, (that is, by any man ſingly and apart; for you are to pray privately as well as publickly on ſuch an occaſion,) *which ſhall know every man the plague of his own heart;* (mark it,) *Then Lord hear, O God and forgive and do,* &c.

For Firſt, God hears not the prayers made till then, for the Prieſt prayed and offered Sacrifice for his own ſins as for the people, *Heb.* 5. 3.

Secondly, God forgives not till then, for God in pardoning he muſt have the Glory of his Juſtice which hath been provoked, and the expence of the riches of his Mercy that he lays out in pardoning known and acknowledg'd ſins. He muſt have a particular reckoning with every man, firſt that they may know what their debt is, and what is forgiven, that although God looſe the debt he may not looſe his kindneſs in forgiving it.

Thirdly, Becauſe (as there,) *God gives and doth to every man according to his ways, whoſe heart he knows;* that is, God he ſearcheth your hearts, and accordingly deals with particular men in time of common Judgments according to their particular ways; for Judgments which you call common yet light upon particular perſons. And as in common for national ſins, ſo on this and that particular Perſon according to his particular ways; for *a Conſumption decreed overflows with righteouſneſs. Iſai.* 60.22. and therefore as to remove it in common, National ſins are to be ſearched into, ſo becauſe it lights with righteouſneſs on particulars, every man is to ſearch his own perſonal ſins, and by ſweeping every man his own door the Street is cleanſed, and ſo the Judgment removed. The *Ninivites,* (of whom Chriſt ſays they repented at the preaching of *Jonah,*) upon occaſion of that publick Faſt proclaimed by their Prince, did not only keep a general Faſt and *cried mightily unto God.* But that Edict 'tis ſpecially urged, *Yea, let them turn every one from his evil way, Jonah* 3. 8. and the event was, *God ſaw that they turned from their evil way, and God repented of the evil, ver.* 10.

If now you ask what you are to ſearch in your ſelves. I Anſwer, into your ſins and eſtates before God; *Search O Nation not to be deſired.* Now it is ſin alone that takes Gods heart off from us, and that cauſeth him to have no pleaſure in us.

Let every man therefore go home and commune with his own heart, unlock it, and ſearch into all the written Evidences and Records of his own conſcience which haply have not been lookt into ſince the firſt writing of them; and to help you to order thoſe confuſed reckonings, give out to every particular Commandment its ſeveral bills.

Thou that haſt been a ſwearer, think what a fearful bill the Third Commandment will bring in againſt thee, of whom God hath ſaid that he will not hold guiltleſs for taking his name in vain.

Thou that haſt been a Sabbath breaker, think what a reckoning the Fourth will bring in, concerning which God hath given thee a particular *Memento, Remember thou keep holy the Sabbath-day;* in thoughts, words, actions, which it may be thy conſcience puts thee in remembrance alſo of, and yet thou *ſhuteſt thine eyes* as they are ſaid to do *from the Sabbath, Ezek.* 22. 26. Take heed leſt God ſware againſt thee, *Thou ſhalt never enter into his reſt, Heb.* 4. 18. which *Heb.* 5. 9. is called *The Sabbath of the People of God,* σαββατισμον.

Think what innumerable ſins of others Pupils or People entruſted to thee; Souls murdered by thy ill example or negligence to inſtruct them, the *6th.* Commandment will bring in with this Foot of the account, *Their blood.* (*their Souls blood,*) *will I require at thy hands, Ezek.* 3. 18. to 20.

Think how many ſtand on the file of the Seventh, how many Millions of thoughts ſacrificed to ſpeculative Adultery if not the fact it ſelf, or mans ſin committed, which latter the Apoſtle *Paul* calls, *Rom.* 1. 24. *defileing their bodies*, ἐν ἑαυτοῖς, *in or by themſelves*; and O think how often! with this ſentence at the end. *The Lord knows how to reſerve the unjuſt to the day of judgment to be puniſht, eſpecially them that walk after the luſt of uncleanneſs*, 2 *Peter.* 2. 10.

Turn over the vaſt heap of thy actions, ſift them, ſee how few faithful prayers thou canſt find amongſt them; how few gracious ſpeeches among as many ſins as Sands.

Yea, unravel all thy life and untwiſt each action, and ſee how many ſins in regard of many aggravations are woven but in one.

Go down into the Treaſury of thy thoughts,(as the Scripture calls them, *Matt.* 12. 35. for the abundance of them and worth in them;) think with thy ſelf it they ſhould be melted and tryed, as one day God will do every work by fire, 1 *Cor.* 3. 13. that when all the droſs of *Covetous, Proud, Adulterous, Envious Blaſphemous fooliſh thoughts* as Chriſt muſters them and calls them, *Mark* 7. 21. are abſtracted and taken out, how little Gold there remains or thoughts of any worth; ſo *Solomon* ſays, *a Fools heart is little worth*, *Prov.* 10. 20. So feel the pulſe of thy deſires and affections of all thy deſires, joyes, &c. ſee how quickly and ſtrongly it beats to what is evil, how dully, faintly, yea, not at all to what is good.

Boult and ſift out the meaning and end in every affection thought and action, and ſee how ſelf love, pleaſure, credit, eaſe, is the *Finis Architectonicus*, that ſets all a work, takes all and pays all.

Obſerve what the motives and bribes to gratify ſelf within thee are, which thy heart takes ere it ſtirs to any thing is good.

Trace and ſent out all the windings, ſhifts and turnings of thy thoughts, and inward diſcourſing to colour over evil.

Laſtly, Caſt up what thy Receipts have been, what wit, learning, good example of other men, light of conſcience, motions of the Spirit, taſtings of the heavenly gifts, bleſſed Ordinances and opportunities thou haſt been made partaker of; and reckon thy expences for God, and thy trading by theſe, and what thou gainedſt for him by them.

And after you have done this, let the next enquiry be, *in what eſtate you are before God*; whether in an eſtate of favour, which is the thing the Prophet puts to their conſideration, and ſearch whether to be deſired or no; that is in ſuch an eſtate wherein God's deſire or acceptance is towards thee; and ſo he ſpeaks of the impenitent in the Nation, as oppoſed to the meek in 3 *verſes* who are in eſtate of deſire and gratious acceptance with God, *Cant.* 7. 10. *I am my beloveds and he is mine, and his deſire is towards me*; and *Ep.* 1. 6. *he hath made us gratiouſly accepted*; ſo as though they have ſins that make them in themſelves not to be deſired, yet God's deſire is to them; now that of all other is great controverſy, which yet is to be feared, whether thou art in this ſtate of favour with God; few Schollars beat their heads about fearing to live in that eſtate they are afraid to die in.

Now for the deciſion of the controverſy, reſt not only in ſearching the Church Book, and there finding you are Baptized, in the 16. *Mark* 16. *He that believes and is Baptized*, ſays Chriſt, *he ſhall be ſaved, but he that believes not ſhall be damned*. Suppoſe he be Baptized, whether think you will Chriſt's words prove true or no? As in *Simon Magus* they did; God putting no more difference between a *Turk* and Unregenerate man though Baptized, then of Old he did between a *Jew* and a *Heathen*, *Jer.* 9. *laſt*, the one is uncircumciſed in the Fleſh, the other, the *Jew*, in the heart; for as not Circumciſion, ſo nor by the ſame reaſon Baptiſm doth avail ought *but a new Creature in Chriſt*, *Gal.* 6. 15.

But ſearch you this ſacred Regiſter of Heaven, which is the great inqueſt of life and death; where all the evidences and inditements to acquit the Godly or condemn the wicked life.

And there you ſhall find that he that hath ſuffered in the Fleſh hath ceaſed from ſin, 1 *Pet.* 4. 2. therefore he that lies in any known ſin cannot be ſaved.

There you ſhall find if you make credit or preferment or any thing but God's glory your end, you cannot believe, *John* 5. 44. *How can you believe whilſt you ſeek honour one of another, and not the glory which comes of God only.*

There you ſhall find that flatterers and time-ſervers are not the ſervants of Chriſt, *Galat*. 1. 10. *If I yet pleaſed men I ſhould not be the Servant of Chriſt.*

There you ſhall find that he who loves not the Lord Jeſus, *he is accurſed*, 1 *Cor.* laſt, *And Peter loveſt thou me, feed my ſheep*; you know who ſaid ſo, he that muſt judge you alſo.

There you ſhall find that he that hates his Brother, eſpecially when he makes conſcience of ſin and duty, that he hates God whom he hath not ſeen who gave that Law he makes conſcience of, 1 *John* 4. 20.

There you ſhall find that he that ſlights and deſpiſeth any of God's Commandments and ways appointed him to walk ſhall dye, *Prov.* 19. 16.

That he who neglects calling upon God is a worker of iniquity, *Pſal.* 53. 4. for ſinning will either make him leave praying, or praying leave ſinning.

Yea, and to make conſcience of this not publikely only, but privately, for when a Spirit of ſupplication is powered out, it makes Men and Women pray apart, as *Zach.* 12. from 10. *ver.* to end compared.

Yea, and if men continue not to do ſo conſtantly, and delight not in God, they are no better than Hypocrites, *Job* 27. 8. with 10*th. ver*. compared. If a man ſhould take the keys of your heart, and ranſack your Cupboards and ſee what ſweet bits you delight in, he ſhould find them full of uncleanneſs, eaſe, pleaſures, &c. rather than God, and communion with him in his Ordinances.

And if upon this ſearch thy eſtate be found by thee to be unſound indeed, and not to be deſired or reſted in, be not ſhy or afraid to judge ſo of it, and to paſs ſentence upon thy ſelf accordingly. For he tells them, *God who is greater than your hearts doth ſo judge of them*; that is, think of your ſelves as God doth, tune your judgments to his. Which is ſo far from putting you off from God, as it is a neceſſary preparation to coming into favour with him; for as he that is a Fool muſt think himſelf one ere he can be wiſe, 1 *Cor.* 3. 18. So he that will be juſtified muſt firſt apprehend himſelf condemned, *Rom.* 4. 5. *He that believes in him that juſtifies the Ungodly, his Faith is imputed to him for Righteouſneſs*; a man in Law cannot have a ſentence of Pardon untill he be firſt judged and caſt and ſentence paſt upon him as guilty.

And therefore it is the greateſt kindneſs can be done you by others, and the greateſt wrong you can do your ſelves; For others to tell you your eſtate, is good and bleſſed when it is not, or you not to be apprehenſive of the truth herein. For *Pſal.* 7. 11. 'tis ſaid, *God is angry with the wicked every day if we turn not, hath prepared his inſtruments of death.*

The next thing in the Text is, *to ſeek the Lord*, for there is no continuing in that eſtate thou yet ſtandeſt in. And thou haſt no way to eſcape but by ſeeking of him and turning to him.

As that wiſe King in the Parable, *Luke* 14. 32. when by conſultation he had found that the King coming againſt him would be too ſtrong, he ſends out an Embaſſage and deſires conditions of peace; and ſo muſt thou from God. Send up prayers day and night as Meſſengers for peace to the Court of Heaven, and to obtain of Chriſt, that thoſe great preparations made againſt thee be ſtopt; and know that God will be ſought too of all thoſe ſhall have peace at his hands; for he doth not caſt Pardons away which coſt him the blood of his Son to purchaſe them, he will have them prized to the utmoſt. Now that we eſteem little worth, which is not worth the ſeeking for, when 'tis to be had for ſeeking.

Yea, and ſo unalterably God ſtands upon it and looks for this, as that though he hath engaged himſelf by never ſo faithful a promiſe to ſhew mercy unto his Church, yet as *Ezek.* 36. *ver.* 36. he ſays, *I will nevertheleſs, I will be enquired for by the houſe of Iſrael for this, &c.*

And he looks not for this only from us, when yet his word is firſt paſſed to do it; but he looks for it from his Son *Chriſt* on our behalf, to be *ſought by him*, who according to his Godhead is equal to his Father; yea, and of him, who for the performance of thoſe things, alſo purchaſed all God means to do for us, yet he muſt *ask*. Yea in the 17*th* of *John* he asks for his *own Glory* he had before the World was. In *Pſal*.2.8. *Ask of me the Heathen*, &c. which yet were his own by purchaſe. Much more therefore he requires this of one that is at that diſtance from him, who is to him but as the *Chaff*, and *Wax* before the *fire*, and *duſt* of the ballance; as we are Creatures, and who beſides are Enemies to him, until he be reconciled to us, and we to him.

Yea, and he reſolves to be ſought in earneſt unto, not with a faint and a lazy ſeeking. *Luke* 13.24. *Strive to enter in, for many ſhall ſeek and not be able.* If you get Peace of him, you muſt wreſtle for it; ζητεῖν, *to ſeek*, is too low an expreſſion; wreſtle as *Jacob* did all night, and with all your might too; put to all your ſtrength, yea, uſe *violence*, *Matt.* 11. 12. beſiege Heaven with vollies of Prayers and Tears. *Jer*.29.13. *They ſhall ſeek and find me, when they ſeek with all their hearts.*

And *Faith* on his graciouſneſs and readineſs to pardon, as a foundation of the ſeeking of him is abſolutely neceſſary; and ſuch a God, thou upon ſuch ſeeking of him, ſhalt find him to be. Do not therefore now conceive him to be of ſo harſh and furious a diſpoſition, as that there is no dealing with him, no coming near him; for though he be thus great a God, yet he profeſſeth, *Iſay* 27. 5. *Fury is not in me* towards one who *deſires* to be at *peace with me.* And though he be thus ſtrong, yet *take hold of his ſtrength*, as there, by Faith, and then out of Faith Pray to him, by Prayer ſeek to him, and *wreſtle* with him, and thou ſhalt have *power over him*, as *Jacob* had. *Then he is gracious; vnd he ſhall pray to him, and God will be favourable, and he ſhall ſee his face with joy. Job* 33.24, and 26.

If you ask, What diſpoſition of heart, together with believing, will conduce moſt to overcome him? I Anſwer, in the Third place, *Seek to him in Meekneſs*; that is, lowlineſs and ſubmiſſion: As firſt, acknowledging thy deſervedneſs to be *deſtroyed*, as they *Ezek*.36. 31. and thy *Contentedneſs* to be ſo, if it may more glorifie him; which *Levit*. 26.41. is called *Accepting* of a man's due puniſhment, putting a man's ſelf into his hands, and referring himſelf to him; as *David*, 2 *Sam*.15.26. *If he ſaies of me* (ſays he) *I have no delight in thee; Behold here am I, let him do with me as ſeemeth good to him.* And to be content to wait and attend patiently, if *at any time* (as ſaith the Apoſtle) *God will be gracious to thee*, and put thy mouth in the *duſt*. And thus God will be ſought to humbly, and as a Traytor guilty afore God and obnoxious to him, *Rom*.3.19. that ſo his abſolute Free grace may appear, and be acknowledged. *Ezek*. 36. 31. they *loath themſelves*, or as others read it, *Judge themſelves worthy to be deſtroyed*; and why? for *be it known to you, that not for your ſakes I do this*, that is, to pardon you; *but for his Name ſake*, as *verſ*. 22. of the ſame Chapter.

And this is the greateſt violence you can uſe, it is a laying hold of his *ſtrength*; indeed it overcomes an ingenuous man, much more God, the *God of all Grace* and Mercy. It overcame *David*, and it was *Shimei*'s Policy, as the only way to deal with him, 2 *Sam*.19.20. who, when he ſaw *David* would be too hard for him, he cunningly comes and puts himſelf into his hand. And ſo *Benhadad*'s Servants, knowing the *Kings of Iſrael to be merciful Kings*, adviſed him their Maſter, when they ſaw he and they muſt fall into his hand, to go with Ropes about their necks, teſtifying thereby there acknowledgment, that if he would hang them up he might, 1 *Kings* 20.31. and they came by his Chariot ſide beſeeching, and obſerved his words that fell from him, and waited diligently to ſee if he would incline to Mercy; and this overcame hard hearted *Ahab.*

And thus now go thou to God; Fall down upon thy knees afore him, and with a heart broken to water, acknowledge (as *Shimei*) thy Treaſon and Rebellions againſt him who never did thee hurt; and acknowledge, with a Rope ready fitted to thy neck by thy own hands (as they, *Benhadad*'s Servants wore;) that is, confeſſing that if he will hang thee up, he may. He ſhall need no other Judge to condemn thee than thy ſelf; no other Indictment, but thine own confeſſion; and to ſhew, that he needed not to ſend for thee and hale thee to Execution, thou preſenteſt thy ſelf to him. Tell him, that he may ſhew his Juſtice on thee, if he will; and preſent thy naked Breaſt, thy hateful Soul, as a But and Mark for him, if he pleaſe to ſhoot his Arrows into, and ſheath his Sword in. Only deſire him to remember, that he ſheathed his Sword firſt in the bowels of his Son, *Zach.* 13.7. when *He made his Soul an offering for Sin.*

Take *words unto thy ſelf*, as *Hoſeah* bids, Chap. 14.2. (he loves to be entreated.) That if his end be, that his Juſtice ſhould be ſatisfied on thee; ſay, that his Son hath done it, and that more fully than thou ever ſhalt, if thou go preſently to Hell. He may caſt thee into Priſon; but ſay, Thou art not able ever to pay the debt: ſo as he may, if he pleaſe, loſe nothing by thee if he ſaves thee. Nay, he ſhall advance the glory of his Grace in one that will be ever thankful, and is already ſorry for offending him.

Plead for thy ſelf, it is for thy life, That what ſhall he do in *damning of thee, but break a leaf that is broken already*, as *Job* pleads. *Job* 13.25. *Purſue dry Stubble*, as there; *Chaff*, as here in the Text. Say, Thou art not a fit match for him to ſhew his power in.

Urge him, That there are but few in the World that do ſeek him, and if he turn away thoſe that do, he ſhall have fewer. Who would fear him, if there were not Mercy with him. *Soft words pacifie wrath*, *Prov.* 15.1. *and ſoft tongues break the bones*; and ſo a meekned Spirit, a heart of Rocks; much more his who hath bowels of Compaſſion in him.

Oh! for God to hear a poor broken Soul thus truly *bemoaning* it ſelf, how doth it ſtir him, make his bowels work within him! See what himſelf ſaies *Jer.* 31. 18, 19, 20. *When I heard Ephraim bemoaning himſelf, I remember him ſtill, my bowels are troubled for him.* Every groan went to the heart of him; if he ſhould have damn'd him, it would have troubled him all his daies.

But withal, you muſt be ſure (which is the Fourth) *to ſeek Righteouſneſs*: Both of Juſtification, *God's Righteouſneſs*, as *David* often calls it, Chriſt's Righteouſneſs, *The Lord our Righteouſneſs*, as the Prophet. A Righteouſneſs *out* of thy ſelf, and laid hold upon by Faith, as *Rom.* 3, 4, and *5th Chapters*, you have urged as being witneſſed unto both by the Law and the Prophets. And truly, this is *God's ſtrength*, whereby his Heart is ſtrengthned to forgive and receive Sinners. So in *Iſai.* 53.1. *To whom is the Arm of the Lord revealed*, that is, *Chriſt*, of whom he ſpeaks throughout that Chapter. This Righteouſneſs, when revealed by an Interpreter, *Job.* 33.23. to a poor Soul, and ſought by him, and pleaded by him; then God is gracious to him, and ſaies, Deliver him, for I have found a *Ranſom*, which this Soul ſeeks me in; for he will *render unto man his Righteouſneſs* which belongs to him, and was wrought for him to juſtifie him.

Secondly, Of Sanctification. For, I ſay, *The work of Righteouſneſs is peace.* For ſo long as thy *ſins remain* how can *there be peace.* And *Iſai.* 55.6. *Seek ye the Lord, &c.* but let the wicked man *forſake his way*; that is, change his outward converſe and courſe; and unrighteous man *forſake his thoughts*, that is, get his heart changed alſo to have new deſires, purpoſes, ends and affections, and *he will have mercy upon him.* And get a Righteouſneſs contrary unto thy former waies and thoughts; which if you ask, what that true Righteouſneſs is? I Anſwer, 1. That true and new *Righteouſneſs in thy heart* thou muſt ſeek, is, a new bent bias and temper of heart, rightly diſpoſing, ſwaying all the faculties and powers of it, to hate whatſoever is known or ſuſpected to be a ſin; and on the contrary, inclining them to love and delight in thoſe contrary waies of Holineſs and Righteouſneſs God hath chalked out in his Word, and all this for God's Cauſe; hating the ſin, becauſe he hates it; loving the Righteouſneſs, becauſe he loves it. This is that which in your Hearts is required; and therefore to ſeek it Secondly, *In Life*, is to endeavour to the utmoſt of a man's ſtrength to yield conſtant obedience to all God's Commands, and avoid the contrary. To ſeek after and delight in nothing more than when thou canſt avoid ſin, and do what is acceptable and pleaſing in God's ſight; and to approve thy Heart to him, and grieving for nothing more than failing, and falling ſhort in what thou aimeſt at, and purpoſeſt, ſtill having it in thy eye, reſting in no pitch or meaſure of Obedience.

And without this, with what face canſt thou ſeek Pardon at his hand; for what honeſty or equity is there, that thou ſhouldſt ſeek the pardon of thy ſin, and yet live in it, or not part with it in thy full reſolutions, and then how canſt thou open thy mouth to ask at God's hands; or, how to deſire the benefit of that All-ſufficient Righteouſneſs of Jeſus Chriſt to cover thee, and not conform to thy utmoſt endeavour to *be righteous, as he is righteous*, as *John* ſpeaks 1 *John* 3. 7. *purging thy ſelf, as he is pure*, v. 7. that is, with all thy might and endeavours after it. In *Luke* 8. 15. the good Ground is ſaid, *to have*, and *to bring forth fruit out of an honeſt heart*; and ſo muſt thou have.

Or Secondly, If thou hadſt the face to ſeek him, neglecting this, doſt think that God will ever pardon thee? Would a King pardon a Traytor, though he ſued never ſo humbly, if he ſaw he would be a Traytor ſtill. Thou wouldſt not pardon no man in like caſe thy ſelf.

If you plead, God hath more Mercy in him than is in a Man, for *his thoughts are not our thoughts, &c. Iſai.* 55. 8. I Anſwer, Yet ſtill where he expreſſeth himſelf moſt merciful, as in *Exod.* 34. 6, 7. he adds at laſt, *yet by no means clearing a guilty* hearted perſon, that hath a falſe and diſloyal heart towards him, and will not be ſubject to him in all things, and be content to have every thought brought to obedience.

And the Reaſon is, becauſe firſt, *There is mercy only with him that he may be feared, Pſal.* 130. 4. Now if he ſhould ſuffer Pardon to go out of his hand, and no change in Mens hearts to fear and obey him, there were Mercy with him to be contemned.

And Secondly, You muſt know that God's Mercy is joyned with Wiſdom alſo: for one Attribute deſtroies not another; but to pity a Rogue that continues ſo, it is fooliſh pity. God forbids it in us, and therefore will not practice it himſelf.

Now, till thou turneſt from ſin, and chooſeſt the things that pleaſe him he will not delight in thee. *Iſa.* 56. 4, 5. *For thus ſaith the Lord unto the Eunuchs that keep my Sabbath, and chooſe the things that pleaſe me, and take hold of my Covenant: even unto them will I give in mine houſe, and within my walls, a place, and a name, better than of Sons and of Daughters, &c.* He inſtanceth in Sabbath; becauſe that day, if ſanctified as it ought, in Thoughts, Speeches, and Actions, is the darling and delight of the Lord, *Iſai.* 58. *ult.* Now if thou makeſt it thy darling day too, and ſuch a day as this of Faſting and Prayer, or of thoſe Ordinances which in his Word he manifeſts his heart is for. If thine be for them alſo, Prayer, holy Conference, &c. then he comes *to delight in thee*, as there, and otherwiſe not; for *can two walk together as friends* (ſaies the Prophet,) *and not agree*? hating, what he diſcovers he hates, &c.

Therefore reſolve either to leave every known Sin, and ſubmit to every known Duty; or elſe never look to find favour and mercy from God.

Now the laſt Clauſe and Condition the Prophet puts in, is to do *before the Decree come forth.* There is a ſpace, as *Solomon* obſerves, *Eccl.* 8. 11. *between ſentence or decree, and the execution of it*; and that time, is ſpace to repent, *Rev.* 2. 21. *I gave her ſpace to repent.* Now what, and when God will decree againſt thee, and ſerve an Execution upon thee, thou knowſt not; and thou doſt not know what Decree is bringing forth, as they know not what is in the Womb till it be born, *Prov.* 27. 1. *Thou knoweſt not what a day may bring forth*, ſo as thou neither knoweſt what, nor when an execution may be ſerved upon thee, he may ſerve an Execution of Death ere to morrow; as upon him, *Thou fool this night*; Death's Serjeants may arreſt thee, and bring thee before the Judge; and therefore take our Saviour's counſel, given in the like caſe *Matt.* 5. 25. *Agree with thine Adverſary whilſt thou art in the way, leſt at any time he deliver thee to the Judge, and the Judge to the Officer, and he caſt thee into priſon.* And how near this Serjeant from God is thou knowſt not. *James* tells thee, *James* 5. 9. *Behold the Judge is at the door*, and then his Officer *Death* is not far off.

But if God ſhould ſpare thee yet, and let thee live, yet in the mean time an execution of *hardneſs of heart*, and *blindneſs of mind* may be ſerved on thee as on the *Phariſees*, *John* 12.40. *He hath blinded their eyes, and hardned their heart, that they ſhould not ſee with their eyes, nor underſtand with their heart, and be converted.* If not ſo, yet which is all one, a Decree paſs againſt thee, that thou ſhalt never have a Pardon granted, though thou ſhouldſt ſue for it, as againſt *Eſau*, who *Heb.* 12. *neglecting his Birthright*, though he ſought to revoke it *with tears* he could not; and againſt the *Iſraelites* in the Wilderneſs, againſt whom *God ſwore they ſhould never enter into his reſt*, though they lived many years after.

But the moſt fearful execution of all the reſt, which all theſe tend to, is yet behind, you have it in the Text, the *Anger and Wrath of the Almighty God*; that is, the Child which in his Decree is conceiving, and is already quickned. *Pſal.* 7.11. *God is angry with the wicked every day.* This Child ſtrives in his Heart every moment, ſo as he is ready every day to fall in Travel, only becauſe this Child muſt have a time fully to be come to its growth; therefore he forbears yet, ſo as in the mean while he is a *preparing his Inſtruments of Death* (as there) for the execution of his Anger, when his Anger ſhall be brought forth.

And to that end there is a day appointed, *The day of the Lord's Anger*, in the Text, which though thou knoweſt not, yet *Pſal.* 37.13. *God ſees this day a coming.* A Birth when *God's Decree brings forth anger*, and *thy ſin brings forth Death*, *James* 1. 15. and that then when thou leaſt dreameſt of it; *For when they ſhall ſay, Peace and ſafety, then ſudden deſtruction cometh upon them, as travel upon a Woman with Child, and they ſhall not eſcape.* 1 *Theſſ.* 5.3. Yea, and it ſhall be the *Fierce Anger of the Lord alſo*; the longer the Child goes in the Womb, the bigger. [*Fierce*] becauſe *without mercy*, *James* 2. 13. Judgment without mercy; called alſo *pure wrath* without mixture, becauſe not a drop of Mercy to moderate the fierceneſs of it.

And *what art thou* this fierce wrath ſhall ceaſe on, thou art but *Chaff*. *Nahum* 1.3. his Anger is *a Whirlwind*; a ſmall ordinary Blaſt ſcatters Chaff away, much more a Whirlwind. There is no reſiſtance, and if thou couldſt reſiſt the Whirlwind, yet there 'tis ſaid to be *poured out as fire*, which therefore muſt needs conſume thee; and if it rend the Rocks, melt the Hills, burns the Earth, *v.* 5,6. how much more Chaff; *Who can ſtand before his Indignation, who can abide the fierceneſs of his wrath?*

I ſhould now, in the laſt place, ſpeak to thoſe that are already truly turned to God, the *Meek of the Earth*. And herein the Prophet ſeems, to act as one out of hope, to prevail with the Impenitent; *yet ſeek you*, ſaies he, as when that great ſin was committed, *Ezr.* 9. though others were regardleſs of the danger would follow, yet every one that feared the Lord aſſembled to him, *to pray and ſeek God*, v. 4.

Thus here doth the Prophet ſpeak to the godly amongſt them [*Seek you*,] as if he had ſaid, Though others do (according to their kind) go on in hardneſs of heart, to treaſure up wrath againſt the day of wrath (formerly ſpoken of by him,) *yet you*, who are, and profeſs your ſelves *The Meek of the Earth*; (which is the general title given the Saints in the Old Teſtament ſtyle, and imports all the whole of Religion,) upon whoſe hearts the Word uſeth to take impreſſion. Do you according to your kind, take and receive this Word of Exhortation with *Meekneſs*? Which is,

Firſt, *To ſeek your God*; for ſo in dangerous times he expects you ſhould, and wonders if you do not; ſo *Iſai.* 59.13,14. He *wondred there was no Interceſſor*; (it was in evil times, as appears by the former Verſes.) God wonders not that wicked men ſhould be ſo bad; but that his People ſhould be ſo negligent, What (ſays he) have I no Children on the Earth, that upon ſuch occaſions, and ſuch Threatnins, uſe to intercede with me for the Nation they live in; where are my *Noahs* and *Daniels*. We wonder at things *their not doing according to their kind*, as when we ſee the Sun ſtand ſtill, or Fire not to burn, &c.

And Secondly, you are to *ſeek Righteouſneſs and Meekneſs*, as thereby to condemn and be witneſſes againſt the wicked for God; when Judgments come and condemn the reſt (as *Noah* did by fearing God afore hand, *Heb.* 11.7.) as alſo to ſave your own Souls; for as nothing but an *Ark* ſaved *Noah*, ſo nothing but *Righteouſneſs* can ſave you, *Ezek.* 14.14. if *Noah*, &c. be ſaved, 'tis by *their own Righteouſneſs*.

If you ſay you have done it already, that Anſwer will not be taken, for God though he acknowledgeth they had wrought his Judgment, yet exhorts them the more unto it againſt ſuch a time as this, when to be ſaved when the Judgment ſhould come would be ſo great a mercy, to have their lives for a pray in ſuch dear years of life; though God forgat not what they had done, *ye that have*, &c. ſays he, forget what was paſt, and ſeek after Righteouſneſs afreſh, as if you had never yet ſought any.

And to quicken them to it, he tells them, [*ye ſhall be filled*,] that is when God comes to burn up the chaffe; yet then he will ſave his wheat, for he will preſerve Seed-corn to ſow the World withal after Harveſt.

And if it ſhould be asked how it is poſſible that they ſhould be hid whilſt the Judgment is in general, conſider he hath many Chambers of his providence as *Iſai.* 26. 20. *Come my People enter into thy Chambers and hide your ſelves till my wrath overflows the Earth*; then when others ſhall have no where to hide their heads, but ſhall wiſh the Rocks to cover them, ye ſhall be hid.

Yea, but you will ſay, this is but half a promiſe here, [*And it may be.*] But now, I had rather have God's, [*It may be*,] then that, [*And it ſhall be*,] from all the Kings of the Earth. God loves to ſpeak with the leaſt, and do with the moſt, to be better than his word; who is *abundant in kindneſs and truth.* Now, it is not put to ſhew any uncertainty, (ſee *Junius* on this place,) it is put in caſe of a certain promiſe, and yet withal to ſhew ſome difficulty in the performance of it, as when *Peter* ſays, *the Righteous ſhall ſcarcely be ſaved.*

And laſt of all, leſt any of his Saints ſhould through diſcouragement or otherwiſe be ſlack, as either to think that for their weakneſs their prayers would do no good, nor prevail with God to remember them in the evil day; or that many particular perſons ſhould deem, that there are enough beſides them to ſeek God, and they need do the leſs; he therefore bids them [*All*,] [*ſeek the Lord all ye meek.*

And God hath Chambers enough to hide you all in, and it muſt be your *own Righteousneſs* muſt prevail for you *Ez.* 14. 14. and beſides he hath need of all your voyces; as in Elections or great canvaſes a voyce caſts a matter this way or that, ſo in the great buſineſs of the Church; therefore *Iſai.* 37. *When the Children are come to the birth, and there was no ſtrength to bring forth*; *Hezekiah* goes a *viſiting* for *another voyce*, ſends to *Iſa* the Prophet, as to a *Man-midwife*, to come and help; but you will ſay he was a Prophet, a great Saint; know that God often ſtands upon a number, Ten in *Sodom*, reckoning and counting ſmall and great. The number would have caſt it, if of perſons righteous, how many Ten Thouſand in *England* by proportion to this number for *Sodom* are there we know not; now *Europe is a bringing forth*, and ſo the *Parliament*, and *yet they have no ſtrength*, therefore come all to help; it was never known that when all the lower Houſe on Earth did all petition to God but they prevailed; if *Two agree* on Earth ſays Chriſt, then much more when *All.* I will conclude all with that in the 3. Chapter of this prophecy, 9. God being determined to pour his anger on all the Earth, as now it may be he hath begun to do; yet he meaning to ſpare his own in thoſe general calamities; he ſays, *that he will turn to them in peace, and they ſhall all call on him and ſerve him with one ſhoulder*; ſo ſay I, lift up prayers with *pure hands and lips*, and do it *All* of you, and *All with one conſent*, and God will viſit you in mercies when he is in the way of his Judgments. And ſo let us do again this day.

The Second SERMON

On ZEPH. II. 1, 2, 3.

Gather your ſelves together, yea, gather together, O Nation not deſired.

Before the decree bring forth, before the day paſs as the Chaff, before the fierce Anger of the Lord come upon you, before the day of the Lord's anger come upon you.

Seek ye the Lord, all the meek of the Earth, which have wrought his Judgment, ſeek righteouſneſs, ſeek meekneſs: it may be ye ſhall be hid in the day of the Lord's Anger.

THE Doctrine is, That in times when publick and common calamities are threatned and feared, God's People ſhould then eſpecially practice theſe Duties mentioned here. *Seek the Lord, &c.*

This I will demonſtrate, Firſt, In the general by Scripture and Reaſon; then Secondly, enſorce the particular Duties, upon particular grounds alſo.

Firſt, In the general; they are before publick judgments to practice holy Duties. Becauſe the promiſe of hiding being made only to the practice of them as here. And a godly man being only a wiſe man, for the fear of the Lord being the beginning of Wiſdom, and the knowledge of the holy Underſtanding, *Prov.* 9. 10. This is one main priviledge and benefit which he doth and may get by this his Wiſdom, to foreſee the evil and to hide himſelf, *Prov.* 22. 3. *The wiſeman foreſees the evil and hides himſelf, when as the Simple*, that is unregenerate perſon, *paſſeth on and is puniſht.* For indeed wherein doth Wiſdom excell folly, and what priviledge hath it above it? But in forecaſting things to come, by inſight into their cauſes and ſo accordingly uſing means to prevent them, if evil, to attain to them if good; *Eccleſ.* 8. 5. *Who ſo keepeth the Commandment ſhall feel no evil*, And why? For a wiſe mans heart diſcerneth *time and judgment*, the hints, nicks and opportunities; the want of which is the great miſery of all other men, *ver.* 6. This want of wiſdom in others, God complains of, *Jer.* 8. 6. That they are as a Horſe that goes on fearing no colours as foreſeeing no danger, an ſo *ruſheth* (as 'tis ſaid there,) *into the Battel*; whereas the *Stork*, and *Crane*, and *Swallow*, have an inſtinct of wiſdom to know the times of their removing before Winter and cold weather, take their times to build their Habitations; but ſays God, *you know not the Judgments of the Lord*; that is foreſee not judgments in the cauſes in like manner to hide your ſelves.

Anſwerably, in the 25th. of *Matt.* at the beginning, though they ſlept and were ſecure in the time when the Bridegroom was far off; yet when the cry and noyſe came that he was come, they trim'd their Lamps that were wiſe Virgins, and began to ſet fire to them again. In the 26th. *Iſai. ver.* 9. *When thy Judgements are in the Earth, the Inhabitants of the World will learn Righteouſneſs*; Now, who are the Inhabitants of the World but the meek? Here in the Text, for *Matt.* 5. They are the Meek to whom the promiſe of Inhabiting the Earth is made; for wicked men their own place is Hell, 1 *Acts* 25. and if any learn Righteouſneſs it is they, and if at any time then eſpecially; when Judgments are abroad in the Earth. But to name no more places, to enforce this by Reaſon.

Firſt, Conſider the chief end which God hath in threatning and ſending publick calamities on the World, is to purify and make his own better and fitter for Heaven; to put them upon ſeeking him, and ſeeking Righteouſneſs. As the Winter and Cold-winds are ſent for the good of the Corn and Herbs, as well as the Sunſhine days in Summer and Spring. So the Winters of calamity which the World hath ſucceſſively after days of peace and proſperity, are for the bettering of his own People. For the World is theirs, *things preſent and to come*, 1 *Cor.* 3.22. Winter choaks the Weeds, mellows the heart of the Earth, and ſo furthers the rooting and growth of the Corn. The Winds purifie and fan the Air, and cauſe the Flowers to caſt forth a pleaſing ſmell. So in meaſure doth God deal with his, *Iſai.* 27. 8. when firſt the Seed begins to bud forth; and though he ſtays the roughneſs of the Winds and Storms, that might blaſt, and kill and deſtroy grace in them; in the the ſame verſe, yet debate with them he doth in meaſure. And his end is to purify them, *By this ſhall the iniquity of Jacob be purged*; yea, and this is all his end; this is all the fruit, to take away the ſin; and ſo in the 11th. of *Dan.* 35. *ver.* Thoſe heavy Storms which there befalls the World, are but to purify and make white the Wiſe; God's Landreſſes, to waſh away their filth; and whiten them as men hung out and wetted to be whited by it; and as he ſends not the Rain of his word in vain, *Iſai.* 55. it returns not empty but accompliſheth the ends for which he ſent it. So nor ſhall theſe Storms, but he will have his end in this bleſſed effect of learning his People Righteouſneſs ere he hath done; they bring forth the quiet fruit of Righteouſneſs in the end in and to them that are exerciſed thereby. *Heb.* 12. 11. Now if this then be God's end which he will bring about ere he hath done; our Duty is to prevent him in it, and take out this Leſſon, and then therefore eſpecially to ſeek him and his Righteouſneſs, and make it our eſpecial aim and buſineſs. For otherwiſe we deſpiſe God in his Judgments threatned, becauſe they lead to this end, and are appointed to it; even as they do that deſpiſe his mercy, *Rom.* 2. 4. *Which leads to Repentance*; and ſo in ſtead of treaſuring up mercy againſt that evil day, whereby we might be ſpared, we ſhall treaſure up Wrath.

Secondly, Beſides that it is God's direct end and moſt principal when he brings them thus to learn them Righteouſneſs. So to avenge their quarrel as well as his own, and the wickeds miſuſing of them; yea, and for their ſakes he forbears a long while and puts up many wrongs wherein he could have righted himſelf immediately. And this muſt needs be a further engagement to his own to learn and ſeek more Righteouſneſs in, and againſt ſuch times; *Deſtroy it not for their ſakes*, *Iſai.* 65.8. he forbears the principal long for them; looſeth much glory he might preſently recover, therefore they had need pay uſe in the mean time to keep off the ſute; to bring in the more Righteouſneſs daily, and then ſeek and gather up more to pay him when the Bond is like to be preſently ſued; a Decree coming out with an Execution. And as that he thus forbears is an engagement; ſo that his coming to judge at ſuch a time is to avenge their cauſe, is much more. Now that he doth ſo is evident, *Deut.* 32, 35, 36. compared, where to be revenged on his Enemies, is to judge his People; which as in the next words is interpreted, is to judge for them; and for their ſakes, *He ſhall repent for his Servants*; and ſo 'tis called alſo pleading their cauſe, and taking vengeance for them; *Jer.* 51 36. Have they not reaſon then to take part with him, when he comes purpoſely to take part with them; to walk in Righteouſneſs more eſpecially then with him, when he comes to Judge with Righteouſneſs for them; to fight his Battels, when he fights theirs; to remember him in their ways, when he cometh to make inquiſition for their blood and wrongs, remembring them, *Pſal.* 9. 12.

Thirdly, If it were God's end only to avenge his own cauſe, yet then they are to be called forth as his witneſſes, and ſo to joyn with him in condemning the World, in time of publick viſitations; therefore *Revel.* 11. 1, 2. they are called *Witneſſes*, that *ver.* 6. do joyn with God in ſmiting the Earth with Plagues; and as at the latter day, the day of the great viſitation they by their works are to glorify God, and witneſs that the wickeds condemnation is juſt, 1 *Pet.* 2. 12. and ſo judge the World: So in days of leſſer and more particular viſitations alſo. And ſo *Noah* by fearing and believing God, and preparing an *Ark* beforehand, condemn'd the World, *Heb.* 11. 7. God muſt have ſome to juſtifie his proceedings; now he hath none but you, *Iſai.* 43. 12. *ye are my witneſſes*; now if you ſhould be as unjuſt and unrighteous as they, as guilty and negligent and ſecure as they; and had as little ſought God as they, and his Righteouſneſs, ye were diſabled to be witneſſes then; with what face could you do it, they might except againſt you, juſtly. And how could God take your teſtimony if ſo obnoxious as they; *Teſtimonium qui dat, habeat*, ſays the Law.

Nay Fourthly, He muſt otherwiſe be forced to cut you off elſe with the wicked; for he cannot ſpare you of all others, you having known his name, *Amos.* 3. 2. for he though a Father, yet judgeth *without reſpect of Perſons*, 1 *Pet.* 1. 17. and if there were not a great, broad and evident difference between you and others, he would ſeem to be a partial and indulgent Father, which he forbidding and puniſhing ſo ſeverely in others, as old *Eli*; will not be guilty of himſelf; yea, and therefore judgment takes hold on his own Houſe, nay it begins there; therefore he is fain to teach his own by chaſtiſing them beforehand, *Pſal.* 94. 12, 13, 14. that when he comes as the Judge of all the World to execute vengeance, *ver.* 1. 2. of that *Pſal.* he may then ſpare his own, and they reſt in the day of trouble, *ver.* 13. That as the words are *God may give him reſt in the day of trouble*; that is, with Juſtice and Equity may do it. And the reaſon given in the 14. *ver.* is, becauſe God hath a mind to ſpare them and not caſt them off; therefore in Wiſdom and Mercy he corrects them and teacheth them out of the Law, untill the pitt be dig'd for the wicked; as alſo, 1 *Cor.* 11. 32. therefore we are chaſtiſed, that we ſhould not be condemned with the World, but hid and preſerved when others are deſtroyed.

Fifthly, If he ſhould ſpare you; yet otherwiſe you ſhould not be fit men to intercede for them; which yet is your duty, and honour, for you are his remembrancers and watchmen, *Iſai.* 62. 6. interceſſors, *Iſai.* 59. 13. ſuch as God ſeeks out and would fain find ere he deſtroys. *Ezek.* 22. *ult.* Now it is Righteouſneſs extraordinarily ſought that only can ingratiate you ſo far with him as to give you the lives of others as he did theirs to *Paul* who were in the Ship with him; not ordinary Courtiers, but eſpecial Favorites they muſt be who prevail ſo far, Men greatly beloved as *Daniel* was; if you deliver the Iſland it muſt be by the pureneſs of your hands, *Job.* 22. *ult.*

Firſt, To ſeek the Lord, and ſeeking having reference and relation to finding, *Iſai.* 55. 6. thereby muſt be underſtood, the practice of ſuch acts of the Soul as whereby God's favour is won and obtained againſt the Evil day; and becauſe that it is made a diſtinct thing from ſeeking Righteouſneſs, &c. Whereby alſo God's Favour is to be attained; therefore ſeeking the Lord, I interpret to be meant thoſe inward immediate acts and diſpoſitions which are more immediately terminated upon him; and whereby we do ingratiate our ſelves with him; and then to ſeek Righteouſneſs is to practice the duties of Repentance and New Obedience, whereof Meekneſs is a particular branch more eſpecially needful to times of Judgment.

Now thoſe acts of the mind which have God for their immediate object, requiſite at ſuch times, Are, Firſt, To take him for your Portion and Refuge, and ſo all Saints have done upon ſuch occaſion in a more eſpecial manner; ſo did *David* ſtill when he was in any diſtreſs.

And to the Church, when under the greateſt preſſures that ever; In the Third of *Lamentations*; from the beginning to *ver* 17. *Yet ſtill the Lord is my portion ſaith my Soul, therefore I will hope in him*; *ver.* 14. *The Lord is good to them that wait for him, to the Soul that ſeeks him.*

And ſo the Church when ſhe was beſet about with Bryars, and every man was as *a Thorn in her ſide, Micah* 7. 4. therefore *ver.* 7. ſhe reſolves, *I will look to the Lord, ſeeing I can have comfort in none of my friends, I will look to him.*

And ſo *Jonah* in the Whales belly, when the Weeds were wrapt about his head, and the Waters came about him, ſo that he thought he ſhould have dyed no other death; *when my Soul fainted within me, Jonah.* 2. 7. *then I remembred the Lord, and they that obſerve lying vanities, ver.* 8. *and ſeek to other ſhifts*, at ſuch times they forſake their own mercy; they leave as thoſe with *Paul* would have done, the Ship in a ſtorm, and commit themſelves to a Cock-boate, that every Wave overturns.

God is worth ſomething at ſuch a time as this; For be thou in what place thou wilt, or in what diſtreſs ſoever, he is a very preſent help in trouble, *Pſal.* 46. 1. *And if I be in the ends of the Earth I will cry to thee, when my heart is overwhelmed*; *Pſal.* 61. 1. *And though my own heart hath often failed me*, ſays *David, yet God never failed me. Pſal.* 73. 26. *nor never wil. And he is a Rock that is higher than I*, ſays *Pſal.* 61. 1. and if I could but get up on him, though the Waters would ſoon drown me that am but weak and low; I am ſoon overborn, or at leaſt ſoon overwhelmed; yet he is a Rock, and an high Rock; ſo high as that when the overflowing Flood and Waves of great Waters come; *they ſhall not come nigh thee*; *Pſal.* 32. 6. when Mountains and great men of the Earth are covered with Waves, carried into the Sea covered and overborn. *Pſal.* 46. 2. *thou ſhalt be ſafe.*

On the contrary, if thou beeſt in a parched Land, where no Water is, as *David* elſewhere ſpeaks, *Pſal.* 63. 1. yet there, *he that truſts in God, and whoſe hope is in the Lord*, as *Jer.* 17. 7. *he ſhall be as a Tree planted by water, and ſpreads out her roots by a River, and ſhall not ſee when heat comes, but its leaf ſhall be green, it ſhall not be careful in the year of drought, nor ceaſe to bring forth Fruit.* All other Trees whoſe roots are ſhot into dry earth only, they muſt have rain, from without to keep them green; elſe in a year of drought, they wither and die; and ſo that man that makes fleſh or a Creature his arm, *ver.* 5. whoſe Souls and the affections of them, are ſhot only into riches and honours, &c. as the Soyl they live in, if there be a drought without, a want of earthly comforts; they are like the heath in the Wilderneſs, *ver.* 6. for they want moyſture; and ſo all the joy and frolickneſs which is their leaves and fruits withers and dies, and falls off. But now a Tree that is rooted by a River that never dries up; and thence the Root ſecretly doth draw ſapp and juyce, regards not drought above ground. So now a Godly man, whoſe Soul and all the faculties of it are ſhot and rooted in Chriſt the ſpring of all comforts, and God of all conſolations; ſees not or feels not when heat cometh; *viz.* perſecution from without that dries up all others moyſture. Such Soul is not carefull in year of droughts, though there be a decay of outward comforts; for there is a ſecret River runs by its root continually, *A River which makes glad the City of God, Pſ.* 46. 4. and though Euphrates may be dried up, as it was when *Babylon* was taken, *Jer.* 51. 36. yet this River can never, becauſe it ſprings up to Eternal life, and no enemy can ever ſever theſe ſtreams from that Spring; yea, and though the hogs of the Earth may root up other Trees; the *Spaniards* may root you out of your Pleaſures and Riches and Houſes; yet what God hath planted in his Son, ſhall never be rooted up, as the oppoſition ſhews, *Matt.* 15. 13. *But my Vineyard and the Trees therein, I the Lord do keep it, I will water it every moment, leſt any hurt it, I will keep it day and night.*

Therefore chooſe God and take him for thy portion aforehand, for when the evil day comes elſe, thou wilt be ſent to the things you delighted in, as they *Jer.* 2. 28. .*ver.* 27. *In time of their trouble they will come to me*, ſays God, but where are the *gods that thou haſt made thee? let them ariſe, if they can ſave thee in the time of thy trouble*, v. 28. *Wherefore plead you with me? whom you have tranſgreſſed againſt all your daies*, v. 29.

Secondly, Truſt perfectly in him; That you ſhall find in all the places quoted the conſequent of making him ther portion. Wait for mercy from him, caſt thy ſelf on him for relief; live by Faith, truſt perfectly on the Promiſes made, and the Experiments of his former dealings with his People at ſuch times as theſe, 'tis the only way to quiet your minds. See the Counſel given the Church, and what the Church did in ſuch times as theſe, *Iſai.* 26. 4. *Truſt in the Lord for ever, for in the Lord Jehovah is everlaſting ſtrength*; not ſtrength only for the preſent, but which never decays; other things may ſtrenghthen the heart a while, but he for ever; he is a rock, and a rock of Ages. And *v.* 3. this motive is added, *Thou wilt keep in perfect peace the mind ſtayed on thee.* So as a Soul that reſts it ſelf in *Jehovah*, and hath caſt Anchor there, ſhall be at peace, and at perfect peace, when all the World is at war about thy ears. *According to thy faith be it to thee*; if thou wouldeſt have perfect peace, then *truſt perfectly*, as *Peter* ſaies; for if thou beeſt ſtrongly ſettled upon him as thy baſis, they muſt ſhake him ere they can ſhake thee. Ill-tidings that make the hearts of Hypocrites appall'd, as *Iſai.* 33. 14. yet ſhall never move him; he *ſhall not be afraid of evil tidings, Pſal.* 112. 7. *for why his heart is fixed*; (it is pitcht upon all good it looks for, hath got a ſtanding,) *truſting in the Lord.*

Now in the ſame 26*th* of *Iſaiah*, at the 8*th* verſe, what doth the Church anſwer to this, why, *In the way of thy Judgments have we waited for thee.* Though God be never ſo angry, and come out as a Judge, yet one that truſts in God dares ſtands in the way of Judgments, looks for mercy from him then. In *Iſa.* 64. 1. when God did terrible things, *v.* 3. and was wroth, *v.* 5. yet then he that rejoyceth in him, and works Righteouſneſs, meets him, and remembers him, and ſo truſts in him in his ways; for *all his waies are mercy to them that keep his Covenant*, *Pſal.* 25. 10. He is never out of the road of Mercy unto them. So as the Church ſaies, *Iſai.* 8. 17. I ſay, and his Diſciples, *v.* 16. ſay, *I will wait upon the Lord, that hides his face from the houſe of Jacob, and I will look for him*; that is, when he looks in wrath upon all elſe, yet then I will look he ſhould be merciful unto me, as he promiſeth *v.* 14. that he would be a Sanctuary to them, when a ſnare to all elſe.

Therefore truſt him, and truſt him perfectly. Go, ſtudy all the Promiſes, this in the Text among the reſt; diſtil the juyce and comfort of them all, drink them down; all that ever he promiſed to his People, or hath done for them, were written for our comfort. There is not a Promiſe, but it is a tryed Truth; and ſtill in all Ages, upon all occaſions God's People have found the faithfulneſs, and purity, and ſoundneſs of them, that there is no flaw or droſs in them. Which is *David*'s meaning, when he ſays as often in the *Pſalms*, *The words of the Lord are pure, and tried*, ſtill he ſpeaks ſo of the Promiſes of deliverance from danger. As in *Pſal.* 12. 6. which was penned in ſhewing the oppreſſion of godly men in *Saul*'s time, who perſecuted the godly, killed the Prieſts, and exalted the vileſt men, *v.* 8. *Now will I ariſe, ſays the Lord, I will ſet him in ſafety*, v. 5. and what is *David*'s gloſs on this Promiſe, *v.* 6. you may truſt him, ſays he, for *the words of the Lord are pure words, as Silver tried in a furnace* of Earth *purified ſeven times*; that is, ſtill in all ſtreights and difficulties even in the fire God hath made good his word.

They have been tried again and again. *Abraham* tried them, *In the mount the Lord will be ſeen. Jacob*, he tried them, when he was in a ſtreight, *Gen.* 32. 9. and he found them true. So *David* fell often, ſeven times; yea, ſeventy times ſeven times, there are ſo many *Probatum eſts*, to them; that thou mayeſt build upon every one of them.

A friend, ſays Solomon, loves at all times, Prov. 17. 17. *and a brother is born for adverſity.* Now God hath been a friend to thee from everlaſting; and all thoſe *ſæcula* have not worn it out, and is nearer than a Brother, as tender as a Mother, *Iſai.* 49. 15. and thou *art graven on the palms of his hands, and thy welfare is continually before him*, v. 16. and *remembred with everlaſting* *kindneſs*, *Iſai.* 54 8. he never had his mind off thee; and doſt thou think he will forget thee for a little Adverſity, No, he ſhould not be a friend then. Now is all the trial of him, he will not fail thee in thy greateſt need. Therefore, ſays *David*, *Truſt him at all times*, *Pſal.*62.8. *for God is a refuge*, and that eſpecially in the Evil day, *Jer.*16.19. *Oh Lord*, *my ſtrength*, *&c. and my refuge in the evil day.* The chiefeſt uſe of him lies then, and if it were not for that we were in worſe caſe than others, for all our hopes are in him, as *Jer.*17.17. *Be not a terrour to me*, ſays *Jeremy* to God, *for thou art my hope in the evil day*; all the hope he had. He were undone, if he ſhould find him look aloof off from him then. No, then is the bleſſedneſs of a godly man ſeen. *Pſal.* 2. *If he be angry, then bleſſed is he that truſts in him*; then eſpecially.

And if he ſeem never ſo angry, yet truſt him, for he means thee no hurt, *Jer.*29.11. when they were carried into Captivity, they thought he meant to deſtroy them; nay, ſaies God, Be not jealous of me, *I know the thoughts that I think towards you*, *thoughts of Peace*, *and not of evil*, *to give you an expected end*; as good an end as you can look for, if you but let him alone, and do his do.

And this is the ſtrongeſt Motive to move him to be merciful to thee, for thereby thou becomeſt his Guardian, his Pupil, and he is engaged to take the tuition of thee. 'Tis againſt the Law of Nations, to betray thoſe that fly for ſuccour to us. In the Captivity of *Babylon*, ſaies God to *Ebedmelech*, *Jer.* 39. *ult I will ſurely deliver thee*, *and thy life ſhall be given thee for a prey*, *becauſe thou haſt put thy truſt in me*, *ſaith the Lord.* That is all the reaſon; and ſo *Iſai.* 26.3. *Becauſe he truſts in thee.*

Only, in the Third place, carry thy ſelf fearful of offending him; which is another way to win his favour, as indeed the beſt of you have cauſe to do; in time of Judgments, *Rev.*15.4. *who ſhall not fear thee?* for he is a Father, who without reſpect of Perſons judgeth every man *according to his works*, 1 *Pet.*1.17. therefore fear.

When *Uzzah* was ſtricken for that ſmall and but raſh act, as the Holy Ghoſt himſelf acknowledgeth it, 2 *Sam.*6. 7. it is ſaid of *David*, the he was *afraid of the Lord that day*, and thought with himſelf, how ſhall the Ark of the Lord come to me, that am as ſinful as *Uzzah*, and committed many a worſe errour, not raſhly, but preſumptuouſly. So when thou ſhalt ſee God come out of his place with fury, to puniſh the Inhabitants of the Earth, becauſe there is wrath; as they ſay to *Job*, *Beware leſt he take thee away with his ſtroke*, *Job.*36. 18. that is, whilſt thou lookeſt at thy ſelf and thy obnoxiouſneſs. It is good to fear; it is a ſign of ſtubbornneſs if thou doſt not. If Children ſee their Father beat but the Servants; if they fear not, 'tis a ſign they are ſtubborn Children.

And to fear is a means to prevent thy being ſtricken in thy particular. If ſhaking Rod works awfulneſs, God loves not to ſtrike; and therefore in *Habak.* 3. 16. when he ſaw *Peſtilence* and *Sword* a coming as God's Harbingers, ſays he, *I trembled*, *that I might reſt in the day of trouble.*

Only this, *Fear not their fear*, as God ſays *Iſai.*8.11. that is, not puniſhment only, but fear to offend, fear ſin. *Sanctifie God in your hearts*, *and let him be your dread*; *fear him in all your waies.* To fear puniſhment only is not to ſanctifie him. My Brethren, Take heed of walking raſhly now in theſe times, that is hand over head, as not caring what you do, as *Levit.* 26. 40. which is tranſlated *Walking contrary*, and is read by others, *Walking raſhly*, not much minding what he doth. It behovs you to look about you, alwaies walking circumſpectly; leſt for want of taking heed, you grievouſly offend God ere you are aware; take heed for God will walk raſhly to ſuch, ſtrike a raſh ſtroke as it were, and cut off even one otherwiſe dear to him, as it were unawares; becauſe there is wrath, take heed leſt he take thee away by his ſtroke.

Fourthly, Make him now the end of all thy actions, more than ever, *Rev.* 15.4. *Who will not glorifie thee when thy Judgments are made manifeſt*, *for thou only art Holy*; and this Holineſs of his God manifeſts in his Judgments, as much as in any other works; and his end when he comes, is to glorifie himſelf of thoſe that would not do it aforehand, to recover his Glory of men that regarded it not. *Ezek.*28.22. *Behold I am againſt thee*, *and I will be glorified* *in the midſt of thee, when I ſhall have executed Judgments.* And therefore you had as good give Glory to him before-hand, as *Jeremy* ſays, Chap. 13. 16. *Before he cauſe darkneſs*; for God will be glorified either on you or by you, for he made all things for himſelf. All things are by him, therefore for him; and if therefore he get nothing by you, nor you pay your rent, look to be turn'd out. Are you ſuch Vines that bring forth fruit to it ſelf, as *Hoſ.* 10. 1. ſo as God gets nothing done for him, eats not of the Tree he planted, he ſtubs it up, why cumbers it the ground? Eſpecially look to your ſelves when God's Ax is lifted up, and laid to the Root of the Tree; now down with all unprofitable ones, not only thoſe that do not bring forth fruit, but that do not bring forth *fruit to God*, *Rom.* 7. 4. that bring not forth fruit *meet for him that dreſſeth them, and rains on them*; as *Heb.* 6.7. he that doth not is *nigh to curſing*, and ſo to burning.

But now, a Soul that is a fruitful Soul, and deſires in all things to glorifie him, and to bring forth much fruit, and that to him, it were not for his profit to do it; nay, God ſhould be a loſer if he ſhould cut him off, as *Deut.* 20.19. What, cut down a Tree that is full of fruit, and that not ripe yet? No, he will not. God will not *ſell his People for nought*, and not increaſe his wealth by their price, as they plead *Pſal.* 44. 12. He may get more by them, and let them ſtand. Nay, ſee what God ſays, *Pſal.* 91. when thouſands *fall beſides thee, &c.* why, ſays God, *ver.* 14. *Becauſe he hath ſet his love upon me, therefore will I deliver him.*

Yet Fifthly, Pray to him, and call upon him, and keep communion with him, which indeed is more eſpecially and particularly put for to *ſeek him*; and is the next condition required in that *Pſal.* 91. 15. *He ſhall call upon me, and I will anſwer him*, which hath three parts, firſt, *I will be with him in trouble*, ſecondly, *deliver*, and thirdly, *honour him.* He will anſwer thee, firſt, by being with thee in thy trouble, manifeſting his preſence; and what if thou beeſt in the *fiery Furnace* with the *Three Children*, if God and Chriſt walk with thee. Now thou haſt his Promiſe as well as they, *I will be with thee in the fire, Iſai.* 43.2. *and in waters*; be with thee as a friend, bemoaning thee, and bearing the burthen with thee, which is a great eaſe to a man. *Iſai.* 63.9. be with thee, and tender thee, and viſit thee, if ſick, or in priſon, &c. to bring thee Cordials and refreſhments, as *Pſal.* 41.3. to *make thy bed in thy ſickneſs, and ſtrenghthen thee when languiſhing.*

And as he will be with thee, ſo he will plot to deliver thee, and not reſt till he hath done it; and not only ſo, but bring thee out, as *Joſeph*, out of priſon into greater honour, or as *Daniel*, out of the Lions Den.

And this he would do, if men would ſeek him, and preſerve communion, and be much with him, as the Church did *Iſai.* 26. 8, 9. in the *night ſought him, and ſought him early, when his Judgments are in the Earth. When I awake*, ſays *David, I am ſtill with thee*, *Pſal.* 139. 18. yea, and all the day long he kept communion with him, *Pſal.* 73.23. *I am continually with thee*, and do walk as in thy preſence, and dare not ſuffer my heart to go far from thee; for I am not able to ſubſiſt unleſs thou holdeſt me by thy right hand, eſpecially not then when waves of trouble come; then, unleſs he hold thee, how wilt thou do, as *Peter*, if Chriſt had not put forth his hand. Therefore keep nigh him, ſtill have him by the hand; for the Lord ſays *v.* 27. *Thoſe that are far from thee ſhall periſh*, elſe when troubles come, I am in a miſerable caſe. *Pſal.* 22. 11. *Oh be not far from me, for trouble is near*, for there is none to help, none elſe; and therefore if thou wouldeſt not have him far off thee, then walk not aloof off him now. Oh, *'tis good*, ſays *David*, v. 28. of the ſame 73 *Pſalm, to draw nigh to God*, this is my beſt and only way for ſafety; and therefore ſeek him and follow him hard, as *David, Pſal.* 63.8. *My Soul followeth hard after thee*, as one not willing to loſe ſight of him; follow him up and down, give him no reſt night nor day. 'Tis not enough to truſt him and fear him, but pour out your hearts before him. *Pſal.* 62. 8. *For he is a refuge for us.* And to ſtrenghthen their Faith and quicken their Prayers, I have heard it ſpoken again and again, that *Power* belongs to him, and *Mercy* belongs to him; that he is able, and merciful, and therefore willing to do abundantly above all we can ask or think; and therefore 'tis not in vain to ſeek him, and to truſt him.

And this God expects ere he delivers you. In *Jer.* 29. he had promiſed to keep them ſafe in the Captivity, yet he bids them pray to the Lord for it, *v.* 7. and that after 70 years he would return them, *v.* 10. yet ſays he, *You ſhall go and call upon me, and pray to me, and I will hearken; yea, ye ſhall ſeek me, and find me, when ye ſhall ſeek for me with all your heart*, v. 12, 13.

And ſo much for *ſeeking the Lord.*

The Second General Head commended to the Godly, is, *ſeeking Righteouſneſs*, which is meant of Righteouſneſs of Juſtification; which is called the *Righteouſneſs of God*, that of Chriſt. It is moſt neceſſary to get aſſurance of that, and to get your Conſcience ſprinkled with his Blood, as the Doors of the People of *Iſrael* were with the Blood of the *Lamb*, and ſo God paſt them by when he deſtroyed others; for that pacifies the wrath of God only. *Iſai.* 32. 1. *Behold a King ſhall reign in righteouſneſs, &c. And a man*, namely Jeſus Chriſt, *ſhall be as an hiding place from the Wind, a covert from the Tempeſt; as Rivers of waters in a dry place, as the ſhadow of a great Rock in a weary Land*, to ſhelter thee, and cool thee, and cover thee from God's wrath, when he rains down Snares. *Kiſs the Son*, as well as the Father, *leſt ye periſh*, Pſal. 2.

Or, Secondly, if meant of the Righteouſnes of Sanctification: It is alſo needful, to practice the Duties of Repentance and new Obedience more than ever; for overflowing, it *ſhall overflow with Righteouſneſs*, as he ſaid, *Iſai.* 10. 22. *Ezek.* 14. 14.

As, *Firſt*, To turn from ſin, put a ſtop to that; for this is that which makes God angry, *Iſai.* 42. *ult.* why is *Jacob* given up to ſpoil, and God's *fury burn as fire*, is it not becauſe they have ſinned; *Sin* is the fuel of this Fire, and makes a man Tinder to a Judgment, that the leaſt ſpark take preſently.

And, *Secondly*, The end why God afflicts us is, to take away the Sin. *Iſai.* 27. 7, 8, 9. *By this it ſhall be purged*; therefore make uſe of leſſer afflictions aforehand, as Purges to work it out, that God may not be provoked to give a ſtronger, both to take away the humors and purge alſo. You ſee that is all his end to take away ſin, this is all the fruit, Do it aforehand, and you prevent him.

And if you will not take your ſins away, know God will take you away, for cleanſe a Land at one time or other he will, *Ezek.* 23. 48. At the 47*th* verſe, they ſhould be *ſtoned, &c.* and *Thus will I cauſe lewdneſs to ceaſe out of the Land.* If you will not cauſe it to ceaſe by ſevering it and your perſons, God will take the Perſons themſelves away ſo to purge the ſin away. And ſo *Iſai.* 14. 23. if they would not ſweep their hearts themſelves, but let heaps of filthy Thoughts, Speeches, Deſires lie, I will come with my *Beſom* and cleanſe all for you; but it ſhall be the *Beſom of Deſtruction.*

Let every man therefore put a ſtop to Sin; as they reaſoned, 2 *Cor.* 28. 13. have we not *ſin enough already*; Eſpecially preſerve thy ſelf from the ſin thou art moſt addicted to, whether by cuſtome or inclination, be it a diſpoſition of Pride, Worldly luſts, Uncleanneſs, Idleneſs. As *David* in the 18*th Pſalm*, which he makes in the day that he was delivered from all his Enemies, as appears by the the Title; and v. 17, 19. *He delivered me from my ſtrong Enemy, &c.* and why, becauſe he kept cloſe to God, did not wickedly depart from him, if he did, it was weakneſs rather than wickedneſs, *v.* 21. I have put away none of his Statutes, and *I have kept my ſelf from my Iniquity.*

And ſo the King of *Niniveh*, *Jonah* 3. 8. bade the People turn every one from his *Evil way*; and becauſe *Oppreſſion* was the chiefeſt ſin, he mentions that; *Violence* in their Land. And God delivered them you know.

Worldlineſs and Unjuſt dealing, and ſeeking Riches and Honours, and Great things, is of all other the moſt vain at ſuch times as theſe; when as thou knoweſt not how ſoon it may be all one with the *Buyer* and the *Seller*, as *Iſai.* 24. 2. that is, both have a like bargain, for the Enemy comes and takes away both. And *doſt thou ſeek great things for thy ſelf?* ſays *Jeremy* to *Baruch*, *Jer.* 45. 5. projecting great matters, when I am a rooting up all things in the Land. *Is this a time*, as he ſaid to *Gehezai*, 2 *King.* 5. 26. *to receive Vineyards, &c.*

Take heed alſo of being drowned in Senſual luſts and Pleaſures, Surfeiting and Drunkenneſs, *Luk.* 21.34. *Matt.* 24.38. *They ate and they drank, and the Flood ſwept them away*; for they make a man ſecure, preſumptuous, more unfit and unwieldy to ſuffer.

Keep your ſelves alſo free from the ſins of the Times; if you mean to be free then, *Partake not of their ſins, leſt of their Plagues.* This was the Leſſon that God taught *Iſaiah*, Chap. 8.11. *God inſtructed me, that I ſhould not walk in the way of this People.* It was when God threatned the *Aſſyrian* to come in; and having care of his People, he bids them *ſeal* that (*v.* 16.) among them, not to be carried with the ſtream of Times, and then I will be a *Sanctuary* unto them.

What Corrupt practices in State; what corrupt Opinions do men raiſe up? Free your ſelves of them. If they ſay a *Confederacy*, an *unlawful League* or *Peace*, ſay not thou ſo; but go to God, and there give your Voice at leaſt againſt it. Indeed in an Evil time a Prudent man is fain to be ſilent, as *Amos* 5.8. to Man namely; but go to God, and complain to God, and mourn for them, and ſo thou ſhalt waſh thy hands of them. 2 *Cor.* 7.11.

How did *Lot* waſh his hands of the ſins of *Sodom*, he was *vext* at them, 2 *Pet.* 2.7. and God delivered him. How did the People of *Iſrael* clear the Land of Murther, when it was not known who did it. *Deut.* 21. 6, 7. The Prieſts ſhould ſlay a *Heifer*, and waſh their hands of it; *We have not ſhed this blood,* &c. and ſo put it away.

Not only mourn for, but intend your Zeal againſt the ſins of the times and places you live in, ſo far as your Callings do extend. For, becauſe that *Jeremy* (and his Remnant) was a man of contention againſt the ſins of thoſe times, &c. they *curſed him*, *Jer.* 15.10. therefore the Lord ſaid, *v.* 11. *Verily it ſhall be well with thy Remnant, and I will cauſe the Enemy to entreat thee well in the time of evil and affliction.* Even ſo it ſeemeth juſt and good to our good and wiſe God, that when he recompenceth *tribulation to them that trouble you*, then to give reſt to you that are troubled, 2 *Theſſ.* 1.6, 7. as the Apoſtle there ſpeaks in another caſe; and becauſe we contend for God with the Enemies of his glory, therefore the Enemies of our peace ſhall deal well with us.

And indeed, if ever Godly mens zeal and valour for the Truth was to be quickned and ſtirred up, it is moſt at ſuch times as theſe. For now, God himſelf begins to be zealous, and his diſpleaſure againſt ſin to wax hot. In *Iſai.* 59. 13, 14, 15. when God ſaw nothing but *Oppreſſion*, and *departing from God*, and *Judgment turned backward*; that *Truth was fallen in the ſtreets*, and that *Equity could not enter*; *The Lord ſaw it, and it diſpleaſed him*, v.15. and v.17. he clad himſelf with *Zeal* as with a Cloak, coming forth to repay them according to their deeds, *v.* 18. When therefore we ſee like-times, and that God begins to take up his Cloak to come abroad into the World amongſt us in fury and diſpleaſure, we ſhould ſympathize with him, and be affected as he is; as Courtiers are with their Kings.

So *Moſes*, *Numb.* 11. 1.10. when the People murmured and it diſpleaſed God, *v.* 1. and his Anger was kindled greatly; the Text adds, *and Moſes alſo was diſpleaſed.* For this is a general Rule given, 1 *John* 4.17. that as God is in this World, ſo ſhould we be, to behave our ſelves in the exerciſe of the ſame Moral vertues that he doth exerciſe, as to ſhew forth kindneſs and long-ſuffering to the perſons of the Evil and Unthankful, as he doth, ſo to be zealous againſt their Sins, according to our Calling, as he ſhews himſelf to be; and then moſt eſpecially when he cloaths himſelf with it.

See what God ſays of *Phineas*, *Numb.* 25.11. becauſe he was *zealous with my Jealouſie*, ſo out of the Original Interpreters read it, though we tranſlate it *For my ſake*; that is, he was affected as God was at the unclean act; yea, and this is the ſpeedieſt way to abate his zeal. When he ſhall ſee us take his part here below, and begin to be hot and valiant for his truth; he thinks then that he may be quiet, and ſo his wrath ſlacks, as it did there. Though men grow the more furious in ſuch a caſe, when they ſee others back them and ſecond them, yet God doth not. And if we in our places, and our Rulers in theirs, would ſtrike through the loins of Sinners; we with Reproofs nayling their Souls to Hell, and they with the execution of Laws; and do it with God's zeal, as *Phineas* did, (that is, with grief and indignation that God is ſo diſhonoured, for of thoſe two affections is Zeal a compound, *Mark* 3.5. as appears by Chriſt there;) God, he ſhould not need to be furious; *Phineas* (ſaith he) *hath turned away my wrath, whilſt he was zealous with my zeal amongſt them, Numb.*25.11. However, if you be ſo, yet with you God will make a Covenant, as with *Phineas* there, *That he and his Poſterity ſhould continue*, as they did in all the evils and troubles that befel the Nation of the *Jews* till Chriſt's time, and rubb'd through the *Babyloniſh* Captivity and all. *Ezra* was of his Race, *Ezr.* 7. 1,5. and fared and ſcaped as well then as any other. And though we have not ſuch publick Callings and Spirits as he then, yet ſo far as our Commiſſion reacheth, let us exerciſe and ſhew the like to the full, thruſt Javelins through mens hearts by Reproofs, reform our Families, and thoſe we have authority over; and contend with all the World by keeping the Law, as *Solomon* ſpeaks, *Prov.* 28. 4. Putting *Iniquity* far from our Tabernacle, as they exhort, *Job* 22.23. with this Promiſe, *v.*29. *When others are caſt down, thou ſhalt ſay there is lifting up.* God will remember thee (as good *Nehemiah* prays in his laſt Chapter) for thy *Zeal for God.*

But above all, my Brethren, be now *zealous of good works*, as the Apoſtle ſpeaks 2 *Tit.*14. Greedy devourers of all the duties of New obedience, abounding more in all the fruits and works of Righteouſneſs. You that have *wrought his Judgments*, ſaies the Prophet here, *ſeek Righteouſneſs*; that is, ſtill and more than ever. Whatever part of Righteouſneſs you before were conſcionable in, ſet upon it afreſh, as if you had done nothing yet. Mend your pace, they are not hours to ſtand ſtill in. After *John* in the *Revelation* had declared what terrible things were to come on the World, the uſe he makes in the concluſion is, that the *Righteous be more righteous.*

To inſtance in ſome particulars, ſtill enforcing them upon the ſame ground.

You that have ſearched your hearts heretofore, Search, and ſearch again; 'tis the exhortation in the Text, enforced with this motive, *v.*12. of the firſt Chapter, for God comes to *Search Jeruſalem with Candles, when he comes to puniſh.* Prevent God's Searching. If a man can dreſs and ſearch a wound himſelf, 'tis leſs pain to him, than to have the gentleſt Chirurgeon.

You that have watch'd over your corrupt hearts and diſpoſitions afore, do it now more than ever. It is Chriſt's Motive againſt ſuch times as theſe, *Luke* 21. 34,36. *Take heed leſt your hearts be overcharged*, and over-run with any ſorts of Luſts; *but watch therefore and pray alwaies, that you may be accounted worthy to eſcape all thoſe things that ſhall come to paſs*, v. 36. In *Revel.* 16. when the *Sixth Vial* is poured out, and that great and laſt Battel is fought, wherein *Antichriſt* is to be deſtroyed; before that great overthrow under the *Seventh*, there is a Caveat given which perſonally may and doth, for ought I know, concern men living in this Age, (and 'tis put in by way of Parentheſis) *Bleſſed is he that watcheth, and keeps his Garments*; that watcheth over Corruptions, ſuffers not them, as the *Tares*, to grow whilſt he ſleeps; that watcheth, and ſuffers not Graces, and the flame of them to die, as the Virgins did whilſt they ſlept.

You that have been fruitful in good Speeches and heavenly Thoughts, out of the abundance of which the Mouth ſpeaks; be more fruitful *Malach.* 3. 16, 17, 18. Verſes, and beginning of the 4*th* Chapter compared; who were they that were ſpared in the day when the wrath of God *burnt as an Oven*; others as *Stubble*, as in the beginning of the 4*th* Chapter; but they that ſpake of it one to another in Evil times before, and that *thought upon his name*, v.16. *Then*, &c. You may ſee what Times they were; in the Verſes before, *Them* (ſays God) *I will ſpare, as a man ſpares his Son.* You that have thought much of him before, he will then think of you, and then you ſhall diſcern between the *Righteous* and the *Wicked*; a great and a broad difference God will then put.

You that have ſanctified the *Sabbath* ſtrictly, and ſought God upon your *Faſtdaies* diligently, and made Conſcience of humbling your ſelves throughly, do ſo ſtill; for ſee what comfortable Promiſes you lay up for your ſelves, and your Poſterity againſt the Evil day. *Iſai.*58. where he exhorts to a through obſervation of both; at *v.*11. *God ſhall guide thee continually*; and in Evil times a man had need of God's guidance, to lead and diſpoſe of him into ways and places, and conditions of ſafety and deliverance, which all the Wit of the world cannot do: and, *he ſhall ſatiſfie thy Soul in drought*, when all Comforts without fail, as you know not how ſoon they will; *and thou ſhalt be like a water'd Garden, and a Spring of water whoſe Waters fail not.* And at *v.*12. *Thy Poſterity ſhall build the Old waſte places*, that is, the deſolations of the Church; which ſuppoſe it be not done in thy daies, yet thy Children haply ſhall be great Maſter-builders of it for time to come, and thy Prayers put up at ſuch times ſhall lay a foundation for a ſettled condition of the Church for many Generations; as our *Martyrs* did of ours by their *Prayers* and *Sufferings*.

And all this Promiſe is made to ſtrict ſanctifying of *Faſts* and of the *Sabbath-day*, which are called *Sabbaths*, becauſe to be kept holy as Sabbaths are; ſo in the Verſes before and after *v.*13. And if *Faſts* are to be kept ſo ſtrictly, then *Sabbaths* as ſtrictly, for that is the *Regula* and *Primum in iſto genere*, as appears by the Fourth Commandement, *Keep holy the Seventh day*, that is *Primum*, and therefore *Regula reliquorum*; and ſo is to be kept as ſtrictly as Faſts are. Though indeed *Thankſgiving* is more to abound in the one, *Humiliation* in the other; yet not to ſpeak our own words, or take our own pleaſure, &c. in both. For equal it was, that if they kept not the *Sabbath*, the Land ſhould not keep her Inhabitants, *Lev.*26.34,35. and they inſtead of reſting ſhould then find trouble; whereas *Jer.*17.24,25. if they would not prophane it, God ſays, the *City ſhould ſtand for ever*.

Be exceeding converſant with the Word of God, in reading, meditating, and applying it to your hearts; get as much of the engrafted Word into your hearts, turn'd and digeſted into pure Grace and Strength, and likeneſs thereunto; Pray it as much into your hearts afore-hand as ever you can, there may come a dear year of it all the World over, you know not how ſoon; therefore as the Angel ſaid to *Elijah*, Eat again, and again, for you may have a long while for to go in the ſtrength of what you get now before-hand. *Let the Word dwell richly in you*, as *Coloſſ.*3.16. furniſh your ſelves with as much of that precious Treaſure as you can, for a little Money will not carry you through a long Journey, but will ſoon be ſpent. Only truſt it not in the Purſes of your Memories or Brains, but lay it up in your hearts, and believe it Brethren, you cannot be robb'd of it.

Acquaint your ſelves much with it, and be familiarly converſant in it now, as God commands in *Deut.*6.7. *And thou ſhalt teach them diligently unto thy Brethren, and ſhalt talk of them when thou ſitteſt in thine houſe, &c.* and anſwerably it will be a conſtant and familiar Companion with thee, and be familiar to thee in all the Evils that thou ſhalt meet withal. *Prov.*6.22. *When thou goeſt it ſhall lead thee, and guide thee into waies of Peace and Safety.* When thou ſleepeſt, and art in any danger, it ſhall keep and preſerve thee, and when thou awakeſt it ſhall talk with thee, be familiar to thee, yea, and in all diſtreſſes comfort thee. *Pſal.*119.92. *David* vows he had periſhed long ere this, if *God's Law* had not been his delight. And all outward Evils will but make it the ſweeter. 1 *Theſſ.*1.6. *They received the Word in much affliction, with joy of the Holy Ghoſt.*

Yea, and this will be an Argument and Motive to God to ſpare thee, when he cuts off others; and ſo *Jeremy* uſeth it, *Chap.*15.*v.*15,16. among other Motives, why God ſhould not take him away, but remember him, *v.*15. (as in the 11*th* verſe he promiſeth to do,) *Thy words* (ſaith he) *were found, and I did eat them, and thy Word was unto me the joy and rejoycing of my heart.* And ſo in *Job* 22, and 29. compared, *Receive I pray thee the Law from his mouth, and lay up his words in thine heart*; and among other Promiſes in the 25*th* verſe, &c. this is one at the 29*th*. *When men are caſt down thou ſhalt ſay, There is lifting up*, namely for thee. Becauſe *Joſiah* had a melting heart at the reading the Law, therefore God brought it not in his daies, 2 *King.*22.11,19.

Do as much as thou canſt to others, and uſe all the abilities and opportunities God hath put into thy hand to the utmoſt advantage to do good to mens Souls. *Heb.*10.25. *Exhorting one another, and ſo much the more as you ſee the day approaching.* Thoſe eſpecially that are near to thee, by getting them into Chriſt before the evil day comes and cuts them off in their ſins, warning them to ſave themſelves from this froward generation, in *Acts* 2. that is the common deſtruction and general deſolation that will befal this Generation if we turn not; eſpecially your Children, Kindred, Friends, *Gen.* 19. 12, 14. when *Sodom* was to be deſtroyed; ſaid the Angel to *Lot*, *Haſt thou here any beſides Sons in Law*, &c. *and Lot went up and ſpake to his Sons in Law*, &c. but he ſeemed as if he had mocked; though it took no effect, yet therein he diſcharged his duty.

If thou canſt but get thy Friends or any of thy Children into Chriſt, then thou needeſt be no more ſolicitous for them, for God is bound to take care for them, and will do; come what times will come they are well enough then.

Do good alſo with thy eſtate, to the bodies of men, eſpecially the Saints; and for the propagation of the Goſpel and good of the Church. It is a thing I find enforced by *Solomon* upon this very ground alſo, *Ecleſ.* 11. 2. *Caſt thy bread upon the Waters, give a portion to ſeven and alſo to eight, for thou knoweſt not what evil ſhall be upon the Earth*; he exhorts to this, you ſee in evil times; and the motive is rational and ſtrong if we take in that alſo in the former *ver. That in many days he ſhall find it, and that he that doth good with his ſubſtance lends to the Lord*, *Prov.* 19. 17.

For Firſt, Then he diſpoſeth it himſelf; whereas otherwiſe the Enemy that comes and takes all away may be his executor, for ought he know.

Secondly, He gives it to the Lord, that gave him it at the firſt; and he had better and ſhall have more comfort that *he* hath his goods then *they*.

But Thirdly, He doth not give it or caſt it away, as yet in the firſt words *Solomon* ſpeaks to ſhew what freeneſs ſhould be in the Donor, but he lends it to the Lord; who after many days will return it again. And that when evil times come, when thou ſhalt have moſt need of it; and thou haſt not mens Bonds for it but God's alſo. Who is their ſurety.

To conclude therefore this part of the exhortation to abound in all theſe and the like practices of Righteouſneſs of what kind ſoever. With theſe general conſiderations to quicken you thereto.

Work as hard as you can whilſt you may. For,

Firſt, Believe it there is nothing here in this World deſirable but to have Ability, Opportunity, and a heart to do God ſervice. *Ecleſ.* 3. 12. *There is no good in them*, ſpeaking of all things here below; *but for a man to rejoyce and to do good in his life*.

Secondly, Conſider that every one of you have ſome work to do. You are ſomeway to be profitable to God and Men, in the duties of your Calling and Talents committed to you, and duties of Religion; and all this work is to be done whilſt it is day. *John* 9. 4. *I muſt work the work God ſent me to do whilſt it is day*; God appointed his own Son work, and this made him abundant in it, becauſe he could work only whilſt it was day; God had beſpoke a great deal of work, and but a little time allotted for it, therefore our Saviour haſtned the more to get it done before Candle-light; he that made the firſt day, and was Lord of Time, muſt yet take his opportunity. Now there was an hour of darkneſs a coming as he tells the *Phariſees*, *Luke* 22. 53. when they attack'd him firſt; this is your hour and the power of darkneſs, when they were to do their works; and ſo Chriſt muſt ceaſe to do his. Now that which was Chriſt's caſe is ours alſo; *For when the night comes* ſays he in the next words, *no man can work*; as *Pſal.* 104. 23. *Man goeth forth unto his work, and to his labour, untill the evening*; for then the beaſts go forth to raven, as there.

Now Thirdly, Beſides that Death ſeiſeth upon all, Years of darkneſs, *and thoſe many*, as *Solomon* ſays, *Ecleſ.* 11. 8. there are Hours of darkneſs to the Church of God, when the enemies thereof as the *Phariſees* of old have the Power in their hands; ſo as then no man can work, or if he doth but a little; as in days of Popery, when no man might buy or ſell that would not receive the mark of the beaſt, *Revel.* 13. 17. and it is to be feared, that there is yet an hour of Temptation, and the power of darkneſs a coming over the World; as ſome interpret that place, *Revel.* 3. 10. when the Witneſſes ſhall be ſlain, *Revel.* 11.

Popery may have a reviving as Heatheaniſm had after *Conſtantine's* Reformation, in *Julius*'s time 60. years after; and then it will prove a time of ſuffering rather than doing, your ſhop-windows will then be ſhut, the night may come when none can work, or if they do, do only work within doors; for your hearts may pray, let the Enemies do what they will or can. Therefore let us now beſtir our ſelves and do good whilſt we have time; (as the Apoſtle's exhortation is, *Gal.* 6. 10.) and indeed opportunity. The Devil the ſhorter time he thinks he hath, indeed rageth the more, *Revel.* 12. 12. *Fas eſt & ab hoſte doceri*, learn this of your Enemy, 1 *Cor.* 7. 29. ſpeaking of times of perſecution, as appears by the 26. *ver. Brethren* ſays he, *the time is ſhort, therefore uſe the World as if you uſed it not*, for you know not how long time you have to enjoy it; Like Travellers if they fear night draws on, they put ſpurs to their Horſe and ride away the faſter, ſo do you.

But fourthly, Conſider that you may be cut off among others, the beſt may; now *in the Grave there is no work ſays Solomon*, *Ecleſ.* 9. 10. and therefore do what thou doſt with all thy might; and as ſpeedily rid as much work as thou canſt. It will grieve you to die and to have brought no more glory to God, to have ſowed no more Seed to the Spirit, which you might reap in Heaven; to be hewn down with ſo many Leaves and little Fruit and that not ripe; many budds of good purpoſes of being more zealous ſcarce brought into act.

Therefore fall to work and beſtir your ſelves, if you die how can you die better than ſo doing; *Bleſſed is he whom his Maſter finds ſo doing.* This will make you ripe and loaden with *Eares* againſt the *Sickle* comes; and when you have done your work you may ſay with *Paul*, *I have finiſhed my courſe*; no matter if you be cut off, you then will glorify God in your deaths, and be Veſſels prepared for glory, as Saints are, *Rom.* 9. 23. as therefore good houſwives ſcour and make bright their Veſſels againſt ſome great day; ſo do you againſt the day of the Lord. That you be meet; as the Phraſe is, 1 *Col.* 12. *To partake of the Inheritance of the Saints in light*, as therefore *Peter* exhorts, 2 *Pet.* 1. from 5. to 12. *Add grace to grace and abound too, ſo ſhall you make your Election ſure, and when you come to die abundant entrance will be made into the Kingdom of Jeſus Chriſt*; you ſhall not ſcarcely be ſaved, creep through a narrow hole have much adoe; but a large way an abundant entrance ſhall be opened for you.

The laſt thing is to ſeek *Meekneſs*, which is a contentedneſs to be diſpoſed of by God either in doing or ſuffering his will without murmuring or repining; ſuch as was ſeen in old *Eli*, in 1 *Sam.* 3. 18. and in the Church when under the greateſt and ſoreſt preſſures, *Lamentations* 3. 26, 27, 28, 29, to the 31. and expreſſed there by quiet waiting, bearing the Yoke, ſitting alone; a meek perſon is ſilent, hath his mouth ſtopt, nothing to complain of, becauſe *he hath laid it* as others read it *upon him*; going alone to meditate of and mourn for his ſins, puts his mouth in the duſt, and gives his cheek to him that reproacheth him, takes it patiently, and as it is *Levit.* 26 41. *accept his puniſhment*, which is alſo joyned with a conſtant cleaving to God notwithſtanding all he lays on him; as the Church, *Pſ.* 44. 17. to the 20. *All this is come upon us, yet have we not forgotten thee, neither have we dealt falſly in thy covenant. Our heart is not turned back; neither have our ſteps declined from thy way. Though thou haſt ſore broken us in the place of Dragons, and covered us with the ſhadow of death. If we have forgotten the name of our God, or ſtretched out our hands to a ſtrange God.* They forſook him not nor did deal falſly in his Covenant, *though thou haſt ſore broken us, &c.*

And this diſpoſition ariſeth out of Two things.

Firſt, A through conviction of a man's ſins, and the offence to God in them, and obnoxiouſneſs and deſervedneſs to be deſtroyed for them. So the Church, *Mich.* 7. 7. *I will bear the indignation of the Lord, becauſe I have ſinned againſt him*; and the Church in *Lament.* 3. 39. *Wherefore* (ſays ſhe) *ſhould a man complain or murmur for the puniſhment of his ſins*, as being a moſt abſurd and uncomly thing, that a man that is ſo obnoxious ſhould think much to be corrected; as if a Thief that deſerved hanging, ſhould complain of being burnt in the hand. Eſpecially when one conſiders; as *Ezra* 9. 13. that *God puniſheth leſs than a man deſerves.*

Secondly, So far as this is joyned alſo with hope of Mercy, for otherwiſe a man's Soul flies in God's face, as did *Cain*, and thinks out of Self-love, (if not ſubdued by the Love of God in the heart,) the *puniſhment* too great, and more than he can bear; therefore in the fore-named places, 3 *Lam.* 26. *Hope* is ſtill joyned with *quiet waiting*; yea, and in the 29*th* made a condition pre-requiſite, He *puts his mouth in the duſt*, if ſo be there may be *Hope*, otherwiſe not. This makes him quiet, and for a while content, that (as 'tis verſe 31.) *God will not caſt off for ever; but though he cauſe grief, yet he will have mercy according to the multitude of them.*

And this diſpoſition of Contentedneſs to ſuffer, thus ariſing, is it which God requires eſpecially of all Graces to abound in us at times of Judgment; and therefore ſpeaking to his People here, his Compellation is, *Ye Meek of the Earth*; and his Exhortation, *Seek Meekneſs.* This Appellation ſuiting ſo well with the matter he had in hand, threatning a day of *Anger*. As therefore, when we ſpeak to God, we uſually call upon him as the God of that Grace we ſue for. If we ask Wiſdom of him, we look and call upon him by the name of *Father of Lights*; if Conſolation, *The God of all Comfort.* So when God ſpeaks to us, he gives us that eſpecial Appellation, and denominates us by that Grace (as here, of *Meek* ones,) which beſt becomes us in receiving the Meſſage he is delivering.

And when God ſpeaks of a *Day of Anger*, and of his *fierce Anger* a coming, it becomes us, who are obnoxious as well as others, to be meek, and ſilent, and ſtill. Then *ſeek Meekneſs*; not to entertain a murmuring thought to the contrary; for it is the moſt abſurd and unſeemly thing to ſee one that deſerves to be in Hell, and have the loweſt place there, to complain of leſſer puniſhments; and therefore *Lam.* 3. 39. *Jeremy* brings it in as a moſt unreaſonable thing to be wondred at, *Why doth an living man complain; a man for the puniſhment of his ſins*? He wonders, that a man obnoxious to God in ſo great a guilt; what, that he ſhould complain of puniſhment, of puniſhment of his Sins? betwixt which there is no proportion. A Rogue, that deſerves hanging, drawing, and quartering, complain if he be ſentenced but to Whipping or Burning in the hand? Down on thy knees Wretch, and thank the Judge for his Mercy, that thou art *not conſumed*, (as they *v.*22. of the ſame Chapter,) as infinite Mercy by which thou eſcapeſt, Be content to welcome that puniſhment which is leſs than thou haſt deſerved. If any had cauſe to complain, *Chriſt* had, who was Innocent; and Innocency makes men ſpeak, when Guilt would ſtop their mouths; but *as a Lamb lead to the ſlaughter he opened not his mouth.* Prayed indeed the Cup might paſs, but yet *if poſſible*, elſe not; *Not my will Father, but thine*; and *he was heard in what he feared.* So do thou; The Promiſe of *hiding* is made to it; if there be any Hiding-place to be found on Earth, a *Meek man* may challenge it. *Pſal.* 37. 8. *The Meek ſhall inherit the Earth*; and therefore they are here called the *Meek of the Earth*, and the *Inhabitants of the Earth*, *Iſai.* 26. 9.

And the reaſon why God ſo eſpecially regards this diſpoſition, and makes a Promiſe againſt Ill times to it, and ſpares them, is,

Firſt, Becauſe God deſires but to overcome, when he comes to judge, *Rom.* 3. 4. to have the *Victory* over men. Now a Spirit that confeſſing it hath ſinned, willingly ſubmits to, and accepts its puniſhment, over that Spirit God is acknowledged a Victor already; and it is not a fit match for him to ſhew his power on, but a *Pharaoh* that will not ſtoop; he will ſhew his Power on him to chooſe, and break him in pieces. You whip your Children but till they kiſs the Rod, and then you fling it away.

Secondly, A meek Soul will ſtill be thankful to him, and give him all the glory, let him deal with it how he will, and he doth deſire no more; apprehending it ſelf worthy to be deſtroyed. It magnifies the leaſt Mercies in the midſt of Judgments, and ſtill thinks Judgments ſmall, confeſſing God juſt and merciful in them, if its Being be but preſerv'd. *It is of thy Mercy we are not conſumed*, *Lam.* 3. 22. and *Great is thy Faithfulneſs.* So *Ezra* 9. 13. he there aggravates his ſin, *All this is come upon us for our Great treſpaſs*; but extenuates and thinks nothing of the puniſhment, *Thou haſt puniſhed us leſs than our Iniquities*; but he magnifies the leaſt Mercy, *Haſt given us ſuch a deliverance as This*, ſets an Emphaſis on that.

Thirdly, A Meek Soul will not forſake God, but ſerve and obey him ſtill, let God do what he will with it. *Pſal.*44. 17,18. *All this is come upon us, yet we have not forgotten thee, neither have we dealt falſly in thy Covenant. Our heart is not turned back, neither have our ſteps declined from thy way, though thou haſt ſore broken us.* For a Meek heart ſtill knows that Obedience is due, that Impriſonment ſatisfies not for the debt. Now ſuch a Soul therefore God cannot find in his heart long to puniſh, and therefore the Promiſe is made to them.

Now to exhort to this, conſider but this one Motive, That beſides, that a Man is obnoxious; God alſo hath an unlimitted Prerogative to bring on thee what he will. And if he will bring a Judgment on thee, all the World cannot hinder it, nor take it off. So as there is no dealing with him, but ſubmitting; for he keeps *Proſperity* and *Adverſity* under lock and key, and ſhuts and none can open; men muſt lie cloſe Priſoners till he will let them out. *Job* 12. 14. 'Tis *Jobs* expreſſion in this very caſe, *Behold he breaketh down, and none can build up; He ſhuts up a man, and there can be no opening,* and ſo on to the end of that Chapter. And upon this ground ſee what Counſel *Elihu* gives, *Job* 34.29,30,31. He having the prerogative to *give quietneſs,* ſo as then *none can give trouble,* and when he *hides his face, who can behold him;* whether it be done againſt a Man, and not only ſo, but a whole Nation. They cannot all keep an Affliction off, nor all the World cannot hurt them, if he will give *quietneſs;* if he will *ſet an Hypocrite over them to enſnare them,* they cannot all get him down till he will, *v.*30. And what then? *Surely it is meet to be ſaid, I have born Chaſtiſment, and I will not offend any more.* No way but to kiſs the Rod, and ſay, *I will do ſo no more.* And if a man ſees not cauſe why God ſhould thus chaſtiſe him, and ſo be apt to repine, yet let him think there is a cauſe, therefore in *v.* 32. *That which I ſee not, teach thou me; If I have done Iniquity, I will do ſo no more.*

And to ſay as *Jeremy* upon the like occaſion, or the Church in his perſon, *Jer.*10.22,23,24. when there was the noiſe of the Bruit of an invaſion from the *North,* to make the Cities deſolate, what ſay they *v.* 23. *O Lord, I know that the way of Man is not in himſelf; it is not in man that walketh to direct his ſteps,* whether he ſhall have fair way, or foul, to walk; neither do I know whither to run for ſafety, my life and all is in thy hands, therefore, *O Lord, correct me, but with Judgment.* The Church is willing in ſuch a caſe to be whipt, only deſires God to deal gently with her; and ſo muſt we.

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ERRATA.

PArt 1. pag.211.line 3.read *their*, p.260.l.25.r.לב, p.289.l.37.r.ὑπερβάλλον, for page 350.r.354, p.372.l.31.r.*raiſed*, p.383.l.1.dele *both thee*. Part 2. for p. 32.r.41. p.56.l.13. dele *it*.

FINIS.